THE
FIVE ARTICLES
CONTROVERTED BETWIXT
THE
REMONSTRANTS AND CONTRA-REMONSTRANTS,
COMMONLY CALLED
ARMINIANS AND CALVINISTS.

TO THE READER.

When those points of doctrine maintained by Melan-thon and other moderate Lutherans, came to be managed by the acute wit, solid judgment and great learning of JAMES HERXINE, Public Reader in the University of Leyden, they appeared to the unprejudiced examiners so much more consonant as well to the Sacred Scriptures and right reason as to primitive Antiquity, and so much more agreeable to the Mercy, Justice and Wisdom of ALMIGHTY GOD, and so much more conducing unto Pity, than the tenets of the rigid Calvinists, that they quickly found a cheerful reception and great multitudes of followers in the Belgie Churches. Hereupon their adversaries, (having so passionately espoused the contrary opinions, and being so vehemently carried on with a prejudice against them,) that they might the more effectually deride and suppress the propagators of them, caused some of their confidants to represent

THY TENET OF
them and their doctrine under such odious characters as were indeed proper to their own opinions. It was given out that, among their heresies, they held: First, "that God was the author of sin," and Secondly, "that He created the far greatest part of mankind, only of purpose to glorify himself in their damnation,"—with several others of like nature; which indeed are not only the consequence and results of Calvin's doctrine, but positively maintained and propagated by some of his followers.

That thy credulity, good Reader, may not be abused and betrayed by such practices, the following papers are hereunto annexed, to give thee, in a short view, a true account of the difference that is betwixt the disagreeing parties, with the grounds thereof.

Farewell!
THE FIRST ARTICLE
TOUCHING
PREDESTINATION.

What the Remonstrants Hold.

That God in the glory and praise of his abundant goodness, having decreed to make man after his own image, and to give him an easy and most equal law; and did therefore a threatening death to the transgressors thereof; and foreseeing that Adam would wilfully transgress the same, and thereby make himself and his posterity liable to condemnation; though God was, notwithstanding, mercifully affected towards man, yet, out of respect to his justice and truth, he would not give way to his mercy to save man, till his justice should be satisfied, and his serious hatred of sin and love of righteousness [should] be made known.

Proofs Out of Scripture.

"God decreed to make man after his own Image."—So God created man after his own image. Gen. i. 26; 10. See Cot iii. 10; Eph. iv. 44.

* These Articles are not strictly Genuine to those which were exhibited by the Remonstrants at the Synod of Dort, and which are found in the Synodoles Acta; but whatever may be their formal differences, in substance they are not dissimilar. In transposing some of them, and in separating the affirmative from the negative propositions, Bishop Warburton appears to have intended the introduction of a more logical system, or a more prescriptive arrangement, than it is to be seen in the original articles. Indeed, the Remonstrants had particular reasons for interchanging their own sentences with those of their adversaries; they wished to prevent the matters of causation in close contact, being confounded, that, when viewed thus in opposition, the common sense of mankind would sooner decide which of doctrines the preference must be given. They accordingly prepared the First Article in such a form, as to make the half of its Ten Sentens to consist of:

"And to give him an easy law," &c. Of the tree of knowledge of good and evil, thou shalt not eat. Gen. ii. 16, 17. See Rom. ii. 14, 15; Levit. xvi. 3; Ezek. xx. 11; Rom. x. 5; Gal. iii. 12.

"Added thereto a threatening of death."—In the day that thou eatest thereof, thou shalt surely die. Gen. ii. 17.

"For foreseeing that Adam would wilfully transgress the same."—And who, as I, shall call and shall declare it,—and the things that are coming and shall come? Isa. xlv. 7. See Isa. ii. 21, 22.—Known unto God are all his works from the beginning of the world. Acts xv. 18.

"And all man's works too."—Then understand my thoughts after:—Psalm xxxix. 6. Gen. i. 6; 10 Cor. xi. 3; 1 Tim. ii. 15, 14; Eccles. viii. 90; John iv. 51, 52; Acts xvii. 28; Heb. vii. 10; John iv. 1, 6; 2 Cor. v. 15, 16; 2 Cor. v. 2; 2 Cor. v. 15, 16; 3; Rev. ii. 7; Gen. iii. 24; Deut. xxvi. 26; Gal. iii. 16; James ii. 10.

"God was mercifully affected towards man."—The Lord God, merciful and gracious. Exod. xxxiv. 6.—He loved us first: 1 John iv. 19. See verse 11.—Thus art a God gracious and merciful, slow to anger. Jonah iv. 2; 2 Chron. xxxiii. 9.—For thou, Lord, art good and ready to forgive—a God full of compassion and gracious. Psal. xcvii. 8. The Lord is slow to anger. Psal. c. 10.—His tender mercies are over all his works. Psal. cxii. 5, 6; and cxliv. 8, 9.—The riches of his goodness, and forbearance, and long-suffering: Rom. ii. 4. Be ye merciful, as your Father is merciful. Luke vi. 26; 20; Isai. ix. 7; Jer. xxxi. 20; Luke ii. 16; Numbers xvi. 10, 19; Neh. ix. 17; Deut. v. 9, 10; Jer. xxxii. 18.

"Out of respect to his justice he would not give way."—&c. He will in no means clear the guilty. Exod. xxxiv. 7. For thou both of an affirmation and a negation, and he concludes to contain entire negatives. For this mode of stating their opinions, it will be seen by a comparison with the Articles as presented at the Synod, &c. the Remonstrants afterwards published, that they did not intend such a number of negatives, nor there is consequently less variation between them and the Articles form inexact. The Remonstrants mostly took the regular scholastic arrangement of Ten Sentences, which was adopted by the English Divines and others of "the Colleges," as they were termed, at the Synod of Dort.

The title which the Remonstrants prefixed to their Articles was the following:—"These are the sentiments of the Remonstrants concerning the First Article on Predestination, which in their conscience they have bisected through, and still do think, to be agreeable in the word of God."—Barrow.
art not a God that hath pleasure in wickedness, neither shall evil dwell with thee. — Psalm vi, 14. — But your iniquities have separated, &c. Isa. lix, 2.

"And to his truth." Thou shalt die the death; and He is a God that cannot lie, nor repent, nor deny himself, Gen. ii, 17: Tit. i, 2: Heb. vi, 18: Num. xxii, 13: 2 Tim. ii, 18.

"Till justice be satisfied." The Lord hath laid on him the iniquity of us all, and made his soul an offering for sin. He was wounded for our transgressions. Isa. liii, 5, 6, 10. — Thus it behoved Christ to suffer; — Luke xix, 33, 46, the just for the unjust: — 1 Pet iii, 18. — to give his life a ransom for many. Matt. xx, 28: 1 Tim. ii, 6; — and restored that which I took not away. Psalm lxxv, 4. Phil. ii, 7, 8. Matt. ii, 15, v, 17; Gen. iii, 15; Mark x, 15; 1 John iii, 8; Luke ii, 14.

"And till his hatred of sin be made known." Thou art not a God that hast pleasure in wickedness; thou hast hated the workers of iniquity; thou abhorrest the bloody and deceitful man. &c. Psalm vi, 4, 6. — Thou hast hated iniquity. Psalm xlv, 7. — The forward are an abomination to the Lord. Prov. xi, 30. — Your iniquities have separated between you and your God; and your sins have hid his face from you. Isa. lix, 2; Psalm xxvi, 19: Isa. lv, 12.

"And his love of righteousness." Then loveth righteousness. Psalm xlv, 7. Whom God hath set forth to be a propitiation through faith in his blood. Rom. iii, 25; see Heb. vii, 1, 4, 7, 8, 9; 8, 14; 10, 11, 12, 13, 14. — He is the lamb of God, that taketh away the sin of the world. John i, 29. — He gave his life a ransom, Mark x, 28. — And purged our sins. Heb. i, 3. — He was made sin for us. 2 Cor. v, 21. — and made a curse; — Gal. iii, 13, to redeem us that were under the law; and delivered us from the curse of the law, Gal. iii, 13; from the fear of death, Heb. ii, 14; from the power of darkness, Col. i, 13; from the fear of death, Heb. ii, 14; from the wrath to come; 1 Thes. i, 10; Rom. vi, 23; and obtained eternal redemption for us. Heb. ix, 12; Luke x, 69; 2 Tim. i, 10.

By his blood shed for their reconciliation." This is my blood of the New Testament, which is shed for many for the remission of sins. Matt. xxvii, 26. — He washed us from our sins in his own blood. Rev. v, 5; see Rev. vii, 14, 12; 1 John j, 7; 1 Pet. i, 18; 20. — God was in Christ reconciling the world to himself. 2 Cor. v, 18. — We were reconciled to God by the death of his Son. Rom. v, 10. — Having made peace through the blood of his cross, Col. i, 20; 20. — 18. — 14. — through him we have access unto the Father. Ephes. ii, 15. 18.

Should obtain right of saving them." He shall see his seed and justify many. Isa. li, 10. — Ye are bought with a price. 1 Cor. viii, 20. — Which hath purchased with his own blood. Acts xx, 28; 1 Peter ii, 2; 2 Peter ii, 1. All are delivered unto one of my Father. Matt. xxv, 31; xvi, 18. — The Father hath committed all judgment unto the Son. John iii, 36; v, 26; xvii, 2. — The Son of man is come to seek and to save that which was lost. Matt. xviii, 11; Luke xix, 10; see Heb. xi, 14; 17. — In whom we have redemption. Col. i, 14; Ephes. i, 7, 8; 1 Cor. i, 30; 1 Pet. i, 2, 3; Rev. iii, 18.

"Upon terms befitting mercy and justice." For this purpose the Son of God was manifested, that he might destroy the works of the Devil. 1 John iii, 8. — For he shall save his people from
Christ died for us. Rom. v, 8, &c.—For there is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all. 1 Tim. ii, 5, 6. See Heb. xii, 28, 29, 35.

Made a sacrifice, and suffered death, for sinful man?—He became obedient unto death. Phil. ii, 8—1 lay down my life for my sheep. John x, 11, 15, 8—1 testify unto the death that I died for every man. Heb. xi, 10—Christ died for our sins. 1 Cor. xv, 8. He died unto sin once. Rom. iv, 25, vi, 10.—Who his own self bare our sins in his own body on the tree. 1 Peter ii, 24—Christ our passover is sacrificed for us. 1 Cor. v, 7.—When thou shalt make his soul an offering for sin. Isa. lii, 10.—Who loved us, and gave himself for us, an offering and sacrifice of a sweet-smelling savour. Ephes. v, 2.—He is the propitiation for our sins. 1 John ii, 2, 9.—Whom God hath set forth to be a propitiation through faith in his blood. Rom. iii, 25.—See Heb. v, 1, 2, vii, 5, 9, 10, ix, 11, 14, 25, 26, 28; x, 5, 10, 12, 14.—He is the Lamb of God, that taketh away the sin of the world. John i, 29.—He gave his life a ransom. Mark x, 45. And purged our sins. Heb. ix, 2.—He was made sin for us. 2 Cor. v, 21, and made a curse; Gal. iii, 13.—to redeem us that were under the law, and delivered us from the curse of the law. Gal. iii, 13; from the power of darkness, Col. i, 13; from the fear of death, Heb. ii, 14; Rom. viii, 14; 1 Cor. xv, 55; and from the wrath to come; 1 Thes. i, 10; Rom. v, 9; and obtained eternal redemption for us. Heb. ix, 12; Luke i, 69; 2 Tim. i, 10.

By his blood shed for their reconciliation.—This is my blood of the New Testament, which is shed for many for the remission of sins. Matt. xxii, 28.—He washed us from our sins in his own blood. Rev. i, 5, 7; see Rev. v, 9, 12; John iii, 5, 7; 1 Pet. i, 18—20. God was in Christ reconciling the world to himself. 2 Cor. v, 18, 19.—When we were enemies, we were reconciled to God by the death of his Son. Rom. v, 10.—Having made peace through the blood of his cross, Col. i, 20, 22; ii, 13, 15, through him we have access to the Father. Ephes. ii, 15, 18.

Should obtain right of saving them?—He shall see his seed and justify many. Isa. lxx, 10, 11.—Ye are bought with a price. 1 Cor. vi, 20.—Which be (God) hath purchased with his own blood Acts xx, 28; 1 Peter ii, 3, 9; 2 Peter ii, 1.—All are delivered unto one of my Father. Matt. xvi, 27; Mark, xvi, 18.—The Father hath committed all judgment unto the Son. John x, 30, 39; v, 32; xvii, 2.—The Son of man is come to seek and save that was lost. Matt. xviii, 11; Luke x, 10; see Heb. ii, 14, 15. 17.—In whom we have redemption. Col. i, 14; Ephes. i, 7, 8, 1 Cor. i, 30; 1 Pet. i, 2, 3; Rev. iii, 14.

