

# **THE CANONS OF DORT**

**1618-1619**

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## **PUBLISHERS PREFACE**

This publication has been made to inform my son Isaac John Clarke (and others who may be interested) of the doctrinal issues relating to Calvinism and Arminianism.

In England there are various Reformed groups of Christians, some Evangelicals, some Baptists, some Congregationalists that all derive their doctrinal roots from the bible and the Reformation teachings as taught in and before the 16 Century, throughout Europe. These groups identify with the conclusions of the Synod Of Dort.

Strict Baptists and Particular Baptists hold to the Reformed views of Predestination, the complete fall and depravity of human nature, unconditional election, particular redemption, and the final perseverance of the saints, whilst General Baptists, Methodist, Pentecostal tend to follow Arminianism. This has led to two basic groups Calvinist and Arminians.

The Arminians argue that Calvinism prevents men from preaching the Gospel and stifles evangelical work and Calvinist will maintain the Arminians do not teach the whole council God and they down play the sovereignty and Righteousness of God, leaving men in the dark as the whole purposes of God when preaching Christ to men.

Whilst the Publisher does not totally agree with all the teachings steaming from the reformation as there is a lot more to be done in terms of an ongoing reformation. In particular that of eschatology, for which recommending reading is provided for further studies, under FURTHER PUBLICATIONS listed at the back of this book.

## **ONGOING REFORM**

It is suggested that all churches in our day would do well to study and be aware of these controversies, in order avoid the modern day heresies that swamp churches in the U.K. and internationally. It is a saying that if you ignore history you are bound to repeat such errors.

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## **THE SYNOD OF DORT**

The Synod of Dort (also known as the Synod of Dordt or the Synod of Dordrecht) was an international Synod held in Dordrecht in 1618–1619, by the Dutch Reformed Church, to settle a divisive controversy initiated by the rise of Arminianism. The first meeting was on 13 November 1618 and

the final meeting, the 180th, was on 29 May 1619. Voting representatives from eight foreign Reformed churches were also invited. Dort was a contemporary English term for the town of Dordrecht (and it remains the local colloquial pronunciation).

The acts of the Synod were tied to political intrigues that arose during the Twelve Years' Truce, a pause in the Dutch war with Spain. After the death of Jacob Arminius his followers presented objections to the Belgic Confession and the teaching of John Calvin, Theodore Beza, and their followers. These objections were published in a document called The Remonstrance of 1610, and the Arminians were therefore also known as Remonstrants. They taught conditional election on the basis of foreseen faith, unlimited atonement, resistible grace, and the possibility of lapse from grace. The opposing Calvinists or Gomarists, led by Franciscus Gomarus of the University of Leiden, became known as the Contra-Remonstrants.

The Arminians were accused of propagating false doctrine and perceived as ready to compromise with the Spanish, whereas the Dutch Calvinists were not, so Arminianism was considered by some to be not only theologically unsound but also political treason; in 1617–8 there was a pamphlet war and Francis van Aarssens expressed the view that the Arminians were working for Philip IV of Spain.[3] Planning for a National Synod was begun by Adriaan Pauw in March 1618.[4] Before that, there had been a debate as to whether the synod should be national, as the Contra-Remonstrants wished, or provincial for Holland, as the Remonstrants argued. This decision was worked out in 1617, with outside input from the English ambassador Dudley Carleton.[5]

## **PURPOSE**

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For further information read the Wikipedia Article on the Synod of Dort

[https://en.wikipedia.org/wiki/Synod\\_of\\_Dort](https://en.wikipedia.org/wiki/Synod_of_Dort)

## CONTENTS

PUBLISHERS PREFACE	3
THE SYNOD OF DORT	3
PURPOSE	4
THE FIRST MAIN POINT OF DOCTRINE	9
Divine Election and Reprobation	9
Article 1: God's Right to Condemn All People	9
Article 2: The Manifestation of God's Love	9
Article 3: The Preaching of the Gospel	9
Article 4: A Twofold Response to the Gospel	9
Article 5: The Sources of Unbelief and of Faith	10
Article 6: God's Eternal Decision	10
Article 7: Election	10
Article 8: A Single Decision of Election	11
Article 9: Election Not Based on Foreseen Faith	11
Article 10: Election Based on God's Good Pleasure	11
Article 11: Election Unchangeable	12
Article 12: The Assurance of Election	12
Article 13: The Fruit of This Assurance	12
Article 14: Teaching Election Properly	12
Article 15: Reprobation	12
Article 16: Responses to the Teaching of Reprobation	13
Article 17: The Salvation of the Infants of Believers	13
Article 18: The Proper Attitude Toward Election and Reprobation	14
REJECTION OF ERRORS	14
THE SECOND MAIN POINT OF DOCTRINE	18
Christ's Death and Human Redemption Through It	18
Article 1: The Punishment Which God's Justice Requires	18
Article 2: The Satisfaction Made by Christ	18
Article 3: The Infinite Value of Christ's Death	18
Article 4: Reasons for This Infinite Value	18
Article 5: The Mandate to Proclaim the Gospel to All	19
Article 6: Unbelief Man's Responsibility	19
Article 7: Faith God's Gift	19
Article 8: The Saving Effectiveness of Christ's Death	19
Article 9: The Fulfilment of God's Plan	19

6	
REJECTION OF ERRORS	20
THE THIRD AND FOURTH MAIN POINTS OF DOCTRINE	22
Human Corruption, Conversion to God, and the Way It Occurs	22
Article 1: The Effect of the Fall on Human Nature	22
Article 2: The Spread of Corruption	22
Article 3: Total Inability	23
Article 4: The Inadequacy of the Light of Nature	23
Article 5: The Inadequacy of the Law	23
Article 6: The Saving Power of the Gospel	23
Article 7: God's Freedom in Revealing the Gospel	23
Article 8: The Serious Call of the Gospel	24
Article 9: Human Responsibility for Rejecting the Gospel	24
Article 10: Conversion as the Work of God	24
Article 11: The Holy Spirit's Work in Conversion	25
Article 12: Regeneration a Supernatural Work	25
Article 13: The Incomprehensible Way of Regeneration	25
Article 14: The Way God Gives Faith	25
Article 15: Responses to God's Grace	26
Article 16: Regeneration's Effect	26
Article 17: God's Use of Means in Regeneration	26
The Perseverance of the Saints	30
Article 1: The Regenerate Not Entirely Free from Sin	30
Article 2: The Believer's Reaction to Sins of Weakness	31
Article 3: God's Preservation of the Converted	31
Article 5: The Effects of Such Serious Sins	31
Article 6: God's Saving Intervention	31
Article 7: Renewal to Repentance	32
Article 8: The Certainty of This Preservation	32
Article 9: The Assurance of This Preservation	32
Article 10: The Ground of This Assurance	32
Article 11: Doubts Concerning This Assurance	33
Article 12: This Assurance as an Incentive to Godliness	33
Article 13: Assurance No Inducement to Carelessness	33
Article 14: God's Use of Means in Perseverance	33
REJECTION OF ERRORS	34
CONCLUSION	37