Upon some believing mercy and justice.—For this purpose the Son of God was manifested, that he might destroy the works of the Devil. 1 John iii, 8.—For he shall save his people from their sins. Matt. i, 21, see Rom. vi, 1, 2; Ephes. i, 3, 6.—Therefore is come to call sinners to repentance. Matt. ix, 13.—That he might redeem us from all iniquity, and from our vain conversation, Tit. ii, 11, 14; and purify unto himself a peculiar people, zealous of good works. 1 Peter i, 18.—He hath redeemed us unto God, that we might become servants to God, Rev. v, 9; see 1 Peter iv, 1, 2; might have our fruit unto holiness, Rom. vi, 22; and live unto righteousness; 1 Peter ii, 24; that the righteousness of the Law might be fulfilled in us. Rom. vii, 5, 6, 4; that the Lord God might dwell amongst us, Psal. xlvi, 16; and that we might live to him. 6 Cor. vi, 14, 15; Rom. viii, 9; Heb. ix, 9; and set forth his praise and glory. 1 Pet. ii, 9, 11; 1 Cor. vi, 20.—Therefore, if any man be in Christ, he is a new creature. 2 Cor. v, 17.

TENET II.

Upon the consideration of his blood, as shed, he decreed that all those who should believe in that Redeemer, and persevere in that faith, should, through mercy and grace, by him be made partakers of salvation; but such as would not believe in him, but die in infidelity, should therefore be punished with eternal death: reproduction being deemed unavailing precedent infidelity and dying therein.

PROOFS OUT OF SCRIPTURE.

"Upon the consideration of his blood as shed."—The Lamb slain from the foundation of the world. Rev. xiii, 8.—Behold my servant whom I uphold, mine elect in whom my soul delighteth. Isa. lxxii, 17, see 1 Peter i, 20.—Thou art my servant, O Israel, in whom I will glorify. Isa. lxxii, 1.—According to his own purpose and grace which was given us in Christ Jesus before the world began. 2 Tim. i, 9.

"Who should believe in that Redeemer?"—That whosoever believeth in him should not perish but have everlasting life. He that believeth on the Son hath everlasting life. John iii, 14—16, 35.—And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life. John v, 36; see verses 47, 54, 55.—I live by the faith of the Son of God. Gal. ii, 20.—Whomever believeth on him shall not be confounded. 1 Peter ii, 3, 5, 7.—See Rom. ix, 30, 33.—He that believeth and is baptized, shall be saved. Mark xvi, 16.—Who are kept by the power of God through faith unto salvation. 1 Peter ii, 8, 9. Now the just shall live by faith. Heb. x, 38.—Thou standest by faith. Rom. vii, 25.—Therefore it is of faith, that it might be by grace, Rom. viii, 36.—The Saviour of them that believe.
I Tim. iv. 16. — Verily, verily I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. John v. 25. — These things have I written unto you that believe, that ye may know that ye have eternal life. 1 John iv. 15. — We believe that through the grace of our Lord Jesus Christ we shall be saved. Acts iv. 11. — And moreover, that he should be made head of the Gentiles, that is, of kings, and of the Gentiles. Col. i. 28. — Be it known unto you therefore, men, that through Jesus Christ there is salvation unto all nations, and that their word sent unto the Gentiles. Acts x. 38. — Forasmuch as I am set forth to minister unto the Gentiles, I am sent of God unto the Gentiles, that I might preach them the Gospel, and to them that are among them. Acts xx. 24. — For this cause left I thee in the charge of the church, and of my disciples, 1 Thess. i. 5. — And then shall Jesus be revealed from heaven with power and great glory, and shall execute his judgments upon them that dwell upon the earth; and the kings of the earth, and the rulers, and the princes, and the rich, and the strong, and all men, that have佣金ed themselves unto iniquity. Rev. xvi. 11. — And I saw another mighty angel coming down from heaven, having the seal of the living God. Rev. vi. 9. — And God said, Let us make man in our image, after our likeness. Gen. i. 26. — The Lord is my shepherd; I shall not want. Ps. 23. — The Lord is my light and my salvation. Ps. xvi. 11. — And the Lord shall be the hope of his people, and the strength of the children of Israel. Mic. vii. 17. — The law of the Lord is perfect. Ps. cxix. 72. — And the Lord shall show mercy unto him. Jer. iii. 25. — The Lord is my strength, and my song, and my portion, saith my soul. Ps. xliii. 11. — The heavens Declare the glory of God. Ps. cxix. 104. — The Lord is my helper, and I will not fear what man shall do unto me. Ps. xxi. 11. — They have seen thy way. Ps. lxxi. 8. — The Lord shall be the hope of his people, and the strength of the children of Israel. Mal. iii. 17. — And the Lord shall be known to Egypt, and the Egyptians shall know my name, saith the Lord. Exod. xx. 24. — The Lord is merciful and gracious, slow to wrath, and plenteous in mercy. Exod. xxxiv. 6. — The Lord is my strength and my song. Ps. xli. 11. — The Lord is my strength, and he shall arm me. Ps. xliii. 2. — The Lord shall be the hope of his people, and the strong salvation of the children of Israel. Nahum i. 17. — The Lord shall be the hope of his people, and the strength of the children of Israel. Mic. vii. 17. — The Lord is my strength and my song. Ps. xli. 11. — The Lord is my strength and my song. Ps. xliii. 2.
is the gift of God. Eph. ii. 8; see Rom. iv. 16; v. 15, 16; vi. 23. —By the grace of God I am what I am. 1 Cor. xv. 10; Gal. ii. 20. —Who have obtained like precious faith with us, according as his Divine Power hath given us all things that pertain unto life and godliness. 2 Pet. i. 3; Eph. iii. 14, &c.; vi. 53.—Grace and peace from God the Father, &c. Rev. i. 4.—He that glorieth, let him glory in the Lord. 1 Cor. i. 30; see Rom. i. 16; 1 Peter i. 2.

"And could not perseverance in such faith," &c. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. John xvi. 5.—Jesus, the Author and Finisher of our faith. Heb. xi. 2. —Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us and given us everlasting consolation, and good hope through grace, comfort your hearts, and establish you in every good word and work. 2 Thess. i. 16, 17.—The God of all grace cause you perfect, stablish, strengthen, settle you. 1 Pet. v. 10.—See Ephes. i. 14, 16; Phil. i. 6; Heb. xiv. 90.

"He desired to afford men means sufficient and necessary." He that spared not his own Son,—how shall he not with him also freely give us all things? Rom. viii. 32.—He hath blessed us with all spiritual blessings in Christ. Ephes. i. 3.—That thou mayest be my salvation unto the ends of the earth; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I will give thee for a covenant to the people. Isa. lix. 6, 8, 9; xliii. 9.—To perform the promise,—that he would grant unto us [2 Pet. i. 2] that we might serve him in holiness and righteousness, all the days of our life. Luke i. 22—30. —His Divine Power hath given unto us all things, that pertain to life and godliness. 2 Pet. i. 2—He gave unto them his talents. Matt. xxv. 14, 15. 97, 99.—To you it is given to know. Matt. xiii. 11, 19. —The promise is to you and your children. Acts ii. 39. —The kingdom of God is come nigh unto you. Luke x. 9.—I was made manifest to them that envied not after me. Isa. lxvi. 1; Rom. x. 20. —The kingdom of God that bringeth salvation unto all men hath appeared.—the renewing of the Holy Ghost, which is shed on us abundantly, through Jesus Christ our Saviour. Tit. ii. 12; 3. v. 5, 6. —With whom also ye shall not have dominion over us, for ye are not under the law but under grace. Rom. viii. 15.—To him that hath shall be given. Mark iv. 23, 24; Luke viii. 18.—If any man will do his will, he shall know of the doctrine. John vii. 17.—He will give the Holy Spirit to them that ask and obey him. Luke xi. 13; Acts v. 32.—What could have been done more to my vineyard that I have not done in it? Isai. vi. 9.

* See Rom. xi. 14, sec.; 2 Tim. iv. 19; Isaiah xvi. 11.
+ See Heb. iv. 12; 1 Cor. xv. 24, 25; Hebrews i. 5; 1 Cor. vi. 13.

FIRST. THE REMONSTRANTS.

WHEREFORE, let us have grace, whereby we may serve God acceptably with reverence and godly fear. Heb. xii. 28.

TENET IV.

Whereas in the last decree, concerning the salvation of this or that man in particular, who by those means should be brought unto faith and perseverance therein; this being the condition required in every one that is to be elected unto eternal life, and the consideration of this or that man in particular who should die in unbelief.

PROOFS OUT OF SCRIPTURE.

"The condition required in every one that is to be elected unto eternal life." Hath not God chosen the poor of this world rich in faith? James ii. 9. —God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, &c. 2 Thess. ii. 13, 14. —Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ. 1 Pet. i. 2, 3.—Whom he did foreknow, he also did predestinate. Rom. viii. 29. —If a man therefore purge himself from these, he shall be a vessel unto honour, &c. Rom. xiii. 12; with Tit. ii. 11.—See Psalm iv. 3, and chis. 17, 18; Rom. x. 10, 11; and all those texts cited above under these heads. "Who should believe (page 95) and perseveres (page 88) Who have not bowed the knee unto Baal. See Rom. xi. 4, 5.

"And the consideration of this or that man, who should die in unbelief?" Whosoever hath sinned against me, him will I blot out of my book. Esod. xxxii. 25. —As truly as I live, saith the Lord, because all those men which have seen my glory and my miracles, and have tempted me now these ten times, and have not hearkened to my voice, surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it. And ye shall know my breach of promise. Num. xiv. 23, 24.—And to whom shall he every wherein to them that should enter into his rest, but to them that believed not? So we see, that they could not enter in because of unbelief. Heb. iii. 18, 19. —Now these things happened unto them of old as examples unto us, 1 Cor. x. 6, 11. —Because of unbelief they were broken off, and thus stood they by faith. Be not high-minded, but fear: for if God spared not the natural

* Mark xii. 29, + The very form of actual Reproduction. 2 See the application Heb. iv. 11.
branch, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but towards thee, goodness; if thou continue in his goodness, otherwise thou also shall be cut off. Rom. xii, 9. — If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. 1 Chron. xxviii, 9. — If we deny him, he will deny us. 2 Tim. ii, 19. — He that rejecteth me, hath one that judgeth him. John xii, 46, 47. — The angels who kept not their first estate, and left their habitation, have reserved under the angels the blackness of darkness for ever. Jude 6, 7. — See 1 Pet. ii, 7; 2 Pet. ii, 4, 7; and of these ii, 12; &c. See also the texts cited above, under this head, "Such as would not believe," &c. (Page 98.)

TENET V.

Christ is not only the Executor of election, but the foundation of the decree itself.

PROOFS OUT OF SCRIPTURE.

"Christ the Executor of election." So God loved the world, that he gave his only-begotten Son. John iii, 16. — Neither is there salvation in any other. Acts iv, 12. — This is life eternal, to know thou, and Jesus Christ whom thou hast sent. John xvii, 3. — I am the way, the truth, and the life. John xiv, 6. — Abide in me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine, so no more can ye, except ye abide in me. John xv, 4. — Christ in you, the hope of glory. Col. i, 27. — See 1 Cor. i, 2. —

"But Christ is the foundation of the decree itself." According to the eternal purpose, which he purposed in Christ Jesus our Lord: Ephes. iii, 11, 12. — According to his own purpose and grace, which was given us in Christ Jesus before the world began. 2 Tim. i, 9, 10. — Grace and truth came by Jesus Christ, and of his fulness, &c. John i, 14, 17. — God was in Christ reconciling the world unto himself. See Col. i, 19, 20; 2 Cor. v, 19. — By whom also we have access by faith into this grace wherein we stand. Rom. v, 2. — Blessed with all spiritual blessings in Christ. Ephes. i, 2. — Eagles were accepted in him; in whom we have redemption, forgiveness, and an inheritance. See Ephes. ii, 13, 14, and iv, 7, 11. — Jesus Christ being the Corner-stone. Ephes. ii, 19, 20. — Other foundation can no man lay. 1 Cor. iii, 11. — See the texts cited above, under this head, "Made a sacrifice and suffered death," &c. (Page 96.)

WHAT THE REMONSTRANTS DO UtterLY DENY CONCERNING PREDESTINATION.

REJECTION I.

They do utterly deny, that "God decreed to elect some to eternal life, and to reprobate others from the same, before he decreed to create them."

THE REASON OF THIS.

"God did not decree to elect some," &c. [For he hath chosen us in Christ, Ephes. i, 4. — Not in Christ we cannot be, unless we be considered, (1.) As Sinners. (2.) As Believers, and therefore Creatures.

(1.) As Sinners. For Christ Jesus came into the world to save sinners. 1 Tim. i, 16. — See Matt. i, 21; John i, 29; Matt. xviii, 11; Luke ix, 10; John vi, 51; Heb. ii, 14, &c.; 2 Cor. v, 19, &c. See all the places cited for "Salvation by faith." (Page 99.)

(2.) As Believers. For, They that receive him, are they that believe in his name. John i, 12. — See Ephes. iii, 17.

"And not to reprobate others." For reprobation is an act of God's hatred, who hateth nothing but sin and for sin, which the creature could not be guilty of before it had a being. — Whosoever hath sinned, his will I blot out. Ezek. xxxiii, 9. — The soul that sineth, it shall die. Ezek. xxxix, 20. — See all these places where damnation is said to be for sin, especially for iniquity. (Page 98.) See also those places cited to show God's hatred of sin, and his inclination to mercy. (Page 96.) as Ezek. xxxiii, 14, 19; xxxiv, 5, 7; Lam. iii, 83; Psal. cxix, 8, 9; Ezek. xxxvii, 11; 2 Pet. iii, 9; Ezek. xvii, 22. — Hell made for devils. Matt. xxv, 41.

REJECTION II.

They do not hold, that "any such decree, in order before the decree of Creation, was made for the demonstration of the glory of God's mercy and justice, or of his power and absolute dominion."

* See Ezek. xvii, 23, and xxviii, 13.
THE REASON OF THIS

(1.) The vessel that he made of clay, was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Jer. xviii, 4. —See to the 10th, 15th verses.  

(2.) I will give thee for a covenant of the people, to restore the preserved of Israel, and to enlighten the Gentiles. Isaiah xlvi, 8, 9. —Thus art my servant, O Israel, [Christ] in whom I will be glorified: Verse 8. —See John xvi, 8, and Proverbs xiv, 23. Consider what is noted before, and what followeth, for further evidence of this.

REJECTION III.

They do utterly deny, that “God did, with that intent, create all men in Adam, ordain the fall and permission thereof, withdraw from Adam grace necessary and sufficient, or procure the gospel to be preached, and men to be externally called, and bestow certain gifts of the Holy Ghost upon them,” and all this with that intent, that these should be means whereby he would bring some unto life, and disappoint others of the benefit thereof according to such decree.”

THE REASON THEREOF

In the several branches, is to be collected from the proof of the foregoing and following articles. Yet, that 4 may further appear.

[1.] “That God did not create;” &c., CONSIDER,

(1.) That He made man after his own image: Gen. i, 27.

(2.) Gave him the use of life: Gen. ii, 9.

(3.) That he hates sin: Psalm vi, 4, 5; Habak. ii, 13.

(4.) And cannot be tempted with evil: James i, 17.

(5.) And shall not experience the death of a sinner: Ezek. xxi, 31; xxxii, 11.

(6.) That sin was from the suggestion of the devil: Gen. iii, 1.

(7.) And man’s voluntary compliance with him: Eccles. vii, 29.

(8.) That he procured not the gospel;” &c., CONSIDER,

(1.) He is merciful to all: Psalm clxi, 8, 9; Acts xiv, 16, 17; xvii, 16, 27. —Would not that any should perish: Ezek. xviii, 23, 31; xxxii, 11. 6. —But that all should come to faith and repentance: 1 Tim. ii, 4; 2 Pet. iii, 9. —And,

* See Isaiah xlvi, 11, the last part: Hозен ix, 13.
+ See John iii, 17; 2 Chron. xxiv, 19.

FIRST.

THE DEMONSTRANTS.

(2.) Christ having died for all: 1 Cor. xv, 21, 22. Heb. ii, 9, 10. —He invites all: Matt. xi, 28, and upbraids such as wilfully refuse to embrace his offered grace and salvation. John v, 34, 40.

REJECTION IV.

They do utterly deny, that “Christ the Mediator is only the Executor of the decree of Election, and not the Foundation thereof.”

The places cited (above) in proof of the affirmative, is sufficient reason thereof. And note here once for all, that “when” nor the affirmative is sufficiently proved, the negative is thereby utterly overthrown; because both parts of a contradicted diction can never be true.”

REJECTION V.

They do utterly deny, that “the cause why some are effectually called, justified, preserved in faith, and are glorified, is, because they are absolutely elected to eternal life.”

THE REASON.

God has no respecter of persons: but, in every nation he that fears him and worketh righteousness, is accepted with him. Acts x, 34, 35. —For the Scripture saith, Whosoever believeth on him, shall not be ashamed; for the same Lord over all, is rich unto all that call upon him. Rom. x, 11, 12. —See James ii, 5; 1 Thes. i, 13, and all the rest of those places cited above for the affirmative Conditional Election. (Pages 97, 101.)

REJECTION VI.

They do utterly deny, that “the cause why others are left in the state [fell] and Christ not given to them, and that they are, not at all, or effectually called, and so hardened and damned, 5. because they are regenerated from eternal life by an antecedent decree.”

THE REASON.

His own inquiries shall take the wicked himself, and he shall be held with the cords of his sin. Prov. v, 28. 5. —Let your inquiries have separated between you and your God, and your
REJECTION VII.

They do utterly deny, that "God did decree, without respect unto actual sins coming between, to leave, in the fall of Adam, the far greater part of mankind shot out of all hope of salvation."

THE REASON.

Christ is promised and given for a Covenant and means of restoration. Gen. iii. 15: Ex. ii. 2; xxiii. 10, 18; Isa. xlii. 9, 10. See Rom. v. 8, 9. See the texts cited for his satisfaction. (Page 109.) What mean ye that ye use this proverb? The fathers have eaten sour grapes and the children’s teeth are set on edge. As I live, saith the Lord God, ye shall not have occasion any more to use this proverb. Behold all souls are mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. Ezek. xviii. 4, 5. They shall die no more. The fathers have eaten sour grapes and the children’s teeth are set on edge. But every one shall die for his own iniquity, every man that eateth the sour grapes, his teeth shall be set on edge. Jer. xxxi. 34, 35. See Isa. ii. 11. It is a people without understanding, therefore he that made them will have no pity on them. Gen. vi. 7. The wrath of God cometh upon the children of disobedience. Ephes. v. 6. Because I have called, and ye refused; because I have stretched out my hand, and ye would not. Is. i. 2, 3. 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 castaway. 1 Cor. ix. 24. See Proverbs vi. 16; Isa. lxx. 32.

REJECTION VIII.

They do utterly deny, that "God did demise by an absolute decree, to give Christ a Mediator only to the elect, and to give faith to them alone by an effectual calling, to justify and continue them in the faith, and glorify them alone.

THE REASON OF THIS.

Appears in the texts cited above for Christ’s Satisfaction (page 95), and those which follow for the Universality of his Merit,

in the Second Article or Question, (page 115,) to which nothing is useful to be added.
THE TEENTS OF

REJECTION XI.

They do utterly deny, that “God is the Author of sin.”

THE REASON.

1. Because He is holy, and a pattern of holiness. Lev. xi, 44; xvi, 4; 1 Pet. i, 15, 16.

2. His ways are right and equal, and he can do no iniquity. Exod. xvii, 9, 10; Hos. xiv, 19; Ps. lxi, 7; xcv, 16; Zeph. iii, 8; Deut. xxvii, 4.

3. He hates sin. Ps. li, 5, 5, 16; Prov. xi, 20; Isa. lx, 3; Jer. xli, 9; Zech. viii, 17; Amos vi, 9; Jer. xxxii, 3; Hab. i, 13.

4. It is a burden to him. Isa. vii, 12, xiii, 24.

5. He forarks sin. Exod. xi, 1, &c; Job xxxvi, 21; Ezek. xlv, 5; Rom. vi, 13; 1 Cor. xv, 51.

6. He cannot be tempted with evil. James i, 12--15.

7. He is provoked to anger by it. Isa. iii, 8; Hos. xi, 14; Exod. xxviii, 36; Mark iii, 2.

8. It is equity to him. Rom. viii, 7.

9. It is the work of the Devil. John viii, 44; Gen. iii, 1.

10. He sent his Son to destroy it. 1 John iii, 8; Titus ii, 14; 1 Peter i, 18.

11. He doth revenge it and punish the sinner for it. Jer. v, 25, 29; Deut. xviii, 12--17; Rom. i, 18; Eph. v, 6; Ps. xli, 5, 6.

12. Man's destruction is from himself. Hos. xiii, 9; Prov. v, 22.

FIRST.

THE DEMONSTRANTS.

REJECTION XII.

They do utterly deny, that “a election of particular persons is made without consideration of faith and perseverance therein, as the condition pre-requisite in him that is to be chosen unto glory.”

THE REASON.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him (considered as such). Ps. cxi, 9, 10. The Lord hath set apart the man that is guilty for himself. Ps. xii, 1, 2. To him that endureth his conversation aright, will I shew the salvation of God. Ps. xli, 12. Thou hast a few names, even in Sardis, which have not defiled their garments, and they shall walk with me in white: for they are worthy. Rev. iii, 4. I have chosen thee in the furnace of affliction. Isa. xlviii, 10.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James, i, 2, 3. Who through faith and patience inherit the promises. Heb. xi, 6. See Heb. x, 36; Rev. vii, 4, 15. See also the proofs of the Second and Fourth affirmatives, pages 97, 101.

REJECTION XIII.

They do utterly deny, that “particular men are reprobated from eternal life, without consideration had of six and iniquity and perseverance therein, as going before.”

THE REASON.


A GENERAL REASON

OF BOTH THE FORMER NEGATIVES.

The execution of God’s decree is what the decree itself was; for God “worketh [in time] all things according to the counsel of his own will” from eternity. Eph. i, 11. So that man must be considered in the decree, as he is considered in the execution of it. Otherwise the act decreting, and the act execu-

n 3
CONCERNING CHILDREN

THEY HOLD.

"That all the children of the faithful are sanctified in Christ; so as none of them, departing this life before they come to the use of reason, can perish."  

PROOFS OUT OF SCRIPTURE.

The seed of the woman shall bruise the serpent's head. Gen. iii, 15. This seed (which is Christ) was promised before ever any seed of mankind was conceived; Christ came, to seek and to save that which was lost. Matt. xviiii, 11; Luke xix, 10; see Matt. xviii, 11, 12. He came to destroy the works of the Devil. 1 John iii, 8—14. Through the one judgment came upon all men to condemnation; even so, by the righteousness of One, the free gift came upon all men unto justification of life. Rom. v, 17—18. For as many as are justified are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him who had the power of death, that is, the Devil, and deliver—made reconciliation. 2 Cor. vi, 14, 15, 17. Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven. Matt. xix, 14. Consider 1 John ii, 12, with Matt. xix, 14.

CONCERNING CHILDREN, WHAT THEY DO UTTERLY DENY.

REJECTION I.

They utterly deny, that "some infants (children) of the faithful are to be accounted in the number of reprobates."

THE REASON.

For if the first-fruits be holy, the lump also is holy; and if the root be holy, so are the branches. Rom. xi, 16. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. Gen. xvii, 7. The promise is unto you and to your children. Acts vi, 39. Words, whereby thou and all thy house shall be saved. Acts xi, 14. Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. Acts xvi, 31. The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. 1 Cor. vii, 14.

REJECTION II.

They utterly deny, that "some infants of the faithful, departing this life in their infancy, before they have committed any actual sins, in their own persons, are reprobated."

THE REASON.

That be far from thee, to do after this manner—to say the righteousness with the wicked, and that the righteous should be as the wicked, that be far from thee! Shall not the Judge of all the earth do right? Gen. xvii, 25. Thou hast laid thyself upon the ground, for the wicked thou hast not abhorred, neither shouldest thou go to grove, which came up in a night, and perished in a night: And should not I spare Nineveh, wherein are more than six score thousand persons, that cannot discern between their right hand and their left? Jonah iv, 11. What mean ye that ye use this proverb, saying, The fathers have eaten sour grapes, and the children’s teeth are set on edge? (See Deut. xxiv, 10; 2 Kings viii, 6.) As I live, saith the Lord God, ye shall not have occasion any more to use this proverb. Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sineth, it shall die. Ezek. xviii, 2, 3, 4. In those days, they shall say no more, The fathers have eaten sour grapes, and the
112

THE TEETH OF [ART

children's teeth are set on edge. But every one shall die for his own iniquity, every man that eateth the sour grape, his teeth shall be set on edge. Jer. xxxi, 39, 40.

REJECTION III.

They do utterly deny, that "the sacred laver of baptism and the prayer of the Church, can no ways avail such infants unto salvation."

THE REASON.

"The sacred laver of baptism? Art. 7. By ye therefore, and disciple all nations, baptizing them, &c. Matt. xxviii. 19."—The like figure whereto even baptism both also maketh us see, 1 Peter, iii, 21.—"He saved us by the washing of regeneration." Titus, ii, 5. Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. Ephes. v, 25, 26.—"Arise, and be baptized; and wash away thy sins; for the promise is to you and to your children." Acts ii, 38, 39; xvii, 16.—As many as have been baptized into Christ, have put on Christ; and there is now no condemnation to them that are in Christ Jesus. Gal. iii, 27; Rom. vi, 1. "And the prayers of the Church," Art. 8. This the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life, for them that sin not unto death. 1 John, v, 14—15. And shall not God hear the prayer of the Church as behalf of Infants?"

REJECTION IV.

They do utterly deny, that "none of the faithful' children, baptized in the name of the Father, and of the Son, and of the Holy Ghost, while they live in the state of their infancy, are reproved by an absolute decree."

THE REASON OF THIS.

Appears sufficiently in the Reasons of those Negatives so mentioned.

* Art. the close of their First Article. The Dutch Remonstrants thus address the members of the Synod, of which they were themselves allowed to be no part, but were called the Thirty Persons. "Blest reverend Fathers and Brethren, you have now before you the proposition of our opinions respecting the First Article on Election and Reprobation. These sentiments we are prepared to defend; we are also prepared to combat the contrary opinions, which are those of the Controvers Remonstrants. We think it greatly concerns the true glory of God, our own容纳, and our salvation, and for vindication of the Church, for us to propose these opinions in this order, and to explain and define them as much as we are able and as far as we shall think needful."