	7
OTHER PUBLICATIONS	40
A BODY OF DOCTRINAL DIVINITY BOOK 1	40
A BODY OF DOCTRINAL DIVINITY II, III,IV.	42
A BODY OF DOCTRINAL DIVINITY, V, VI.	45
A BODY OF DOCTRINAL DIVINITY, BOOK VII.	47
A BODY OF PRACTICAL DIVINITY , BOOK I, II.	48
A BODY OF PRACTICAL DIVINITY , III, IV, V.	50
THE CAUSE OF GOD AND TRUTH, PART 1,II, III and IV.	52
A TREATIES ON THE DOCTRINE OF THE TRINITY:	60
SYSTEMATIC THEOLOGY: A BODY OF DOCTRINAL DIVINITY	61
CONVERTED ON LSD TRIP: 3RD EDITION	63
LET CHRISTIAN MEN BE MEN, 2ND EDITION:	64
DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION	65
TROJAN WARRIORS	70
WHAT VERSION AUTHORIZED OR REVISED	73
A COMMENTARY ON THE GOSPEL OF MATTHEW	74
WHAT HAPPENED IN A.D. 70	75
THE FINAL DECADE BEFORE THE END	77
THE PAROUSIA 3RD EDITION	79
THE CITY OF GOD:	79

## **Formally Titled**

The Decision of the Synod of Dort on the Five Main Points of Doctrine in Dispute in the Netherlands

## **Previous Version**

### **THE FIRST MAIN POINT OF DOCTRINE**

## **Divine Election and Reprobation**

*The Judgment Concerning Divine Predestination Which the Synod Declares to Be in Agreement with the Word of God and Accepted Till Now in the Reformed Churches, Set Forth in Several Articles.*

### **Article 1: God's Right to Condemn All People**

Since all people have sinned in Adam and have come under the sentence of the curse and eternal death, God would have done no one an injustice if it had been his will to leave the entire human race in sin and under the curse, and to condemn them on account of their sin. As the apostle says: "The whole world is liable to the condemnation of God" (Rom. 3:19), "All have sinned and are deprived of the glory of God" (Rom. 3:23), and "The wages of sin is death" (Rom. 6:23).\*

### **Article 2: The Manifestation of God's Love**

But this is how God showed his love: he sent his only begotten Son into the world, so that whoever believes in him should not perish but have eternal life.

### **Article 3: The Preaching of the Gospel**

In order that people may be brought to faith, God mercifully sends proclaimers of this very joyful message to the people he wishes and at the time he wishes. By this ministry people are called to repentance and faith in Christ crucified. For "how shall they believe in him of whom they have not heard? And how shall they hear without someone preaching? And how shall they preach unless they have been sent?" (Rom. 10:14-15).

### **Article 4: A Twofold Response to the Gospel**

God's anger remains on those who do not believe this gospel. But those who do accept it and embrace Jesus the Saviour with a true and living faith are delivered through him from God's anger and from destruction, and receive the gift of eternal life.



### **Article 5: The Sources of Unbelief and of Faith**

The cause or blame for this unbelief, as well as for all other sins, is not at all in God, but in man. Faith in Jesus Christ, however, and salvation through him is a free gift of God. As Scripture says, “It is by grace you have been saved, through faith, and this not from yourselves; it is a gift of God” (Eph. 2:8). Likewise: “It has been freely given to you to believe in Christ” (Phil. 1:29).

### **Article 6: God’s Eternal Decision**

The fact that some receive from God the gift of faith within time, and that others do not, stems from his eternal decision. For “all his works are known to God from eternity” (Acts 15:18; Eph. 1:11). In accordance with this decision he graciously softens the hearts, however hard, of his chosen ones and inclines them to believe, but by his just judgment he leaves in their wickedness and hardness of heart those who have not been chosen. And in this especially is disclosed to us his act—unfathomable, and as merciful as it is just—of distinguishing between people equally lost. This is the well-known decision of election and reprobation revealed in God’s Word. This decision the wicked, impure, and unstable distort to their own ruin, but it provides holy and godly souls with comfort beyond words.

### **Article 7: Election**

Election [or choosing] is God’s unchangeable purpose by which he did the following:

Before the foundation of the world, by sheer grace, according to the free good pleasure of his will, he chose in Christ to salvation a definite number of particular people out of the entire human race, which had fallen by its own fault from its original innocence into sin and ruin. Those chosen were neither better nor more deserving than the others, but lay with them in the common misery. He did this in Christ, whom he also appointed from eternity to be the mediator, the head of all those chosen, and the foundation of their salvation. And so he decided to give the chosen ones to Christ to be saved, and to call and draw them effectively into Christ’s fellowship through his Word and Spirit. In other words, he decided to grant them true faith in Christ, to justify them, to sanctify them, and finally, after powerfully preserving them in the fellowship of his Son, to glorify them.

God did all this in order to demonstrate his mercy, to the praise of the riches of his glorious grace.

As Scripture says, “God chose us in Christ, before the foundation of the world, so that we should be holy and blameless before him with love; he predestined us whom he adopted as his children through Jesus Christ, in himself, according to the good pleasure of his will, to the praise of his glorious grace, by which he freely made us pleasing to himself in his beloved” (Eph. 1:4-6). And elsewhere, “Those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified” (Rom. 8:30).

### **Article 8: A Single Decision of Election**

This election is not of many kinds; it is one and the same election for all who were to be saved in the Old and the New Testament. For Scripture declares that there is a single good pleasure, purpose, and plan of God’s will, by which he chose us from eternity both to grace and to glory, both to salvation and to the way of salvation, which he prepared in advance for us to walk in.

### **Article 9: Election Not Based on Foreseen Faith**

This same election took place, not on the basis of foreseen faith, of the obedience of faith, of holiness, or of any other good quality and disposition, as though it were based on a prerequisite cause or condition in the person to be chosen, but rather for the purpose of faith, of the obedience of faith, of holiness, and so on. Accordingly, election is the source of each of the benefits of salvation. Faith, holiness, and the other saving gifts, and at last eternal life itself, flow forth from election as its fruits and effects. As the apostle says, “He chose us” (not because we were, but) “so that we should be holy and blameless before him in love” (Eph. 1:4).

### **Article 10: Election Based on God’s Good Pleasure**

But the cause of this undeserved election is exclusively the good pleasure of God. This does not involve his choosing certain human qualities or actions from among all those possible as a condition of salvation, but rather involves his adopting certain particular persons from among the common mass of sinners as his own possession. As Scripture says, “When the children were not yet born, and had done nothing either good or bad..., she” (Rebecca) was told, “The older will serve the younger.” As it is written, “Jacob I loved, but Esau I hated” (Rom. 9:11-13). Also, “All who were appointed for eternal life believed” (Acts 13:48).