In the Acts of the Synod, it is stated, "In addition to this, the Synod declared it to be displeasing to them, that the Citned Remonstrants, in the propositions established, had employed themselves more in rejecting the opinions of other people than in stating their own; and that they denounced those sentiments which were not their own, rather than acquiesced what were really theirs; and that they had mixed many topics in their First Article, which belonged more properly to those which had to be evinced. It was therefore resolved to withdraw the Remonstrants, that in their subsequent Articles they might beware of these grievances, and put a stricter attention to the command of the Synod." The next day, which was the 16th of Dec. 1618, the Remonstrants were enjoined to have their other Four Articles ready to exhibit on the 17th of the same month. "If you also, the Synod of the Thirty Persons to prepare their propositions in an affirmative rather than in a negative manner, that a judgment might be more easily formed concerning their sentiments. Were it otherwise, their work to refute the contrary opinions, they should have liberty to add their Rejections. When the Remonstrants had been called in, they received their objections from the Synod. The President also, in conclusion, that they might in preference once more submit themselves to a discussion of those questions which related to the main doctrine of Election, and yet in an absolute manner distinct from the Remonstrants. The Remonstrants answered, that they would take into consideration the objections which had been given by the President."

This was very good advice; but it was not the most disinterested, when proceeding from men who were the great teachers of Uncontroversial Remonstrants. The result of this admonition will be seen in a copy, in the case of those Five Articles—Election.
THE TENETS OF

II.

Whether of peremptory Reprobation unto everlasting torments, the first and adequate object is, “all end only unbelievers dying in their unbelief, as such; or certain particular persons (the greatest part of mankind,) not as all considered as ineptinent, unbelievers and disobedient, as such.”

See the Texts fore-cited for respectively and against Irrespective and Absolute Reprobation: (p. 98-116) to which you may add Isaiah xxvii. 11. “Because this people have no understanding, therefore,” &c. Ezek. xvii. 23.

THE SECOND ARTICLE CONTROVERTED,

CONCERNING

THE UNIVERSALLY OF CHRIST’S DEATH.

WHAT THE REMONSTRANTS HOLD.

TENET I.

They hold, that the price of Redemption which Christ tendered unto his Father, was not only in itself sufficient for the Redemption of all mankind, but was also (according to the decree, the will, and the grace of God the Father,) paid for all, and every man.

PROOFS OUT OF SCRIPTURE.

“The price of Redemption Christ paid for all and every man.”

For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all: 1 Tim. ii. 5, 6.—We trust in the living God, who is the Saviour of all men, iv. 10.—Behold the Lamb of God that taketh away the sin of the world. John iii. 16; i. 29.—We have an Advocate with the Father, Jesus Christ the Righteous, and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. I John ii. 2. See John vi. 33, 51.—He tasted death for every man: Heb. ii. 9.—For the ungodly, for the unprofitable, for sinners, for his enemies. Rom. v. 6, 8, 10.—See the places cited before for Christ’s satisfaction. (P. 96)

According to the decree, the will, the grace of God,” &c. So God loved the world, &c. John iii. 16.—We have seen and do testify, that the Father sent the Son, to be the Saviour of the world. John iv. 14.—He spared not his own Son, but delivered him up for us all. Rom. viii. 32.—In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us; and sent his Son to be the propitiation for our sins. John iv. 9, 10.—For God loved the whole world, to condemn the world; but that the world through him might be saved: John iii. 17.—That he might reconcile all things to himself. Col. i. 19, 20, 21.—After that the kindness and pity of God our Saviour towards man appeared, Tit. ii. 4.—For I came not to judge the world, but to save the world. John xii. 47.—Greater love hath no man than this, that a man lay down his life for his friend. John xiv. 15.—He loved us and washed us from our sins in his own blood. Rev. i. 5—The love of Christ constraineth us; because no man judgeth that if one die for all, &c. 1 Cor. v. 14, 15.

TENET II.

They hold, that Christ by the merit of his death, hath so for forth reconciled God the Father to all mankind, that the Father, by reason of his Son’s merit, both could, and would, and did enter into a new and gracious covenant with sinful man liable to condemnation.

PROOFS OUT OF HOLY SCRIPTURE.

God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. 1 Cor. v. 19—And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death. Col. i. 21, 22.—I will give thee for a Covenant of the people.” That is, a Mediator and Foundation of the Covenant of Grace.” Dumont’s Notes, 1. 11, xii. 8.—When thou shalt make his soul an offering for sin, he shall see his
seed ....... and the pleasure of the Lord shall prosper in his hands: ....... By his knowledge shall my righteous servant justify many. Isa. lii. the whole chapter, 10, 11, 12.—To him give all the Prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins. Acts x, 38. —He is the Mediator of a better covenant, which was established upon better promises, ver. 4. I will put my laws into their minds, and I will be to them a Jesu Christ, was to all and upon them that believe. Rom. iii. 21, 22.—Abraham believed God, and it was imputed to him for righteousness; and it shall be imputed to us also, if we believe. Rom. iv, 3, 4. See the whole chapter.—We have believed in Jesus Christ, that we might be justified by the faith of Christ. Gal. iii. 26.—The just shall live by faith. Gal. iii, 11.—See Gal. iii. 22.—Being justified by faith, we have peace with God. Rom. v, 1.—See Acts ii, 28; 1st iii. 11.

TENET III.

They hold, that though Christ hath merited reconciliation with God and pardon of sins for all and every man, yet, according to the tenor of the new and gracious Covenant, none is indeed made partaker of the benefits purchased by the death of Christ, otherwise than by faith: Nor are a man’s sins pardoned, before he actually believes in Christ.

PROOFS OUT OF HOLY SCRIPTURE.

"None made partakers of Christ’s benefits otherwise than by faith." 1 Tim. iv, 6.—W hoever believeth on him shall not be confounded. Rom. ix, 23. —He is the Saviour, especially of those that believe, 1 Tim. iv, 10.—For it pleased the Father by him to reconcile all things unto himself: And you hath he now reconciled—so present you holy and imitable, and unapproachable in his sight, if ye continue in the faith, &c. Col. 1, 19-22.—We are made partakers of Christ, 1 Thess. i, 8.—He is the Mediator,—that by means of death which are called [from causa might receive the promise of eternal inheritance.] Heb. ix, 15.—But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. John 1, 12.—See Gal. iii, 29.

"Nor are a man’s sins pardoned before he actually believes." To him give all the Prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins. Acts x, 38. See Acts xxvi, 18; xiii, 20; John iii, 50.—The righteousness of God, without the law, is manifested—even the righteousness of God, which is by faith of Jesus Christ unto all and upon them that believe. Rom. iii, 21, 22.—Abraham believed God, and it was imputed to him for righteousness; and it shall be imputed to us also, if we believe. Rom. iv, 3, 4. See the whole chapter.—We have believed in Jesus Christ, that we might be justified by the faith of Christ. Gal. iii, 26.—The just shall live by faith. Gal. iii, 11.—See Gal. iii, 22.—Being justified by faith, we have peace with God. Rom. v, 1.—See Acts ii, 28; 1st iii, 11.

TENET IV.

They hold, that only they for whom Christ died are bound to believe, that Christ died for them: and if there were any for whom Christ died not, they should not be bound to believe he died for them; or condemned for not believing: yes, if there were any such Reprobates, they should rather be bound to believe, that he died not for them.

PROOFS OUT OF SCRIPTURE.

"Only they for whom Christ died bound to believe," &c. 1 Tim. iv, 6.—We were redeemed with the precious blood of Christ, who was manifest for you, who by him do believe in God that raised him up from the dead, and gave him glory: that your faith and hope might be in God. 1 Thess. i, 14; 1st iii, 19, 21.—Believe also in me. Why? I go to prepare a place for you, and I will receive you to myself. John xiv, 1, 2, 3. See 1 Cor. xv, 2, 5, 14. Whence it follows, that they for whose sins Christ died not, and for whose justification he rose not again, to them preaching is vain, and their faith is vain: for they do but believe an untruth, and lean upon the staff of a broken reed. Accordingly, (as was alleged above,) Muretius said, "A man must first believe Christ to be his Saviour (which he cannot be, unless he hath died for him.) and that must be the reason why he placeth his faith in him."

"And such Reprobates should rather believe, that he died not for them." For those things which are revealed belong to us. 2 Thess. iii, 18.—O fools, and slow of heart to believe all that the Prophets have spoken! Luke xxiv, 25.—If it be a revealed truth, that Christ died not for the Reprobates? then are they bound to believe, he died not for them. But if it be not a truth revealed, why is it thus persecuted and urged in an article of faith?"
THE TENETS OF

WHAT THEY DO NOT HOLD; TOUCHING CHRIST'S DEATH.

REJECTION I.

They do utterly deny, that "the price of Redemption, which Christ tendered unto God his Father, was not (according to the decree, will, and grace of God the Father,) paid for all and every man, that is the greatest part of mankind; should, by an absolute and antecedent decree of God, he precisely shut out from the participation of the benefits of Christ's death."

THE REASON.

1. Christ came to seek, and to save that which was lost. Matt. xvi, xi; Luke xix, 10.—God was in Christ reconciling the world unto himself. 2 Cor. v, 19.—He had upon him the iniquity of all. Isai. liii, 6.—And Christ died for all, for every man, for the world, for the whole world, for the unjust and disobedient, (finally such.) 1 Pet. iii, 18, 22.—for the ungodly, for sinners, for his enemies;—as was said above. (Page 96.)

2. Also for as many as die in Adam, 1 Cor. xv, 22.—As by the offence of one man, &c. Rom. v, 19, 18; 2 Cor. v, 14.

3. For as many as are bound to believe in him, as was declared above. (Page 115.)

4. For as many as are bound to adore and serve him,—Ye are bought with a price, therefore glorify God in your &c. 1 Cor. vii, 20.—We thus judge, that if one died for all, then were all dead; and that he died for all, that he might be Lord of all, that which live, should not henceforth live unto themselves but unto him which died for them. 1 Cor. v, 14, 15; Rom. xiv, 9. See Ephes. i, 19.

5. For as many as we are bound to pray for in Christ's name, I entreat, that supplications be made for all men.—For there is one Mediator, who gave himself a ransom for all. 1 Tim. ii, 1, 4, 6.

6. God, as such as crucify him, afflicts in themselves. Heb. vi, 4, 5, 6; x, 30.—For such as deny him, and finally do perish. 2 Pet. ii, 1. See Rom. xiv, 15; 1 Cor. viii, 11.

REJECTION II.

They do utterly vanity, that "the immediate fruit of the death of Christ is the actual pardon of sins." Or, (which is the same in effect,) that "sins are pardoned unto sinners, before they do actually believe in Christ."

THE REASON.

For with the heart man believeth into righteousness. Rom. x, 10.—But without faith it is impossible to please God. Heb. xi, 6. See Gal. iii, 22.—He that believeth not, shall be damned. Mark xi, 10.—He is condemned already: the wrath of God abideth on him. John vi, 14, 36.—See proofs for the affirmative, page 119.

REJECTION III.

They do utterly deny, that "Regenerate (as some call them,) for whom Christ died, (if there were any such,) are bound, notwithstanding, to believe in him, and to believe that they are elected unto glory: and that, therefore, those that believe not shall be condemned jointly, yea, shall therefore be punished with more grievous torments by Almighty God."

THE REASON.

1. Will ye speak wickedly for God? And talk deceitfully for him? Job xii, 7.—He is the God of truth. Jer. x, 10.—that cannot lie. Tit. ii, 1; Heb. vi, 18.—All his commandments are truth, righteousness, and faithfulness. Psalm cxix, 16, 151, 172.

2. If we meet with false Prophets and dissimulators, (for all their fair speeches,) he bids us believe them not. Jer. xii, 6; 1 John ii, 28.

3. He denounceth grievous judgments against such Prophets as go about to induce the people to trust in a lie. Jer. xxviii, 25; xxix, 32.

4. It is a sure judgment, inflicted only upon the obstinate and refractory, (and therefore denying no duty of them that are not such,) to be given up to such errors. —Because they received not the love of the truth, that they might be saved; for this cause, God shall send them strong delusions, that they should believe a lie: that they all might be damned, who believed not the truth, but had pleasure in unrighteousness. 2 Thess. ii, 10, 11.—So that the God of truth and righteousness did not bind men (as a part of their duty) to believe falsehood, much less doth He punish them with "more grievous torments for not believing it."
5. Doth God pervert judgment? or doth the Almighty pervert justice? Job xxxi. 12:—Yes, surely, God will not do wickedly, neither will the Almighty pervert judgment. xxxiv. 10, 12. He will not lay upon man more than is right, that he should enter into judgment with God. Verse 25.

THE STATE OF THE CONTROVERSY, TOUCHING

THE UNIVERSALITY OF CHRIST'S DEATH.

Whether Christ Jesus, out of a serious and gracious purpose and device of God the Father, suffered that most bitter and shameful death, that he might bring into favour with God only some few, and those formerly and in particular chosen to eternal life by an absolute decree: Or that he might merit and obtain reconciliation with God, for all and every sinner, without difference, by doing and suffering those things which Divine Justice, by sin offended, did require to be done and suffered before he would enter into any gracious covenant with sinners, and open the door of salvation to them?

THE DECISION IS CONTAINED IN THE FORMER ASSERTIONS AND NARRATIONS.

III AND IV.] THE REMONSTRANTS.

THE THIRD AND FOURTH ARTICLES CONTROVERTED.

WHICH ARE TOUCHING

THE GRACE OF GOD IN THE CONVERSION OF MAN.

WHAT THE REMONSTRANTS HOLD.

TENET 1.

They hold, that a man hath not saving faith of himself, nor from the power of his own free-will; seeing, while he is in the state of sin, he cannot, of himself nor by himself, think, or will, or do, any saving good. (In which kind, faith in Christ is eminent,) but must needs, by God in Christ, through the power of the Holy Ghost, be regenerated and renewed, in his mind, affections, will, and all his powers, that he may understand, will, and meditate, and do that which is savingly good.

PROOFS OUT OF HOLY SCRIPTURE.

"A man hath not faith or any saving good of himself." &c. Ye were sometimes darkness. Ephes. v. 8.—When we were in the flesh, the motion of sins, which were by the law, did work in us members, to bring forth fruit unto death. Rom. vii. 5.—God hath concluded all in unbelief. Rom. xi. 32.—For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God. Ephes. ii. 8.—To you it is given—to believe. Phil. i. 23.—None can say, that Jesus is the Lord, but by the Holy Ghost; (who is therefore called) the Spirit of truth. 1 Cor. xii. 3.—Not that we are sufficient of ourselves to think any thing, as of ourselves; but our sufficiency is of God. 2 Cor. iv. 13; 2 Cor. i. 3.—For when we were yet without strength, in due time Christ died for the ungodly. Rom. v. 6.—Without me, ye can do nothing. John xiv. 6.—No man can come to me, except the Father draw him. Every man, therefore, that hath heard,
and hath learned of the Father, cometh unto me. John vi, 44, 45, 65.

"He must needs be regenerated," etc. That which is born of the flesh is flesh, and that which is born of God is spirit. John iii, 6; 1 Cor. xv, 50. Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God. John iii, 3, 5. But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus Christ and by the Spirit of our God. 1 Cor. vii, 11. Not by works of righteousness which we have done, but according to his own mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour. Tit. iii, 4, 5, 6. The Father of our Lord Jesus Christ hath begotten us again, not of corruptible seed, but of incorruptible, by the word of God. 1 Pet. i, 5, 23. See 1 Pet. iii, 21, 25.

"He must be renewed in understanding, will, affection." etc. Renewed in the spirit of your mind. Eph. iv, 23. In knowledge. Col. iii, 10. See 1 Cor. i, 9, 5. To whom I sent thee, to open their eyes, to turn them from darkness to light, and from the power of Satan unto God. Tit. ii, 11; Acts xvii, 16. God, through the Holy Ghost, purifying their hearts by faith, Acts x, 9. The blood of Christ purge your conscience from dead works, to serve the living God. Heb. x, 14. Seeing ye have purified your souls in obeying the truth, through the Spirit, and through the word of peace, which he hath communicated to you. 1 Pet. i, 25; 1 Thess. v, 25.

"That he may do that which is pleasing good," etc. Make the tree good, and his fruit good. Matt. vii, 17, 18; xiii, 39-43. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. Rom. vi, 22. See verse 18.

**TENET II.**

They hold, that the grace of God is the beginning, proceeding, and fulfilling of all good; so as even the regenerate man himself, without grace preventing, exciting, following, and co-working, cannot think, will, or do good, or resist any temptation to ill; so that the good deeds and actions which any man can conceive, are to be ascribed to the grace of God in Christ.

**PROOFS OUT OF HOLY SCRIPTURE.**

"The grace of God is the beginning," etc. Every good gift, and every perfect gift is from above. James i, 17, 18. If the Son shall make you free, ye shall be free indeed. John viii, 36. See 2 Cor. iv, 7. Wherefore the Spirit of the Lord is, there is liberty. 2 Cor. iii, 17. It is God, which hath begun a good work in you, which worketh in you to will and to do of his good pleasure. Phil. i, 6; ii, 18. The Author and Finisher of our faith. Heb. xi, 2. Whereunto he called you by our gospel. 2 Thess. ii, 14. See verses 15, 16, 17; 1 Pet. iv, 10, etc. His Divine Power hath given us all things that pertain to life and godliness. 2 Pet. i, 3. The regenerate man himself cannot, without grace, resist any temptation to ill. etc. Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day. Ephes. vi, 10. Watch and pray; and if so be that ye shall be asked to watch. Matt. xxvi, 41. Lead us not into temptation, Matt. vi, 13.

"The good we do, is to be ascribed to the grace of God in Christ." By the grace of God, I am what I am. 1 Cor. xv, 10. The life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. ii, 20. But God hath wrought a wonderful and unutterable grace in you. 1 Cor. vii, 14. The grace of God which giveth us repentance unto salvation. Act. xx, 21. The grace of God, which giveth us repentance unto salvation. Acts ii, 21. The grace of God which giveth us repentance unto salvation. Acts ii, 38. The grace of God which giveth us repentance unto salvation. Acts iii, 18. The grace of God which giveth us repentance unto salvation. Acts x, 38. Godly sorrow worketh repentance unto salvation. 2 Cor. vii, 10. See Acts ii, 20, 21; xv, 30, 33; Prov. v, 2. If thou wilt incline thine ear...
THE TENETS OF [ART.

uts wisdom, and apply thine heart to understanding; if thou seest her as thine enemy; then shall thine understanding the fear of the Lord. Prov. vi, 6. I love them that love me; and they that seek me early, shall find me. Prov. viii, 17. Your Heavenly Father will give the Spirit to them that ask him. Luke xi, 13.

See the example of Sergius Paulus, Acts ix, 32; especially that of Cornelius, Acts x, 1, 2, 3, 6, 8, 22. See also Gal. iii, 26; Prov. iii, 21; Job. xxviii, 28; 2 Tim. i, 14; James i, 21; 2 Pet. ii, 1, 9. See the reason of the negative following, page 123.

TENET IV.

They hold, that effectual grace, whereby a man is converted, is resistible; and though God doth so work upon the will by his word and the inward operation of his Holy Spirit, so that he gives both power to believe and supernatural utilities, and makes a man actually to believe, yet can man, of himself, despise that grace, not believe, and so, through his own default, perish.

PROOFS OUT OF HOLY SCRIPTURE.

I will take the strong heart out of their flesh, and will give them an heart of flesh, that they may walk in my statutes, and keep mine ordinances and do them. Not whose heart walketh after the heart of their detestable things, and their abominations, I will remove their heart out of their flesh, and will give them an heart of flesh. Ezek. xi, 20 compared with 21. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, it would have been repented of at this present. Matt. xi, 20–24. I have purged thee, and thou wast not purged. Ezek. xxiv, 18. They that gladly received his word, were baptized. Acts ii, 41. Ye received not the word of man, but as it is in truth, the word of God, which effectually worketh also in you that believe. 1 Thess. ii, 13, 19. Verses 13, 14, Acts x, 47; Rom. i, 16; Acts xii, 40. He sent out his servants, saying, All things are ready: come unto the marriage. But they made light of it. Luke xiv, 16, 21, 22. Matt. xxii, 4, 5. He that despiseth you, despiseth me: he despiseth not man, but God, who hath given us of his Spirit: Luke x, 16; 1 Thess. iv, 8. How often would I have gathered thy children together, and ye would not! Matt. xxiii, 37; Luke x, 13, 14. These things have I spoken, that ye might be saved. And ye will not come to me, that ye might have life. John v, 40. Because I have called and ye refused, I have stretched out my hand and ye regarded it not. Prov. i, 24. Despisest thou the riches of his goodness and forbearance and long suffering, not knowing that the goodness of God leadeth thee to repentance? Rom. ii, 4. They rebuked, and vexed his Holy Spirit. Isai. iii, 19. See Zech. vii, 12. Ye have always resisted the Holy Ghost, and done spite to the Spirit of Grace. Acts vii, 51. Heb. x, 29. And rejected the goodness of God against themselves. Luke vii, 30. And turn the grace of our God into lasciviousness. Jude, verse 4. We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain. 2 Cor. vi, 1. Looking diligently, lest ye should despise the grace of God, which now, at this present, worketh in you, according to his abundant mercy. 2 Cor. v, 19. But this I say, brethren, the time is short; yet minded to walk in the fear of our Lord. 1 Cor. vii, 30.

See Exod. xvi, 15. Compared with Isai. lx, 1, 2, and Rom. vi, 15, 16.

TENET V.

They hold, that though grace be dispensed in differing measure, according to God's most free will, yet on all those to whom the word of faith is preached, the Holy Spirit becometh, or is ready to become, so much grace as is sufficient, in fitting degrees, to bring on their conversion.

PROOFS OUT OF SCRIPTURE.

"Though grace be dispensed in differing measure," &c. God, who at sundry times, and in divers manners—hath in these last days spoken unto us by his Son—far greater than Joshua is here Matt. xi, 41. I come, that they might have life, and that they might have it more abundantly. John x, 10. How shall we escape, if we neglect so great salvation? Heb. ii, 1, 3. To me he gave five talents, to another two, to another one. Matt. xxv, 15. There are diversities of gifts. 1 Cor. xii, 4. The grace of God is manifold. 1 Pet. iv, 10. According to the effectual working in the measure of every part. Ephes. iv, 16. Him that is weak in the faith, receive you. Rom. xiv, 1. There is not in every man that knowledge. 1 Cor. vii, 2. "The Holy Spirit bestows so much grace as is sufficient." &c. God having raised up his Son Jesus, sent him to bless you, in
The Tenets of...  [Art.]

TENET VI.

They hold, that a man by the grace of the Holy Spirit, may do more good than indeed he doth, and omit more evil than indeed he omitteth.

PROOFS OUT OF SCRIPTURE.

If he had not come and spoken unto them, they had not had sin: but now they have no excuse [cause] for their sin. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. John xvi, 22, 24. —The times of this ignorance God winked at. Acts xvii, 30; 1 Kings xxi, 19; Psalms i, 16.

—But the righteousness which is of faith, speaketh on this wise, The word is very nigh thee, in thy mouth and in thy heart, that thou mayest do it. Deut. xxx, 14; Rom. x, 6, 8. —Where the Spirit of the Lord is, there is liberty. 2 Cor. iii, 17; see John viii, 36, 39. —Being then made free from sin, ye became the servants of righteousness. Rom. vi, 18. —Thou hast a little strength, and hast kept my word, and hast not denied my name. Rev. ii, 8. —I am able to do all things through Christ which strengtheneth me. Phil. iv, 13. —If the mighty works which have been done in you, had been done in Tyre, Sidon or Sodom, they would have repented. Matt. xii, 24. See the four [successive] negative propositions.

TENET VII.

They hold, that whosoever God calleth unto salvation, he calleth him seriously, that is, with a sincere and unsigned intention and will to save him.

PROOFS OUT OF SCRIPTURE.

1. His command. —But now he commandeth all men every where to repent. Acts xvii, 30.

2. His invitation. —And the Lord sent them by his messengers rising up betimes and sending. 2 Chron. xxxvi, 14–16. See xxi, 19. —And he sent out his servants: and he sent other servants, saying, Go ye out quickly — and compel them to come in. Matt. xxii, 1, 4, 6, 11; Luke xxvii, 14. —The Spirit and the bride say, Come. And let him that is athirst come. And to whomsoever will, let him take the water of life freely. Rev. xxi, 17. —Hence, every one that thirsteth, come ye to the waters. Isa. lvi, 1. —Behold, I stand at the door and knock. Rev. iii, 20. —Wisdom crieth without: she uttereth her voice in the streets. How long, ye simple ones? —Turn you at my reproofs: Behold, I will pour out my spirit unto you, &c. Prov. i, 29, 30.

3. His reception. —Him that cometh to me, I will in no wise cast out. John vi, 37. —Come, and I will refresh you. Matt. xi, 28. —He shall speak with me. Rev. iii, 20.

4. His actions. —(1) For the time past. —But my people would not hear. O that my people had hearkened unto me! Psalm lxvi, 24. —Thus saith the Lord thy Redeemer. —I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened!
to my commandments, then had they peace as a river, and thy righteousness as the waves of the sea. Isa. lxxviii. 17-19.

(2.) For the Future.—O that there were such a heart in them, that they would fear me, and keep my commandments always; that it might be well with them! Deut. vi. 25.—O that they were wise, that they understood this, that they would consider their latter end! Deut. xxvi. 9-10.

3. His Intercessions and Requestings.—I have spread out my hands (a posture of prayer, Exodus ii. 24; Psalm lxxvi. 5.) all the day unto a rebellious people. Isa. lxix. 5; Rom. vii. 27.—God doth beseech you by us, we pray you, in Christ's stead, be ye reconciled unto God. 2 Cor. v. 20.