### **Article 11: Election Unchangeable**

Just as God himself is most wise, unchangeable, all-knowing, and almighty, so the election made by him can neither be suspended nor altered, revoked, or annulled; neither can his chosen ones be cast off, nor their number reduced.

### **Article 12: The Assurance of Election**

Assurance of this their eternal and unchangeable election to salvation is given to the chosen in due time, though by various stages and in differing measure. Such assurance comes not by inquisitive searching into the hidden and deep things of God, but by noticing within themselves, with spiritual joy and holy delight, the unmistakable fruits of election pointed out in God's Word—such as a true faith in Christ, a childlike fear of God, a godly sorrow for their sins, a hunger and thirst for righteousness, and so on.

### **Article 13: The Fruit of This Assurance**

In their awareness and assurance of this election God's children daily find greater cause to humble themselves before God, to adore the fathomless depth of his mercies, to cleanse themselves, and to give fervent love in return to him who first so greatly loved them. This is far from saying that this teaching concerning election, and reflection upon it, make God's children lax in observing his commandments or carnally self-Assured. By God's just judgment this does usually happen to those who casually take for granted the grace of election or engage in idle and brazen talk about it but are unwilling to walk in the ways of the chosen.

### **Article 14: Teaching Election Properly**

Just as, by God's wise plan, this teaching concerning divine election has been proclaimed through the prophets, Christ himself, and the apostles, in Old and New Testament times, and has subsequently been committed to writing in the Holy Scriptures, so also today in God's church, for which it was specifically intended, this teaching must be set forth—with a spirit of discretion, in a godly and holy manner, at the appropriate time and place, without inquisitive searching into the ways of the Most High. This must be done for the glory of God's most holy name, and for the lively comfort of his people.

### **Article 15: Reprobation**

Moreover, Holy Scripture most especially highlights this eternal and

un deserved grace of our election and brings it out more clearly for us, in that it further bears witness that not all people have been chosen but that some have not been chosen or have been passed by in God's eternal election— those, that is, concerning whom God, on the basis of his entirely free, most just, irreproachable, and unchangeable good pleasure, made the following decision:

To leave them in the common misery' into which, by their own fault, they have plunged themselves; not to grant them saving faith and the grace of conversion; but finally to condemn and eternally punish them (having been left in their own ways and under his just judgment), not only for their unbelief but also for all their other sins, in order to display his justice.

And this is the decision of reprobation, which does not at all make God the author of sin (a blasphemous thought!) But rather its fearful, irreproachable, just judge and avenger.

#### **Article 16: Responses to the Teaching of Reprobation**

Those who do not yet actively experience within themselves a living faith in Christ or an assured confidence of heart, peace of conscience, a zeal for childlike obedience, and a glorying in God through Christ, but who nevertheless use the means by which God has promised to work these things in us—such people ought not to be alarmed at the mention of reprobation, nor to count themselves among the reprobate; rather they ought to continue diligently in the use of the means, to desire fervently a time of more abundant grace, and to wait for it in reverence and humility. On the other hand, those who seriously desire to turn to God, to be pleasing to him alone, and to be delivered from the body of death, but are not yet able to make such progress along the way of godliness and faith as they would like—such people ought much less to stand in fear of the teaching concerning reprobation, since our merciful God has promised that he will not snuff out a smoldering wick and that he will not break a bruised reed. However, those who have forgotten God and their Saviour Jesus Christ and have abandoned themselves wholly to the cares of the world and the pleasures of the flesh— such people have every reason to stand in fear of this teaching, as long as they do not seriously turn to God.

#### **Article 17: The Salvation of the Infants of Believers**

Since we must make judgments about God's will from his Word, which testifies that the children of believers are holy, not by nature but by

virtue of the gracious covenant in which they together with their parents are included, godly parents ought not to doubt the election and salvation of their children whom God calls out of this life in infancy.

### **Article 18: The Proper Attitude Toward Election and Reprobation**

To those who complain about this grace of an undeserved election and about the severity of a just reprobation, we reply with the words of the apostle, “Who are you, O man, to talk back to God?” (Rom. 9:20), and with the words of our Saviour, “Have I no right to do what I want with my own?” (Matt. 20:15). We, however, with reverent adoration of these secret things, cry out with the apostle: “Oh, the depths of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments, and his ways beyond tracing out! For who has known the mind of the Lord?

Or who has been his counsellor? Or who has first given to God, that God should repay him? For from him and through him and to him are all things. To him be the glory forever! Amen” (Rom. 11:33-36).

### **REJECTION OF ERRORS**

*Rejection of the Errors by Which the Dutch Churches Have for Some Time Been Disturbed*

Having set forth the orthodox teaching concerning election and reprobation, the Synod rejects the errors of those

#### **I**

Who teach that the will of God to save those who would believe and persevere in faith and in the obedience of faith is the whole and entire decision of election to salvation, and that nothing else concerning this decision has been revealed in God’s Word.

For they deceive the simple and plainly contradict Holy Scripture in its testimony that God does not only wish to save those who would believe, but that he has also from eternity chosen certain particular people to whom, rather than to others, he would within time grant faith in Christ and perseverance. As Scripture says, I have revealed your name to those whom you gave me (John 17:6). Likewise, All who were appointed for eternal life believed (Acts 13:48), and He chose us before the foundation of the world so that we should be holy... (Eph. 1:4).

## II

Who teach that God's election to eternal life is of many kinds: one general and indefinite, the other particular and definite; and the latter in turn either incomplete, revocable, non peremptory (or conditional), or else complete, irrevocable, and peremptory (or absolute). Likewise, who teach that there is one election to faith and another to salvation, so that there can be an election to justifying faith apart from a peremptory election to salvation.

For this is an invention of the human brain, devised apart from the Scriptures, which distorts the teaching concerning election and breaks up this golden chain of salvation: Those whom he predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified (Rom. 8:30).

## III

Who teach that God's good pleasure and purpose, which Scripture mentions in its teaching of election, does not involve God's choosing certain particular people rather than others, but involves God's choosing, out of all possible conditions (including the works of the law) or out of the whole order of things, the intrinsically unworthy act of faith, as well as the imperfect obedience of faith, to be a condition of salvation; and it involves his graciously wishing to count this as perfect obedience and to look upon it as worthy of the reward of eternal life.

For by this pernicious error the good pleasure of God and the merit of Christ are robbed of their effectiveness and people are drawn away, by unprofitable inquiries, from the truth of undeserved justification and from the simplicity of the Scriptures. It also gives the lie to these words of the apostle: God called us with a holy calling, not in virtue of works, but in virtue of his own purpose and the grace which was given to us in Christ Jesus before the beginning of time (2 Tim. 1:9).

## IV

Who teach that in election to faith a prerequisite condition is that man should rightly use the light of nature, be upright, unassuming, humble, and disposed to eternal life, as though election depended to some extent on these factors.