6. His Observations.—I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live. Deut. xxx. 19.—Hear, O heavens, and give ear, O earth! I have nourished and brought up children, and they have rebelled against me. Isa. i. 9.

7. His Complaints.—O my people, what have I done unto thee, and wherein have I wearied thee? Turn thee against me. Micah vi. 6.—What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity and become vain? Jer. ii. 14.—Have I been a wilderness unto Israel? Wherefore say my people, We will not be moved unto thee? Jer. ii. 31.

8. His Lamentations.—O Jerusalem, wash thine heart from wickedness, that thou mayest be saved! How long shall thy vain thoughts lodge within thee? Jer. iv. 17.—O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Matt. xxiii. 37.—He beheld the city and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace!" Luke xix. 41-44.

9. His Exhortations.—Cast away from you all your transgressions, and make you a new heart and a new spirit: why will ye die, O house of Israel? Ezekiel xlviii. 31-32. See Jer. xxxi. 37.

10. His Incorruptions and Reprehensions.—These things I say, that ye may be saved. And ye will not come to me that ye might have life. John v. 40, 42.—Despisest thou the riches of his goodness, not knowing, that the goodness of the Lord leadeth thee unto repentance? Rom. ii. 4.—Woe unto thee, O Jerusalem! wilt thou not be made clean? When shall it once be? Jeremiah xiii. 9, 11.

11. His Commissions and Threatenings.—Therefore will I judge thee, O house of Israel, every one according to his ways, saith the Lord God; repent and turn yourselves from all your transgressions: so iniquity shall not be your ruin. Ezek. xvi. 33-34. Now therefore go ye, speak to the men of Judah, saying, "Thus saith the Lord, Behold I from evil against you, and devise a device against you: return ye now every one from his evil way, and make your ways and your doings good." Jer. lxxviii. 10, 11.

12. His Oath and Vowings.—As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil way; for why will ye die, O house of Israel? Ezek. xxxiv. 11.—[Are not these arguments of seriousness?] If the Lord were pleased to kill us, we would not have showed us all these things, nor have told us such things as these. Judges xi. 20.—See the reason of the fifth negative, page 134.

WHAT THE REMONSTRANTS DO NOT HOLD.

TOUCHING THE SAID ARTICLES,

GOD'S GRACE AND MAN'S CONVERSION.

REJECTION I.

They do not hold, that "all zeal, care and study for the obtaining of salvation, which a man shall use before he hath faith and the Spirit of regeneration, is vain and to no purpose; much less, that it is rather burdensome than profitable and fruitful to him."

THE REASON.

1. The neglect thereof is complained of.—There is none that stirreth himself to take hold of thee. Isa. lxiv. 7. See Isa. lxxiv. 19.—But none saith, "Where is God my Maker, who teacheth me more than the beasts of the earth, and maketh me wiser than the fowls of heaven?" Job xxxiv. 10, 11.—We may repeateth him of his wickedness, saying, "What have I done?" Jer. v. 24, viii. 6.

2. This neglect is threatened.—He that is unjust in the least, is unjust also in much. If therefore you have not been faithful in
that which is another's, &c. Luke xvi, 10, 12.—Because when they knew God, they glorified him not as God. Rom. i, 21.

2. This is a duty expected even of the Heathen. — That they should seek the Lord, if haply they might feel after him and find him. Acts x, 27.

3. And it is commanded. — He that hath an ear to hear, let him hear. — Remember this, and shew yourselves men. Isa. xlviii, 8.

— If any of you lack wisdom, let him ask of God. James i, 5.

— Serve one another with fear. Jude ii.

— Prepare the way of the Lord. Luke iii, 6, 7, Jer. vii, 3; Hos. x, 12.

4. This is commanded as a disposition and preparatory to faith in Christ, and the Spirit of regeneration. — To him that hath shall be given: To you it is given to know the mysteries of the kingdom of heaven. Matt. xiii, 10, 12.—Then shall he lead them to rest. Even so, Father, for so it seemed good in thy sight. Matt. xi, 5, 25, 26.

— But the fear of God, comforteth the light. John x, 77, 78.—That on the good ground, are they, which, in an honest and good heart, have received the word, keeping it, and bring forth fruit with patience. Luke viii, 15.—Of such is the kingdom of God. Mark xiv, 14.

5. This care and study is encouraged. — He will not quench the smoking torch, nor break the bruised reed. Matt. xii, 20.—He that is the least, even a publican, shall sit higher than the just. Luke xi, 43, 45.—Luke xii, 10. To the publicans and sinners. Luke x, 16, 17; Acts xi, 20, 22. To the just men, after a most eminent and extraordinary manner. Acts x, 1—35.

— He gives to persons of such study and inclination, satisfaction and a blessing. — Blessed are they that hunger and thirst after righteousness, for they shall be filled. Matt. v, 6; Luke i, 58.—God is a rewarder of all them that diligently seek him. Heb. xii, 6; Matt. xi, 25.—Are therefore, and be doing, and the Lord be with them. 1 Chron. xxix, 15.

REJECTION II.

They do utterly deny, that "effectual grace, whereby a man is converted, is not unanswerable power." *

* The insufficiency and the inscrutability of Divine Grace, are the grand questions which have to be decided between the Calvinists and the Arminians. Were it impossible to resist this grace, or to prevent it from its proper use, the warnings and threatenings of Scripture would be nugatory and of no practical effect. Under such circumstances there would be no need for saying to unsaved persons, "Grace not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The Calvinists are unwilling to put the matter upon this issue, and they always try to evade the question. Yet that part of the Declaration of Arminians before the States of Holland is not the less true, in which it says, "The whole controversy reduces itself to the solution of this Question, 'Is the grace of God a certain irresistible power?' That is, the controversy does not extend to that action or operation which may be ascribed to grace, for I acknowledge and incidently as many of those actions or operations as any man ever did, but restrains itself to the nature of the operation — whether it be irresistible or not. With respect to which, I believe, according to the Scriptures, that many persons resist the Holy Spirit, and reject the grace that is offered." (Works of Arminius, Vol. i., p. 609.—Ed.)
That grace is not unceasingly, appears further, by God's own expression: O that there were such a heart in them, that it would for me, &c. (as above.)

7. He complains also of men's perseverance and constancy, obstructing the work of grace in themselves. What could have been done more to my vexation than that I have not done it in it? Isa. vi. 4; see Mark vi. 6. They have eyes to see and see not: they have ears to hear and hear not, for they are rebellious, &c. Ezek. xii. 2; see Matt. xii. 31. But they rebelled, and veiled his Holy Spirit. Isa. lxiv. 7-10. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear: yea, they made their hearts as an adamant stone, but they should hear the law, and the words which the Lord of hosts hath set in his Spirit, by the former prophets. Ezek. vii. 10-19.

3. Some are captivated to the obedience of grace, while others stand in rebellion against the power of it. Some gladly receive it, others do thrust it from them, contradicting and blasphe ming it. Acts ii. 44; xiii. 48, 45. See 1 Thess. ii. 15; 2 Thess. ii. 10, 11. Thou shalt not send to a people of a strange speech, but thou shalt send to the people of thy speech: for the house of Israel will not hearken unto thee. Ezek. viii. 5-7. Tyre and Sidon, and Sodom would have repented: but thou hast not. Matt. xxi. 39-40. The men of Ninevah repented at the preaching of Jonah: but [you resist a greater light and force of grace] behold, a greater than Jonah is here. Matt. xii. 41. To thee, one, we are the image of life unto life; and to the other, the image of death unto death. 2 Cor. iv. 14-16.

9. The Lord punisheth the refractory, for resisting the work of his grace and Spirit. For the earth which drinketh in the rain, and bringeth forth fruit, receiveth blessing from God. But that which receiveth thorns and briers, is rejected, and is nigh unto cursing, whose end is to be burned. Heb. vi. 7, 8. Because I have called, and ye refused, &c. Prov. i. 24, 26. Therefore come a great wherewith from the Lord. Ezek. vii. 14-15. This is the condemnation, that light is come into the world, and men love darkness rather than light. John iii. 19. In thy blindness is light: because I have grieved thee, and thou wast not grieved, thou shalt not be grieved from thy blindness anymore, till I have caused my fury to rest upon thee. Ezek xxiv. 18. See Matthew xiii. 15, 50; Acts xxiii. 24-26; 2 Chron. xxix. 19, 20. God renews the prophet but giveth grace to the humble. James iv. 6. See the Fourth and Seventh Affirmatives, pages 124, 127.

REJECTION III.

They do utterly mew, that "God doth bestow grace sufficient for faith and conversion, only upon those, who among
REJECTION IV.

The Tenets of...

THE REASON.

1. His command.—Then shalt love the Lord thy God, with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength. Abstain from all appearance (kind of evil). 1 This, v. 20.—Have no fellowship with unfruitful works of darkness. Ephes. v. 11.—Wherein have I offended thee? Micah vi. 8. See Phil. iii. 12—15. My yoke is easy. Matt. xi. 30. Receive not the grace of God in vain. 2 Cor. vi. 1.—Grow in grace. 2 Peter iii. 18.—Nuxtimmeni den veni, "Trade till I come." Wherefore hast thou kept my talent to use it, and guarded it not into the bank, that at my coming I might have required mine own with gains?—Cost that unpardonable servant, &c. Luke xiv. 17, 18.—Ye did run well, who did drive you back? Gal. v. 7.

2. But what they know naturally, as brute beasts, in those things they corrupt themselves. Jude 10.—Their heart is full of nothing but to do evil. Eccles. vii. 11.—They desire iniquity upon their beds. Micah vi. 1.—They rebel against the light. Job xxxiv. 19. Consider verses 15, 16, 17. See Rom. i. 32; Isaiah xxx. 8—13. See also the proofs of the Affirmative in the Sixth Assertion, page 135.

REJECTION V.

They do utterly deny, that "God doth outwardly call some, whom he is unwilling inwardly to call, and truly to convert, and that before they have rejected the grace of conversion;"

THE REASON.

1. This is a faithful saying, that Christ Jesus came into the world to save sinners. 1 Tim. i. 15; Luke xix. 10—To call sinners to repentance. Matthew vi. (13) to call them to the obedience of faith. (Rom. vii. 25.) unto holiness, (1 Thess. iv. 7.) out of darkness: into his marvelous light, that we might set forth his praise. 1 Peter v. 9, 10; Eph. i. 20, Why should he be no more occasions in all this, seeing it is according to his will and grace? 2 Tim. i. 9.

2. And the motive of it is his compassion. The Lord sent him by his messenger: because he had compassion on his people. But they mocked the messenger, &c. 2 Chron. xxxv. 15. See 3 Chron. xxxv. 10; Mark xii. 6, 7: colored and called. Rom. i. 7.—I will mention the loving-kindness of the Lord. He was their Saviour; in all their afflictions he was afflicted; in his love and in his pity he redeemed them. But they rebelled and vexed his Holy Spirit. Isa. lxvii. 10—With this affliction the Lord calls such as are finally disobedient, (See 1 Peter iii. 19, iv. 5.) till they provoke him to wrath, that there be no remedy left. 2 Chron. xxxv. 16. This affection is testified, by exhortations and threatenings, by exhortations and threatenings, by his lamentations and oaths. See the proofs of the Seventh Affirmative, page 157.

3. His change.—Son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thy sin shall surely be death, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Ezek. xxxiii. 7; Acts xxiv. 28.

4. His expectation.—He looked that it should bring forth grapes, and it brought forth wild grapes. Isa. v. 2. See 1 Pet. iii. 20.

5. His appeal to our own sense:—Judge. I pray you, betwixt me and my vineyard. What could have been done more to my vineyard? dare any man allege the want of a serious inward call?—that I have not done in it?—Whatever, when I looked that it should bring forth grapes, brought it forth wild grapes? Isa. v. 3, 4.—[See Luke xiv. 19.] He was angry at their refusal.2—O house of Israel, are not my ways just?—Are not your ways just? Ezek. xviii. 20, 21.

6. He charges their non-conversion (as you proved above) upon their own refractoriness: and punisheth them for it. Jer. xxv. 4; xxxv. 15; 1 Sam. xx. 30—(1) With desolation. 2 Chron. xxxvii. 16; 2 Thess. ii. 10, 11, 12. See Rom. i. 28—And (2) With destruction. 2 Thess. i. 8—See the proofs of the Seventh Affirmative, page 157.

REJECTION VI.

They do utterly deny, that "there is a secret will in God, as contrary to his will revealed in his word, that, according to his secret will, he willith the conversion and salvation of the greatest part of those souls, by the word of his gospel and revealed will, he seriously calleth and inviteth to faith and salvation; so as there should be acknowledged in God, a holy simulation and a double person."
THE REASON.

1. He calls us out of compassion and according to his purpose and grace. 2 Chron. xxxvi. 15; 2 Tim. i. 9. See 2 Chron. xxiv. 19; Mark xii. 6.

2. He is a God of truth, and adds his oath for confirmation of one oath in this particular. "He cannot lie, nor change himself." Heb. vi. 18; 2 Tim. i. 17.

3. He condemns a double heart and punisheth dissolute and impure hearts, no less than unclean ones. Matt. xxiv. 41; Luke xii. 10.

4. And besides, our conversation, sanctification, and salvation, are according to his secret, acceptable, and perfect will. Ephes. i. 9; 1 Tim. ii. 3; Rom. xi. 32. See the proofs of the Seventh Affirmative, page 127. See 1 Tim. ii. 8, 9.

REJECTION VII.

They do utterly deny, that "God calleth Reprobates for these ends, viz., that he may harden them the more, make them unconvertible, punish them the more grievously, manifest their weakness; and not for this end—that they may be converted, believe and be saved." 1 John iv. 19.

THE REASON.

1. See it in the Reasons of the Fifth and Sixth Negatives, immediately following (page 124) to which add Ephes. iv. 1: "I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called." And what answer both such a call deserve, as is given to no other end than those now mentioned. But God calleth us with an holy calling. 1 Tim. ii. 10; And he saith unto me, write: Blessed are they which are called unto the marriage supper of the Lamb! And he saith unto me, These are the true sayings of God. Rev. xxi. 9. See Luke iii. 24; Matt. xvi. 17.

2. He upholds such as make no better use of his calls, than to aggravate their own damnation. 2 Sam. xxiv. 3-6; Ezek. ii. 5; John xiv. 22, 23—"These things I say, that ye might be saved. And ye shall not come unto me, that ye might have life. John v. 44—"Deeper than the riches of his goodness; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, hast thou come against the day of wrath? Rom. ii. 4, 5. See Proofs of the Seventh Affirmative, page 127.

* See 2 Chron. xxxvi. 15. His design is to reduce them [being them back]. Mark xii. 6. Receive, and call. Rom. x. 1.
THE STATE OF THE CONTROVERSY
TOUCHING
THE WORK OF GRACE IN THE CONVERSION OF MAN.

Whether a man, when God seriously wills that he believe, and be converted, can will to believe and convert.

THE FIFTH ARTICLE CONTRAVERSED
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 perseverance not.

PROOFS OUT OF HOLY SCRIPTURE.

"God furnishes true believers with supernatural power of grace, sufficient for their perseverance." 2 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 iii. 9.—Whosoever drinketh of the water that I shall give him, shall never thirst. See John iv. 14, and vii. 38.—My grace is sufficient for thee. 2 Cor. xi. 29.—I am able to do all things through Christ which strengtheneth me. Phil. iv. 13.—My yoke is easy, and my burden light. Matt. xi. 30.; 1 John v. 5.

"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 x. 26, 29.—If God be for us, who can be against us? Rom. viii. 31.—God is faithful, who will not suffer you to be tempted above that ye are able. 1 Cor. x. 13. See Luke xxii. 32 — Holy Father, keep through thine own name those whom thou hast given me. John xvii. 11.—For this thing I besought the Father, that it might depart from me. And he said unto me, My grace is sufficient for thee. 2 Cor. xii. 8, 9.—Who shall separate us from the love of Christ? Rom. viii. 35.—For whatsoever is born of God, overcometh the world. 1 John v. 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 ii. 13, 14.—Because greater is he that is in you, than he that is in the world. 1 John iv. 4.

"He is never the cause why they perseverance 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. i. 8.; Phil. i. 6.—The Lord is faithful, who shall establish you, and keep ye from evil. 2 Thess. iii. 3. See 1 Thess. v. 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. xv. 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 coeth to many.

PROOFS OUT OF HOLY SCRIPTURE.

"True believers may fall from true faith," Acts. They are in 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 hear, go forth, and are choked with cares and riches, and pleasures of this life, and
PROOFS OUT OF HOLY SCRIPTURE.

If thou forsake him, He will cast thee off for ever. 1 Chron. xxviii. 9.—Every branch in me that believeth not, he taketh away: and it is broken, and men gather them and cast them into the fire, and they are burned. John xv, 6, 6.—When the righteous turneth away from his righteousness, and committeth iniquity, and dwelleth according to all the abominations that the wicked man doeth, 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 these shall he die. Ezek. xviii, 7. See verse 20, and xxiii, 12, 15, 16.—Then his Lord said unto him, O thou wicked servant, I forgive thee all that debts, because thou desiredst me: Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors. Matt. xxvi, 65, 66. See.—See the reason of the Second and following Negative, and the proof of the Second Affirmative, page 147 and 159.

PROOFS OUT OF HOLY SCRIPTURE.

"Believers who sometimes fall into sin, fall not from all hope of repentance." Repent and turn yourself from all your evil ways. *

* This Tenet, and the two which succeed it, are directed against the Calvinistic prevenient and the doctrine of the assurance of salvation. Instead of allowing it to remain the scriptural criterion of a believer's actual enjoyment of God, the Calvinists overcharged it with their own interpretations: They so long applied it to the present experience of the people of God, that a very different and unsuitable application to the creation of a good-will, confidence, unto the salvation of the kingdom, or the saving power of their Christian graces, the perceptible elevation of their religious character, or their actual standing in the Divine Favor, by using it to work themselves up to a persuasion of their inherent or personal election, (which, according to their doctrine, was determined at

TENET IV.

They hold, that true believers, though they fall sometimes into grievous sins, and into such as were the conscience, yet fall not from all hope of repentance: but that God, according to the multitude of his mercies, can and often turn 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.

"True believers may fall into sin, which cannot stand with justifying faith," &c. They allude through the lusts of the flesh, through much wantonness, those who were entirely escaped from those 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. ii, 15. See verse 1, and 2 Cor. vi, 11, 12, 13.—Then began Peter to curse and to swear, saying, I know not the man. Matt. xxvi, 70, 71, 72.—David, a man of great faith and integrity; (1 Kings xv, 5) Yet he committed adultery and murder. 2 Sam. ix, 15; xvi, 9.

And Solomon was beloved of the Lord; (2 Sam. xvii, 23) 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 xi, 11, 12.—And that these sins of adultery, murder, and idolatry, are inconsistent with true justifying faith, see Gal. v, 19, 20; 1 Cor. vi, 9, 10; Rev. xxi, 8, 22; xxii, 15.—Danaus, one of St. Paul's fellow-labourers, (Phil. iii, 19) Whose names were written in the book of life; Phil. iv, 3; yet he embraced this present world. 2 Tim. iv, 10.—How great a sin that is, in a person so engaged, (2 Tim. ii, 23, 4) See James iv, 4; 2 Pet. ii, 20; 1 John ii, 18.—By people who have committed two evils: they have forsaken me the fountain of living water, &c. Jer. ii, 13.—Sennacheri reduced my servants to commit fornication, and cut things sacrificed to idols—and they commit adultery with her. Rev. ii, 20, 22.—When the unclean spirit is gone out of a man, he waxeth through dry places, seeking rest: and, finding none, he saith, I will return unto mine house whence I came out. And when he comeeth, 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 xi, 24.

TENET III.

They hold, that true believers may, through their own defaults, fall into crimes and heinous offences, continue and die in them, and so finally fall away unto perdition.
transgressions: so iniquity shall not be your ruin. Ezek. xviii, 20.—Then hath played the harlot with many lovers; yet return again unto me, saith the Lord. Turn, O iniquitous 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, saith the Lord. Jer. iii, 1, 2, 14. See Rev. ii, 4; iv, iii, 5; Psalm li, 17.—Therefore I will look unto the Lord: I will wait for the God of my salvation: my God will hear me. Reproach rest against me, O mine enemies: when I fall, I shall arise: Mic. vii, 7, 8, 9.—How oft shall my brother sin against me, and I forgive him? Jesus with, Until seventy times seven, Matt. xviii, 21, 22.—As your Father which is in heaven, is merciful. Luke vi, 36.—Aaron maketh a calf and provoketh the Lord. Exod. xxxii, 2, 10—yet, he is consecrated to the Priest’s office. xi, 12.—Hezekiah humbled himself, the wrath of God was removed from him. 2 Chron. xxxvi, 20.—Peter weeps bitterly. Matt. xxvi, 75.—David’s sin is put away. 2 Sam. xii, 12.—The inexcusable Corinthian finds indulgence. 2 Cor. v, 7, 10.—A broken and a contrite heart, O God, then will not despise. Psalm li, 17.

"Although they cannot certainly be assured, that they shall be brought again by God’s grace to repentance." In weakness insinuating those that oppose themselves, if God permitted, will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the care of the devil. 2 Thes. iii, 13.—Who knoweth if he will return and repent, and leave a blessing behind him? Joel ii, 14. See Jonah ii, 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 show them no favour. Isai. xxxvii, 11.—Then shall they call upon me, but I will not answer: they shall seek me early, but they shall not find me. Prov. iv, 20.—They rose up early in the morning, saying, We will go up unto the place which the Lord hath promised: for we have sworn unto the Lord, saying, ‘We will not go up to his commandment:’ And Moses said, It shall not prosper. But they presumed to go up, and were discomfitted. Num. xiv, 40, 44. See 1 Cor. x, 8, 11; Heb. iii, 18; iv, 11.—Afterward when he would have inherited the blessing, he was rejected, for he found no place of repentance. (Dan his first in the Divine Mind, without any record.) Yet faith believes in the particular subjects of it; and consequently to a complete certainty of eternal perseverance. For a proper idea of the conditions of this promise, especially among the rigid Protestantism, see the Works of Amens, Vol. i, page 305; Exris."

PAP.]

The Demonstration.

Father, who hast passed away the blessing from him, though he sought it carefully with tears. Heb. xvi, 17.

If these places do not make a saving repentance, especially after generous times (see Acts viii, 20.) and after an obstinate continuance in these, 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. xii, 45, 43.—For if, after they have espied the plagues of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and evermore, the latter end is worse than them that began it. 2 Peter ii, 20; compare this with verse 1, 18.—For it is impossible, (that is, very difficult, as Luke xvi, 1, or xviii, 7.) if they fall away, to renew them again unto repentance. Heb. vi, 4—6. See the last Negative precedent. Concerning propitiation, be not without fear to add sin unto sin. Rom. iv, 7. 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 xiii, 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 his salvation and the saving love of God towards him.

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

* In his Declaration before the States of Holland, Amensius 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 fellowshipping 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 drop out of this life, and to appear before the throne of grace, without any assurance or terrible dread. And yet this person should notwithstanding pray, ‘O Lord, enter not into judgment with thy servant,’—that I have not thus certainly an equality with that for which we know there is a God, and that faith is the source of the world."—See, in page 140, another extract from Amensius, which is further illustrated of his sentiments. It is an honest and genuine view of that great branch of this important subject; and corresponding with them are those of Bishop Wramnek and the Demonstration, in that and the next Article—Exris.
us from all our sins. 1 John i. 7.-And hereby we do know that we know him, if we keep his commandments. ii. 7.-We know that we have passed from death to life, because we love the brethren. iii. 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. v. 5.-But let every man prove his own work; and then shall he have rejoycing in himself. Gal. vi. 4.-If our heart condemn us not, then have we confidence towards God. 1 John iii. 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. iv. 10.-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. Rom. v. 5.-Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 1 John iv. 13.-The Spirit himself beareth witness with our Spirit, that we are the children of God. Rom. viii. 16.-For 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 we as many as are led by the Spirit of God, they are the sons of God. Verses 15, 16.-And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. Isa. xxxii. 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 praying and other holy exercises, he may perceive in faith, and that God's grace shall never be wanting therein. 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, prayer and charity, as he seeks the faithful perseverance, in this school of Christian scripture, they do not, nor think it necessary that a believer shall be assured therefore.

PROOFS OUT OF HOLY SCRIPTURE.

1. In the use of watching and praying a believer may perceive in faith. 1 Pet. iv. 7.—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. vi. 11, 12, 13.—Pray without ceasing. 1 Thess. v. 17.—Watch and pray. Matt. xxvi. 41, 42; 43, 44. —Let your

2. The righteousness 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. ix. 1.

3. It is God's prerogative to know future contingencies. Isa. xlii. 23.—The righteousness 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. ix. 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 (unto) fall quite off from them. Hannah practised afterward what she then abhorred. 2 Kings xviii. 13.—Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Matt. xxvi. 53, 54; see Mark xiv. 55—but he denied before them all, saying, I do not know the man. And again he denied.
THE TENETS OF

with an oath: (verse 70, 72.) Then began he to curse and to swear. (verse 74.) And they all forsook him and fled. Mark xiv., 30.—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. xxxii. 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. xxxii., 35.—See David's fall, 2 Samuel xi.

3. Hence "Woe to him that is wise in his own eyes!" Isa. ix., 21; Rom. xi., 16.

6. Our life is a warfare: (Job vii., 1.) and only death discharges us from that service. Rev. xiv., 12.—Happy is the man that hath not known what a day may bring forth. Prov. xxvii., 1.

7. Therefore let him that thinketh he standeth, take heed lest he fall. 1 Cor. x., 18; see Rom. vii., 30.—Watch and pray: Matt. xxvi., 41,—Take heed lest at any time, &c. (Luke xxi., 36.) and work out your salvation with fear and trembling. Phil. ii., 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 abide for ever. Psalms xxxv. 1.—Thou standest by faith. Rom. xi., 30.—Kept through faith unto salvation. 1 Pet. i., 5.—As the branch cannot bear fruit of itself, except it abide in the vine, so more can ye except ye abide in me. If ye abide in me, &c. John xiv., 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 xiv., 15, 16.—This is the will of God, even your sanctification.