For this smacks of Pelagius, and it clearly calls into question the words

of the apostle: We lived at one time in the passions of our flesh, following the will of our flesh and thoughts, and we were by nature children of wrath, like everyone else. But God, who is rich in mercy, out of the great love with which he loved us, even when we were dead in transgressions, made us alive with Christ, by whose grace you have been saved. And God raised us up with him and seated us with him in heaven in Christ Jesus, in order that in the coming ages we might show the surpassing riches of his grace, according to his kindness toward us in Christ Jesus. For it is by grace you have been saved, through faith (and this not from yourselves; it is the gift of God) not by works, so that no one can boast (Eph. 2:3-9).

## V

Who teach that the incomplete and non peremptory election of particular persons to salvation occurred on the basis of a foreseen faith, repentance, holiness, and godliness, which has just begun or continued for some time; but that complete and peremptory election occurred on the basis of a foreseen perseverance to the end in faith, repentance, holiness, and godliness. And that this is the gracious and evangelical worthiness, on account of which the one who is chosen is more worthy than the one who is not chosen. And therefore that faith, the obedience of faith, holiness, godliness, and perseverance are not fruits or effects of an unchangeable election to glory, but indispensable conditions and causes, which are prerequisite in those who are to be chosen in the complete election, and which are foreseen as achieved in them.

This runs counter to the entire Scripture, which throughout impresses upon our ears and hearts these sayings among others: Election is not by works, but by him who calls (Rom. 9:11-12); All who were appointed for eternal life believed (Acts 13:48); I have chosen us in himself so that we should be holy (Eph. 1:4); You did not choose me, but I chose you (John 15:16); If by grace, not by works (Rom. 11:6); In this is love, not that we loved God, but that he loved us and sent his Son (1 John 4:10).

## VI

Who teach that not every election to salvation is unchangeable, but that some of the chosen can perish and do in fact perish eternally, with no decision of God to prevent it.

By this gross error they make God changeable, destroy the comfort of the godly concerning the steadfastness of their election, and contradict the

Holy Scriptures, which teach that the elect cannot be led astray (Matt. 24:24), that Christ does not lose those given to him by the Father (John 6:39), and that those whom God predestined, called, and justified, he also glorifies (Rom. 8:30).

## VII

Who teach that in this life there is no fruit, no awareness, and no assurance of one's unchangeable election to glory, except as conditional upon some thing changeable and contingent.

For not only is it absurd to speak of an uncertain assurance, but these things also militate against the experience of the saints, who with the apostle rejoice from an awareness of their election and sing the praises of this gift of God; who, as Christ urged, rejoice with his disciples that their names have been written in heaven (Luke 10:20); and finally who hold up against the flaming arrows of the devil's temptations the awareness of their election, with the question Who will bring any charge against those whom God has chosen? (Rom. 8:33).

## VIII

Who teach that it was not on the basis of his just will alone that God decided to leave anyone in the fall of Adam and in the common state of sin and condemnation or to pass anyone by in the imparting of grace necessary for faith and conversion.

For these words stand fast: He has mercy on whom he wishes, and he hardens whom he wishes (Rom. 9:18). And also: To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given (Matt. 13:11). Likewise: I give glory to you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding, and have revealed them to little children; yes. Father, because that was your pleasure (Matt. 11:25-26).

## IX

Who teach that the cause for God's sending the gospel to one people rather than to another is not merely and solely God's good pleasure, but rather that one people is better and worthier than the other to whom the gospel is not communicated.

For Moses contradicts this when he addresses the people of Israel as follows: Behold, to Jehovah your God belong the heavens and the highest



heavens, the earth and whatever is in it. But Jehovah was inclined in his affection to love your ancestors alone, and chose out their descendants after them, you above all peoples, as at this day (Deut. 10:14-15). And also Christ: Woe to you, Korazin' Woe to you, Bethsaida! for if those mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes (Matt. 11:21).

\* All quotations from Scripture are translations of the original Latin manuscript.

## THE SECOND MAIN POINT OF DOCTRINE

### **Christ's Death and Human Redemption Through It**

#### **Article 1: The Punishment Which God's Justice Requires**

God is not only supremely merciful, but also supremely just. His justice requires (as he has revealed himself in the Word) that the sins we have committed against his infinite majesty be punished with both temporal and eternal punishments, of soul as well as body. We cannot escape these punishments unless satisfaction is given to God's justice.

#### **Article 2: The Satisfaction Made by Christ**

Since, however, we ourselves cannot give this satisfaction or deliver ourselves from God's anger, God in his boundless mercy has given us as a guarantee his only begotten Son, who was made to be sin and a curse for us, in our place, on the cross, in order that he might give satisfaction for us.

#### **Article 3: The Infinite Value of Christ's Death**

This death of God's Son is the only and entirely complete sacrifice and satisfaction for sins; it is of infinite value and worth, more than sufficient to atone for the sins of the whole world.

#### **Article 4: Reasons for This Infinite Value**

This death is of such great value and worth for the reason that the person who suffered it is—as was necessary to be our Saviour—not only a true and perfectly holy man, but also the only begotten Son of God, of the same eternal and infinite essence with the Father and the Holy Spirit. Another reason is that this death was accompanied by the experience of God's anger and curse, which we by our sins had fully deserved.

### **Article 5: The Mandate to Proclaim the Gospel to All**

Moreover, it is the promise of the gospel that whoever believes in Christ crucified shall not perish but have eternal life. This promise, together with the command to repent and believe, ought to be announced and declared without differentiation or discrimination to all nations and people, to whom God in his good pleasure sends the gospel.

### **Article 6: Unbelief Man's Responsibility**

However, that many who have been called through the gospel do not repent or believe in Christ but perish in unbelief is not because the sacrifice of Christ offered on the cross is deficient or insufficient, but because they themselves are at fault.

### **Article 7: Faith God's Gift**

But all who genuinely believe and are delivered and saved by Christ's death from their sins and from destruction receive this favour solely from God's grace—which he owes to no one—given to them in Christ from eternity.

### **Article 8: The Saving Effectiveness of Christ's Death**

For it was the entirely free plan and very gracious will and intention of God the Father that the enlivening and saving effectiveness of his Son's costly death should work itself out in all his chosen ones, in order that he might grant justifying faith to them only and thereby lead them without fail to salvation. In other words, it was God's will that Christ through the blood of the cross (by which he confirmed the new' covenant) should effectively redeem from every people, tribe, nation, and language all those and only those who were chosen from eternity to salvation and given to him by the Father; that he should grant them faith (which, like the Holy Spirit's other saving gifts, he acquired for them by his death); that he should cleanse them by his blood from all their sins, both original and actual, whether committed before or after their coming to faith; that he should faithfully preserve them to the very end; and that he should finally present them to himself, a glorious people, without spot or wrinkle.