17. 1 Thess. iv., 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 transgressor. 1 Cor. ix., 27.—If ye mortify the deeds of the body, ye shall live. Rom. viii., 13, 15.—But grace in grace. 2 Peter iii., 18.—This is thank-worthy, if a man for conscience towards God (not of necessity) endure grief. 1 Peter ii., 19.—If ye do these things, ye shall never fall. Psalms, 57: 2 Peter i., 10.—Take unto you the whole armour of God, &c. Ephes. vi., 10—19.—Give diligence to make your calling and election sure. 2 Pet. i., 5.—Fight the good fight of faith, hold on eternal life. 1 Tim. vi., 12.—I pursue hard after that I may apprehend, &c. Phil. iii., 13.

REJECTION II.

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

THE REASON.

1. FROM EXHORTATION. Receive not the grace of God in vain, 2 Cor. vi., 1.—Quench not the Spirit: 1 Thess. v., 19.—Grieve not the Holy Spirit. Ephes. iv., 30.—Cast not away your confidence; if any man draw back, my soul shall have no pleasure in him. Heb. x., 35, 37, 39.

2. FROM EXHORTATION AND ADMONITION, &c.—Will ye also go away? John vi., 67.—How is the faithful city become an harlot! Isa. i., 21.—He 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. ii., 15, 21.

3. David's example. He sent messengers for Ruthlehem, and lay with her. 2 Sam. xi., 3.—He sends for Uriah to cover the fact, (verse 6.) and tempts him to that purpose, (verse 9.) He made him drunk, (verse 13.) plotted and contrived his death. (verse 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 my goodness; otherwise, thou shalt be cut off. Rom. xi., 21.—The thing that David had done displeased the
Lord. 2 Sam. xi. 27. See xi. 10—12. —And the Lord was angry with Solomon, because his heart was turned from the Lord, 1 Kings xi. 9. See 1 Chron. xxviii. 9; Canticles v. 2—6. —He not wrought very sore: O Lord, neither remember iniquity for ever; behold, see, we beseech thee, we are all thy people. Isa. liv. 5, 7, 9. All their wickedness is in Galgad; 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 vi. 10, 11.—He said, Surely they are my people, children that will not lie: So he was their Saviour. But they rebelled, and ceased his Holy Spirit: therefore he was turned to be their enemy, and he fought against them. Isa. xxxviii. 10. —There was wrath upon Hezekiah. 2 Chron. xxxii. 33.—When the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. Deut. xxviii. 39. —I will spurge thee out of my mouth. Rev. viii. 10.—Thine own wickedness shall correct thee: —Know therefore, and see, that it is an evil thing and bitter, that thou hast broken the Lord. Jer. ii. 10.—But we are not of them who draw back unto perdition: but of them that believe to the saving of the soul. Heb. x. 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, yes, 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. viii. 13.—His servants ye are, to whom ye obey. vii. 16.—For of whom a man is overcome, of the same is he brought in bondage. 2 Peter ii. 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 xv. 6. —Remember therefore, and take in mind what great things he hath done for you, and how he brought you out of Egypt; Ex. xi. 9. —Be watchful and strengthen the things which remain, that ye turn not again to lies. Rev. iii. 5. —I would thou wouldst deal well with thy servant, and wouldst show me mercy, for I have seen how good thou art to thy people Israel. Jer. xxxii. 19. —Yet through covetousness he made war for Satan to enter into his heart. (Luke xi. 1.) It seems that he had some title also to one of those twelve thrones. (Luke xxii. 3, 4. See Matt. xxi. 14. 15.) But he forfeited his interest and never came to sit on it. (Matt. xxii. 38.)

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 remembered; in his trespass and sin shall he die. Each, xviii. 6, 7. —I will visit their iniquity with rods. Psalms lxxxiii. 31, 32; 2 Sam. vii. 14.—Now therefore the sword shall never depart from thy house. 2 Sam. xii. 10. —O Lord, rebuke not thy servant, that I die: 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 me, and blot out all mine iniquities. Cast me not away from thy presence, and take not thy Holy Spirit from me. Psalm ii. 8, 9, 10; see iii. and xxxviii. —I have somewhat against thee. Rev. ii. 14. —For this cause many are weak and sickly amongst you, and many sleep. (1 Cor. xi. 29.) You only have I known of all the families of the earth; therefore I will punish you for all your iniquities. Amos iv. 12. —See the reason of the Third Negative, page 117.

REJECTION VI.

They do utterly deny, that "true believers, falling into deadly heresies and most heinous sins, as adulteries and murders, after which the Church, according to Christ's institution is forced 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. xxviii. 9. —Hold that fast which thou hast, that no man take

* On the 17th of Dec. 1618, according to appointment, the said Remonstrants delivered to the Synod of Dort the remaining four Articles, and added at the conclusion, "Most reverent Fathers and brethren, since we
ty crown. Rev. iii. 11.—Look to yourselves, that ye lose not those things which ye have wrought, 2 John 8.—Have ye suffered so many things in vain? Col. iii. 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. xvii. 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. vi. 4, 6; and x. 26, 27.—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. i. 6, 8.—See the Second and Third Affermatives, page 189, and the First and Third Negatives, page 127.

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

...were admonished in the last session by his reverence the President, that we should abstain from negative propositions, and should treat on Election rather than on the subject of Repudiation; after having more accurately examined the matter as we proposed, we have now proposed our sentiments on the before-mentioned Articles, as much as possible in affirmative terms. Yet we have occasionally expressed the contrary opinion, where insensibly seemed to require us to do so. This may appear to have been done without weighty reasons, we will present your Remonstrances, with some of them for your consideration, which have induced us sometimes to express our sentiments in a negative form, and not to treat on Election alone, which is only part of the Proposition, but also on Repudiation which is the other part.

They then address fifteen powerful reasons why they should be allowed to discuss both parts of Propositions, and cite why they should excuse the silence of Absolute Repudiation. After replying to some objections, they proceed thus:

"Of one thing alone we desire to be informed by this venerable Synod, that is, whether they aim for their doctrine and that of the Church those sentiments which are contradictory to our proposals, and particularly those which affirm,—the creation the greatest part of the human race for destruction; the regeneration of (their) infants, even though born of believing parents; the necessity of the fall: the Divine hail [given to some made by] insufficience, through the will of God; and the insufficience of satisfaction, the secret and unobserved will of God; the operations and decrees of God; the existence of evil; the impossible detection of believers from profiting faith, even when they fall into lawful crimes;—with other points, which are maintained by many Centre-Remonstrants and those who are attached to their opinions, both in these provinces and in other countries, but which are repugnant and disagreeable to us in the Articles just read.

"We acknowledge with his reverence the President, the doctrine of Election to be free and full of repugnancy, and that of Repudiation to be disgraceful. But we consider the conclusion which is elected from an Election that is absolute and unconditional, to be full of pests, and, if judged according to its nature, to grant no encouragement to commit sin. We also consider the opposite doctrines of Absolute Redemption to be truly and deservedly absurd, because it is pregnant with dogmatical contradiction to divine justice. The sole employment of the Fathers of the Church must not be the foundation of alliances; but it might likewise be to their care and study to advance the exordium—and unity so true from the true to come which is consequent on Reconciliation. The visible Church contains the children of God; it also contains the slaves of Satan, although they by profession seem to be also the children of God. In this state of things, therefore, both doctrine, are needed. To the children of God must be announced the inheritance which was fore-ordained by an eternal Election; and to the wicked must be denominated those punishments which were fore-ordained by an eternal degree of Repudiation.

"Your reverences kindly perceive, that the present questions and contents are not containing the preserving of souls or other matters of trivial importance, but they relate to those points of Practical Divinity which need greatly to illustrate the glory of God and to promote the exercise of piety, if correct sentiments concerning them be maintained; or on the contrary, if incorrect opinions be received, they detract materially from the Divine glory and impede the progress of true piety. It is the duty of an evangelical teacher to pursue, above all others, those objects which promote the truth which is according to godliness, and to launch out of Christian schools and churches those dogmas which are believed to be capable of furnishing excitation and promotion to ungodliness. If your venerable Synod pass by these (previously) dogmas in silence, we shall conclude, and our Churches will entertain the same judgment, that such doctrines are approved by the majority of your reverences. If they do obtain your approbation, it will then be our duty diligently to warn the flock of Jesus Christ that is committed to our trust, seriously to avoid and guard against dogmas of this description. But if those dogmas be condescended to by the public voice of the Synod, which we hope will be the worse, we will return thanks to God Almighty for having begun to choose for purity his Church from such errors and errors.

"It is scarcely necessary to add, because it is generally known, that the result did not agree with the purposes of this Synod: it left the Articles expoundable. In a few days afterwards, the Calvinistic Synod exchaged the Remonstrants from among the sessions, and, instead of employing themselves in composing the Five Articles which the Remonstrants had compiled, they reduced sentences and expressions from the insalubrious productions of different individuals that had previously, written. In Article the Remonstrants gave a much more abstract and original Article, which three or four of them (unauthorized by the remainder) had agreed to make, in a particular Confession, and was the Articles of the Remonstrants: it transpired, that in the foundations of the Synod, which occupy several hundred folio pages, very few words of truth are to be found, and what is present and original Article, the remainder among part of the distinct errors which the Synodical members felt themselves authorized to put forward, profitless and confused. It was therefore without reason, that Bishop Worsack in the taking of this Synod was employed in a public manner, as the Remonstrants teaching those Five Articles, yet, not, as indeed, but indeed, but the reason is, that in the Synodical members felt themselves authorized to speak and declare, that they were out of the question.

"In the following Man's published in Latin Dissertations on this subject, in 1731, which he entitled, "On the Question of the Remonstrants touching those Five Articles, read, and agreed, but not inscribed, of the Synod," he expatiated, "Are Remonstrants Anti-Remonstrants, or the Calvinists' Confession," which the Vindication of this..." Of the articles, our author has not only exposed the insinuating conduct and the discrediting Manner of those in the Synod:

The judicious M'cormick published in Latin Dissertations on this subject, in 1731, which he entitled, "On the Question of the Remonstrants touching those Five Articles, read, and agreed, but not inscribed, of the Synod," he expatiated, "Are Remonstrants Anti-Remonstrants, or the Calvinists' Confession," which the Vindication of this..." Of the articles, our author has not only exposed the insinuating conduct and the discrediting Manner of those in the Synod:
do not, that some persons among us [the Lutherans] had been guilty of greater violence and warmth than was proper, which excitation has probably been made by the individuals themselves, but their violent conduct will not be ascribed to the whole of their body.

We do not deny, that some persons among [the Lutherans] had been guilty of greater violence and warmth than was proper, which excitation has probably been made by the individuals themselves, but their violent conduct will not be ascribed to the whole of their body. We do not think, that one even among the violent [the Lutherans], who would con-
JACOBUS ARMINIUS.

IN ARTICULIS PERPENDENDIS, FAITH AS FOLLOWETH.

1. That opinion which saith, that "true believers can or ever do fall from faith totally and finally," was never accounted for Cathlick from the times of the Apostles to those our times; nor was the contrary opinion esteemed heretical; yea, the affirmative part had ever more for it.

2. "That a believer can be saved, without special revelation, that he shall not fall from faith,"—and "that a believer is bound to believe that he shall not fall from faith," are two points, which were never accounted for Cathlick in the Church of Christ; nor was the denial of them ever judged heresy by the Cathlick Church.

3. That persuasion, whereby a believer doth certainly persuade himself that he cannot or shall not fall from faith, serves, not so much for comfort against despair, as for to breed security, directly contrary to that most wholesome fear, wherein we are commanded to work out our salvation, and which is very necessful in this place of temptation.

4. He that thinks he may fall from faith, and therefore fears lest he should fall therefore, is rather subject to inward comfort, not tormented with anxiety of mind: if it being sufficient for comfort and freedom from anxiety to know, that he shall not by any power of Satan, sin, and the world, or by any affection and inclination of his own flesh fall from faith, unless himself shall willingly, of his own accord, yield to temptation and neglect conscientiously to work out his salvation.

This doctrine (according to the unsayable consequence thereof) will uphold the necessity of an industrious duty, and the usefulness of a settled Ministry, and the peace of a good Conscience.

And as many as walk according to this rule, peace be on thousand mercies, and upon the Israel of God! Gal. vi. 10.

* See Heb. xii. 15; Rom. vi. 24, 1 Cor. x. 12; 1 Thess. v. 5; Heb. xi. 6; Gal. v. 1; Phil. iii. 13; 1 Peter i. 21; Rev. xii. 11; John xi. 25; 1 Cor. iii. 17; 1 Cor. iv. 1.

1. He that gives comfort and security upon any other terms, doth any ill, as in Ezek. xii. 14; 1: 1 Cor. xii. 10, 1; Rom. xii. 15; 2 Peter ii. 19; 1 Pet. iii. 18.

2. See John v. 37; Rom. viii. 9, to the end; 1 John vi. 11; James iv. 7; Rom. viii. 9, 10; 2 Peter ii. 19.

1. 2.