### **Article 9: The Fulfilment of God's Plan**

This plan, arising out of God's eternal love for his chosen ones, from the beginning of the world to the present time has been powerfully carried out and will also be carried out in the future, the gates of hell seeking vainly to prevail against it. As a result the chosen are gathered into one,

all in their own time, and there is always a church of believers founded on Christ's blood, a church which steadfastly loves, persistently worships, and—here and in all eternity—praises him as her Saviour who laid down his life for her on the cross, as a bridegroom for his bride.

## REJECTION OF ERRORS

Having set forth the orthodox teaching, the Synod rejects the errors of those

### I

Who teach that God the Father appointed his Son to death on the cross without a fixed and definite plan to save anyone by name, so that the necessity, usefulness, and worth of what Christ's death obtained could have stood intact and altogether perfect, complete and whole, even if the redemption that was obtained had never in actual fact been applied to any individual.

For this assertion is an insult to the wisdom of God the Father and to the merit of Jesus Christ, and it is contrary' to Scripture. For the Saviour speaks as follows: I lay down my life for the sheep, and I know them (John 10:15, 27). And Isaiah the prophet says concerning the Saviour: When he shall make himself an offering for sin, he shall see his offspring, he shall prolong his days, and the will of Jehovah shall prosper in his hand (Isa. 53:10). Finally, this undermines the article of the creed in which we confess what we believe concerning the Church.

### II

Who teach that the purpose of Christ's death was not to establish in actual fact a new covenant of grace by his blood, but only to acquire for the Father the mere right to enter once more into a covenant with men, whether of grace or of works.

For this conflicts with Scripture, which teaches that Christ has become the guarantee and mediator of a better—that is, a new—covenant (Heb. 7:22; 9:15), and that a will is in force only when someone has died (Heb. 9:17).

### III

Who teach that Christ, by the satisfaction which he gave, did not certainly merit for anyone salvation itself and the faith by which this satisfaction of Christ is effectively applied to salvation, but only acquired

for the Father the authority or plenary will to relate in a new way with men and to impose such new conditions as he chose, and that the satisfying of these conditions depends on the free choice of man; consequently, that it was possible that either all or none would fulfill them.

For they have too low an opinion of the death of Christ, do not at all acknowledge the foremost fruit or benefit which it brings forth, and summon back from hell the Pelagian error.

#### IV

Who teach that what is involved in the new' covenant of grace which God the Father made with men through the intervening of Christ's death is not that we are justified before God and saved through faith, insofar as it accepts Christ's merit, but rather that God, having withdrawn his demand for perfect obedience to the law, counts faith itself, and the imperfect obedience of faith, as perfect obedience to the law, and graciously looks upon this as worthy of the reward of eternal life.

For they contradict Scripture: They are justified freely by his grace through the redemption that came by Jesus Christ, whom God presented as a sacrifice of atonement, through faith in his blood (Rom. 3:24-25). And along with the ungodly Socinus, they introduce a new' and foreign justification of man before God, against the consensus of the whole church.

#### V

Who teach that all people have been received into the state of reconciliation and into the grace of the covenant, so that no one on account of original sin is liable to condemnation, or is to be condemned, but that all are free from the guilt of this sin.

For this opinion conflicts with Scripture which asserts that we are by nature children of wrath.

#### VI

Who make use of the distinction between obtaining and applying in order to instil in the unwary and inexperienced the opinion that God, as far as he is concerned, wished to bestow' equally upon all people the benefits which are gained by Christ's death; but that the distinction by which some rather than others come to share in the forgiveness of sins and eternal life depends on their own free choice (which applies itself to the grace offered indiscriminately) but does not depend on the unique gift of mercy' which

effectively works in them, so that they, rather than others, apply that grace to themselves.

For, while pretending to set forth this distinction in an acceptable sense, they attempt to give the people the deadly poison of Pelagianism.

## VII

Who teach that Christ neither could die, nor had to die, nor did die for those whom God so dearly loved and chose to eternal life, since such people do not need the death of Christ.

For they contradict the apostle, who says: Christ loved me and gave himself up for me (Gal. 2:20), and likewise: Who will bring any charge against those whom God has chosen? It is God Who justifies. Who is he that condemns? It is Christ who died, that is, for them (Rom. 8:33-34). They also contradict the Saviour, who asserts: I lay down my life for the sheep (John 10:15), and My command is this: Love one another as I have loved you. Greater love has no one than this, that one lay down his life for his friends (John 15:12-13).

## THE THIRD AND FOURTH MAIN POINTS OF DOCTRINE

### **Human Corruption, Conversion to God, and the Way It Occurs**

#### **Article 1: The Effect of the Fall on Human Nature**

Man was originally created in the image of God and was furnished in his mind with a true and salutary knowledge of his Creator and things spiritual, in his will and heart with righteousness, and in all his emotions with purity; indeed, the whole man was holy. However, rebelling against God at the devil's instigation and by his own free will, he deprived himself of these outstanding gifts. Rather, in their place he brought upon himself blindness, terrible darkness, futility, and distortion of judgment in his mind; perversity, defiance, and hardness in his heart and will; and finally impurity in all his emotions.

#### **Article 2: The Spread of Corruption**

Man brought forth children of the same nature as himself after the fall. That is to say, being corrupt he brought forth corrupt children. The corruption spread, by God's just judgment, from Adam to all his descendants—except for Christ alone—not by way of imitation (as in

former times the Pelagians would have it) but by way of the propagation of his perverted nature.

### **Article 3: Total Inability**

Therefore, all people are conceived in sin and are born children of wrath, unfit for any saving good, inclined to evil, dead in their sins, and slaves to sin; without the grace of the regenerating Holy Spirit they are neither willing nor able to return to God, to reform their distorted nature, or even to dispose themselves to such reform.

### **Article 4: The Inadequacy of the Light of Nature**

There is, to be sure, a certain light of nature remaining in man after the fall, by virtue of which he retains some notions about God, natural things, and the difference between what is moral and immoral, and demonstrates a certain eagerness for virtue and for good outward behaviour. But this light of nature is far from enabling man to come to a saving knowledge of God and conversion to him—so far, in fact, that man does not use it rightly even in matters of nature and society. Instead, in various ways he completely distorts this light, whatever its precise character, and suppresses it in unrighteousness, in doing so he renders himself without excuse before God.

### **Article 5: The Inadequacy of the Law**

In this respect, what is true of the light of nature is true also of the Ten Commandments given by God through Moses specifically to the Jews. For man cannot obtain saving grace through the Decalogue, because, although it does expose the magnitude of his sin and increasingly convict him of his guilt, yet it does not offer a remedy or enable him to escape from his misery, and, indeed, weakened as it is by the flesh, leaves the offender under the curse.

### **Article 6: The Saving Power of the Gospel**

What, therefore, neither the light of nature nor the law can do, God accomplishes by the power of the Holy Spirit, through the Word or the ministry of reconciliation. This is the gospel about the Messiah, through which it has pleased God to save believers, in both the Old and the New Testament.

### **Article 7: God's Freedom in Revealing the Gospel**

In the Old Testament, God revealed this secret of his will to a small

number; in the New Testament (now without any distinction between peoples) he discloses it to a large number. The reason for this difference must not be ascribed to the greater worth of one nation over another, or to a better use of the light of nature, but to the free good pleasure and undeserved love of God. Therefore, those who receive so much grace, beyond and in spite of all they deserve, ought to acknowledge it with humble and thankful hearts; on the other hand, with the apostle they ought to adore (but certainly not inquisitively search into) the severity and justice of God's judgments on the others, who do not receive this grace.

### **Article 8: The Serious Call of the Gospel**

Nevertheless, all who are called through the gospel are called seriously. For seriously and most genuinely God makes known in his Word what is pleasing to him: that those who are called should come to him. Seriously he also promises rest for their souls and eternal life to all who come to him and believe.

### **Article 9: Human Responsibility for Rejecting the Gospel**

The fact that many who are called through the ministry of the gospel do not come and are not brought to conversion must not be blamed on the gospel, nor on Christ, who is offered through the gospel, nor on God, who calls them through the gospel and even bestows various gifts on them, but on the people themselves who are called. Some in self-assurance do not even entertain the Word of life; others do entertain it but do not take it to heart, and for that reason, after the fleeting joy of a temporary faith, they relapse; others choke the seed of the Word with the thorns of life's cares and with the pleasures of the world and bring forth no fruits. This our Saviour teaches in the parable of the sower (Matt. 13).

### **Article 10: Conversion as the Work of God**

The fact that others who are called through the ministry' of the gospel do come and are brought to conversion must not be credited to man, as though one distinguishes himself by free choice from others who are furnished with equal or sufficient grace for faith and conversion (as the proud heresy of Pelagius maintains). No, it must be credited to God: just as from eternity he chose his own in Christ, so within time he effectively calls them, grants them faith and repentance, and, having rescued them from the dominion of darkness, brings them into the kingdom of his Son, in order that they may declare the wonderful deeds of him who called them out of darkness into this marvellous light, and may boast not

in themselves, but in the Lord, as apostolic words frequently testify in Scripture.

### **Article 11: The Holy Spirit's Work in Conversion**

Moreover, when God carries out this good pleasure in his chosen ones, or works true conversion in them, he not only sees to it that the gospel is proclaimed to them outwardly, and enlightens their minds powerfully by the Holy Spirit so that they may rightly understand and discern the things of the Spirit of God, but, by the effective operation of the same regenerating Spirit, he also penetrates into the inmost being of man, opens the closed heart, softens the hard heart, and circumcises the heart that is uncircumcised. He infuses new qualities into the will, making the dead will alive, the evil one good, the unwilling one willing, and the stubborn one compliant; he activates and strengthens the will so that, like a good tree, it may be enabled to produce the fruits of good deeds.

### **Article 12: Regeneration a Supernatural Work**

And this is the regeneration, the new creation, the raising from the dead, and the making alive so clearly proclaimed in the Scriptures, which God works in us without our help. But this certainly does not happen only by outward teaching, by moral persuasion, or by such a way of working that, after God has done his work, it remains in man's power whether or not to be reborn or converted. Rather, it is an entirely supernatural work, one that is at the same time most powerful and most pleasing, a marvellous, hidden, and inexpressible work, which is not lesser than or inferior in power to that of creation or of raising the dead, as Scripture (inspired by the author of this work) teaches. As a result, all those in whose hearts God works in this marvellous way are certainly, unfailingly, and effectively reborn and do actually believe. And then the will, now renewed, is not only activated and motivated by God but in being activated by God is also itself active. For this reason, man himself, by that grace which he has received, is also rightly said to believe and to repent.

### **Article 13: The Incomprehensible Way of Regeneration**

In this life believers cannot fully understand the way this work occurs; meanwhile, they rest content with knowing and experiencing that by this grace of God they do believe with the heart and love their Saviour.

### **Article 14: The Way God Gives Faith**

In this way, therefore, faith is a gift of God, not in the sense that it is



offered by God for man to choose, but that it is in actual fact bestowed on man, breathed and infused into him. Nor is it a gift in the sense that God bestows only the potential to believe, but then awaits assent - the act of believing - from man's choice; rather, it is a gift in the sense that he who works both willing and acting and, indeed, works all things in all people produces in man both the will to believe and the belief itself.

### **Article 15: Responses to God's Grace**

God does not owe this grace to anyone. For what could God owe to one who has nothing to give that can be paid back? Indeed, what could God owe to one who has nothing of his own to give but sin and falsehood? Therefore the person who receives this grace owes and gives eternal thanks to God alone; the person who does not receive it either does not care at all about these spiritual things and is satisfied with himself in his condition, or else in self-assurance foolishly boasts about having something which he lacks. Furthermore, following the example of the apostles, we are to think and to speak in the most favourable way about those who outwardly profess their faith and better their lives, for the inner chambers of the heart are unknown to us. But for others who have not yet been called, we are to pray to the Clod who calls things that do not exist as though they did. In no way, however, are we to pride ourselves as better than they, as though we had distinguished ourselves from them.

### **Article 16: Regeneration's Effect**

However, just as by the fall man did not cease to be man, endowed with intellect and will, and just as sin, which has spread through the whole human race, did not abolish the nature of the human race but distorted and spiritually killed it, so also this divine grace of regeneration does not act in people as if they were blocks and stones; nor does it abolish the will and its properties or coerce a reluctant will by force, but spiritually revives, heals, reforms, and—in a manner at once pleasing and powerful—bends it back. As a result, a ready and sincere obedience of the Spirit now begins to prevail where before the rebellion and resistance of the flesh were completely dominant. It is in this that the true and spiritual restoration and freedom of our will consists. Thus, if the marvellous Maker of every good thing were not dealing with us, man would have no hope of getting up from his fall by his free choice, by which he plunged himself into ruin when still standing

### **Article 17: God's Use of Means in Regeneration**

Just as the almighty work of God by which he brings forth and sustains our natural life does not rule out but requires the use of means, by which God, according to his infinite wisdom and goodness, has wished to exercise his power, so also the aforementioned supernatural work of God by which he regenerates us in no way rules out or cancels the use of the gospel, which God in his great wisdom has appointed to be the seed of regeneration and the food of the soul. For this reason, the apostles and the teachers who followed them taught the people in a godly manner about this grace of God, to give him the glory and to humble all pride, and yet did not neglect meanwhile to keep the people, by means of the holy admonitions of the gospel, under the administration of the Word, the sacraments, and discipline. So even today it is out of the question that the teachers or those taught in the church should presume to test God by separating what he in his good pleasure has wished to be closely joined together. For grace is bestowed through admonitions, and the more readily we perform our duty, the more lustrous the benefit of God working in us usually is and the better his work advances. To him alone, both for the means and for their saving fruit and effectiveness, all glory is owed forever. Amen.

### **Rejection of Errors**

Having set forth the orthodox teaching, the Synod rejects the errors of those

#### **I**

Who teach that, properly speaking, it cannot be said that original sin in itself is enough to condemn the whole human race or to warrant temporal and eternal punishments.

For they contradict the apostle when he says: Sin entered the world through one man, and death through sin, and in this way death passed on to all men because all sinned (Rom. 5:12); also: The guilt followed one sin and brought condemnation (Rom. 5:16); likewise: The wages of sin is death (Rom. 6:23).

#### **II**

Who teach that the spiritual gifts or the good dispositions and virtues such as goodness, holiness, and righteousness could not have resided in man's will when he was first created, and therefore could not have been separated from the will at the fall.

For this conflicts with the apostle's description of the image of God in

Ephesians 4:24, where he portrays the image in terms of righteousness and holiness, which definitely reside in the will.

### III

Who teach that in spiritual death the spiritual gifts have not been separated from man's will, since the will in itself has never been corrupted but only hindered by the darkness of the mind and the unruliness of the emotions, and since the will is able to exercise its innate free capacity once these hindrances are removed, which is to say, it is able of itself to will or choose whatever good is set before it—or else not to will or choose it.

This is a novel idea and an error and has the effect of elevating the power of free choice, contrary to the words of Jeremiah the prophet: The heart itself is deceitful above all things and wicked (Jcr. 17:9); and of the words of the apostle: All of us also lived among them (the sons of disobedience) at one time in the passions of our flesh, following the will of our flesh and thoughts (Eph. 2:3).

### IV

Who teach that unregenerate man is not strictly or totally dead in his sins or deprived of all capacity for spiritual good but is able to hunger and thirst for righteousness or life and to offer the sacrifice of a broken and contrite spirit which is pleasing to God.

For these views are opposed to the plain testimonies of Scripture: You were dead in your transgressions and sins (Eph. 2:1, 5); The imagination of the thoughts of man's heart is only evil all the time (Gen. 6:5; 8:21). Besides, to hunger and thirst for deliverance from misery and for life, and to offer God the sacrifice of a broken spirit is characteristic only of the regenerate and of those called blessed (Ps. 51:17; Matt. 5:6).

### V

Who teach that corrupt and natural man can make such good use of common grace (by which they mean the light of nature) or of the gifts remaining after the fall that he is able thereby gradually to obtain a greater grace— evangelical or saving grace—as well as salvation itself; and that in this way God, for his part, shows himself ready to reveal Christ to all people, since he provides to all, to a sufficient extent and in an effective manner, the means necessary for the revealing of Christ, for faith, and for repentance.

For Scripture, not to mention the experience of all ages, testifies that

this is false: He makes known his words to Jacob, his statutes and his laws to Israel; he has done this for no other nation, and they do not know his laws (1's. 147:19-20); In the past God let all nations go their own way (Acts 14:16); They (Paul and his companions) were kept by the Holy Spirit from speaking God's word in Asia; and When they had come to Mysia, they tried to go to Bithynia, but the Spirit would not allow them to (Acts 16:6-7).

## VI

Who teach that in the true conversion of man new qualities, dispositions, or gifts cannot be infused or poured into his will by God, and indeed that the faith [or believing] by which we first come to conversion and from which we receive the name "believers" is not a quality or gift infused by God, but only an act of man, and that it cannot be called a gift except in respect to the power of attaining faith.

For these views contradict the Holy Scriptures, which testify that God does infuse or pour into our hearts the new qualities of faith, obedience, and the experiencing of his love; I will put my law in their minds, and write it on their hearts (Jer. 31:33); I will pour water on the thirsty land, and streams on the dry ground; I will pour out my Spirit on your offspring (Isa. 44:3); The love of God has been poured out in our hearts by the Holy Spirit, who has been given to us (Rom. 5:5). They also conflict with the continuous practice of the Church, which prays with the prophet: Convert me, Lord, and I shall be converted (Jer. 31:18).

## VII

Who teach that the grace by which we are converted to God is nothing but a gentle persuasion, or (as others explain it) that the way of God's acting in man's conversion that is most noble and suited to human nature is that which happens by persuasion, and that nothing prevents this grace of moral suasion even by itself from making natural men spiritual; indeed, that God does not produce the assent of the will except in this manner of moral suasion, and that the effectiveness of God's work by which it surpasses the work of Satan consists in the fact that God promises eternal benefits while Satan promises temporal ones.

For this teaching is entirely Pelagian and contrary to the whole of Scripture, which recognizes besides this persuasion also another, far more effective and divine way in which the Holy Spirit acts in man's

conversion. As Eze kiel 36:26 puts it: I will give you a new heart and put a new spirit in you; and I will remove your heart of stone and give you a heart of flesh....

### VIII

Who teach that God in regenerating man does not bring to bear that power of his omnipotence whereby he may powerfully and unfailingly bend man's will to faith and conversion, but that even when God has accomplished all the works of grace which he uses for man's conversion, man nevertheless can, and in actual fact often does, so resist God and the Spirit in their intent and will to regenerate him, that man completely thwarts his own rebirth; and, indeed, that it remains in his own power whether or not to be reborn.

For this does away with all effective functioning of God's grace in our conversion and subjects the activity of Almighty God to the will of man; it is contrary' to the apostles, who teach that we believe by virtue of the effective working of God's mighty strength (Eph. 1:19), and that God fulfils the undeserved good will of his kindness and the work of faith in us with power (2 Thess. 1:11), and likewise that his divine power has given us everything we need for life and godliness (2 Pet. 1:3).

### IX

Who teach that grace and free choice are concurrent partial causes which cooperate to initiate conversion, and that grace does not precede—in the order of causality—the effective influence of the will; that is to say, that God does not effectively help man's will to come to conversion before man's will itself motivates and determines itself.

For the early church already condemned this doctrine long ago in the Pelagians, on the basis of the words of the apostle: It does not depend on man's willing or running but on God's mercy (Rom. 9:16); also: Who makes you different from anyone else? And What do you have that you did not receive? (1 Cor. 4:7); likewise: It is God who works in you to will and act according to his good pleasure (Phil. 2:13).

## THE FIFTH MAIN POINT OF DOCTRINE

### **The Perseverance of the Saints**

#### **Article 1: The Regenerate Not Entirely Free from Sin**

Those people whom God according to his purpose calls into fellowship

with his Son Jesus Christ our Lord and regenerates by the Holy Spirit, he also sets free from the reign and slavery of sin, though in this life not entirely from the flesh and from the body of sin.

### **Article 2: The Believer's Reaction to Sins of Weakness**

Hence daily sins of weakness arise, and blemishes cling to even the best works of God's people, giving them continual cause to humble themselves before God, to flee for refuge to Christ crucified, to put the flesh to death more and more by the Spirit of supplication and by holy exercises of godliness, and to strain toward the goal of perfection, until they are freed from this body of death and reign with the Lamb of God in heaven.

### **Article 3: God's Preservation of the Converted**

Because of these remnants of sin dwelling in them and also because of the temptations of the world and Satan, those who have been converted could not remain standing in this grace if left to their own resources. But God is faithful, mercifully strengthening them in the grace once conferred on them and powerfully preserving them in it to the end.

#### **Article 4: The Danger of True Believers' Falling into Serious Sins**

Although that power of God strengthening and preserving true believers in grace is more than a match for the flesh, yet those converted are not always so activated and motivated by God that in certain specific actions they can not by their own fault depart from the leading of grace, be led astray by the desires of the flesh, and give in to them. For this reason they must constantly watch and pray that they may not be led into temptations. When they fail to do this, not only can they be carried away by the flesh, the world, and Satan into sins, even serious and outrageous ones, but also by God's just permission they sometimes are so carried away—witness the sad cases, described in Scripture, of David, Peter, and other saints falling into sins.

### **Article 5: The Effects of Such Serious Sins**

By such monstrous sins, however, they greatly offend God, deserve the sentence of death, grieve the Holy Spirit, suspend the exercise of faith, severely wound the conscience, and sometimes lose the awareness of grace for a time—until, after they have returned to the way by genuine repentance, God's fatherly face again shines upon them.

### **Article 6: God's Saving Intervention**

For God, who is rich in mercy, according to his unchangeable purpose of election does not take his Holy Spirit from his own completely, even when they fall grievously. Neither does he let them fall down so far that they forfeit the grace of adoption and the state of justification, or commit the sin which leads to death (the sin against the Holy Spirit), and plunge them selves, entirely forsaken by him, into eternal ruin.

#### **Article 7: Renewal to Repentance**

For, in the first place, God preserves in those saints when they fall his imperishable seed from which they have been born again, lest it perish or be dislodged. Secondly, by his Word and Spirit he certainly and effectively renews them to repentance so that they have a heartfelt and godly sorrow for the sins they have committed; seek and obtain, through faith and with a contrite heart, forgiveness in the blood of the Mediator; experience again the grace of a reconciled God; through faith adore his mercies; and from then on more eagerly work out their own salvation with fear and trembling.

#### **Article 8: The Certainty of This Preservation**

So it is not by their own merits or strength but by God's undeserved mercy that they neither forfeit faith and grace totally nor remain in their downfalls to the end and are lost. With respect to themselves this not only easily could happen, but also undoubtedly would happen; but with respect to God it cannot possibly happen, since his plan cannot be changed, his promise can not fail, the calling according to his purpose cannot be revoked, the merit of Christ as well as his interceding and preserving cannot be nullified, and the sealing of the Holy Spirit can neither be invalidated nor wiped out.

#### **Article 9: The Assurance of This Preservation**

Concerning this preservation of those chosen to salvation and concerning the perseverance of true believers in faith, believers themselves can and do become assured in accordance with the measure of their faith, by which they firmly believe that they are and always will remain true and living members of the church, and that they have the forgiveness of sins and eternal life.

#### **Article 10: The Ground of This Assurance**

Accordingly, this assurance does not derive from some private revelation beyond or outside the Word, but from faith in the promises of

God which he has very plentifully revealed in his Word for our comfort, from the testimony of the Holy Spirit testifying with our spirit that we are God's children and heirs (Rom. 8:16-17), and finally from a serious and holy pursuit of a clear conscience and of good works. And if God's chosen ones in this world did not have this well-founded comfort that the victory will be theirs and this reliable guarantee of eternal glory, they would be of all people most miserable.

### **Article 11: Doubts Concerning This Assurance**

Meanwhile, Scripture testifies that believers have to contend in this life with various doubts of the flesh and that under severe temptation they do not always experience this full assurance of faith and certainty of perseverance. But God, the Father of all comfort, does not let them be tempted beyond what they can bear, but with the temptation he also provides a way out (1 Cor. 10:13), and by the Holy Spirit revives in them the assurance of their perseverance.

### **Article 12: This Assurance as an Incentive to Godliness**

This assurance of perseverance, however, so far from making true believers proud and carnally self-assured, is rather the true root of humility, of childlike respect, of genuine godliness, of endurance in every conflict, of fervent prayers, of steadfastness in cross bearing and in confessing the truth, and of well-founded joy in God. Reflecting on this benefit provides an incentive to a serious and continual practice of thanksgiving and good works, as is evident from the testimonies of Scripture and the examples of the saints.

### **Article 13: Assurance No Inducement to Carelessness**

Neither does the renewed confidence of perseverance produce immorality or lack of concern for godliness in those put back on their feet after a fall, but it produces a much greater concern to observe carefully the ways of the Lord which he prepared in advance. They observe these ways in order that by walking in them they may maintain the assurance of their perseverance, lest, by their abuse of his fatherly goodness, the face of the gracious God (for the godly, looking upon his face is sweeter than life, but its withdrawal is more bitter than death) turn away from them again, with the result that they fall into greater anguish of spirit.

### **Article 14: God's Use of Means in Perseverance**

And, just as it has pleased God to begin this work of grace in us by the



proclamation of the gospel, so he preserves, continues, and completes his work by the hearing and reading of the gospel, by meditation on it, by its exhortations, threats, and promises, and also by the use of the sacraments.

#### Article 15: Contrasting Reactions to the Teaching of Perseverance

This teaching about the perseverance of true believers and saints, and about their assurance of it—a teaching which God has very richly revealed in his Word for the glory of his name and for the comfort of the godly and which he impresses on the hearts of believers—is something which the flesh does not understand, Satan hates, the world ridicules, the ignorant and the hypocrites abuse, and the spirits of error attack. The bride of Christ, on the other hand, has always loved this teaching very tenderly and defended it steadfastly as a priceless treasure; and God, against whom no plan can avail and no strength can prevail, will ensure that she will continue to do this. To this God alone. Father, Son, and Holy Spirit, be honour and glory forever. Amen.

### REJECTION OF ERRORS

Having set forth the orthodox teaching, the Synod rejects the errors of those

#### I

Who teach that the perseverance of true believers is not an effect of election or a gift of God produced by Christ's death, but a condition of the new covenant which man, before what they call his "peremptory" election and justification, must fulfill by his free will.

For Holy Scripture testifies that perseverance follows from election and is granted to the chosen by virtue of Christ's death, resurrection, and intercession: The chosen obtained it; the others were hardened (Rom. 11:7); like wise, He who did not spare his own son, but gave him up for us all—how will he not, along with him, grant us all things? Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? It is Christ Jesus who died—more than that, who was raised— who also sits at the right hand of God, and is also interceding for us. Who shall separate us from the love of Christ? (Rom. 8:32-35).

#### II

Who teach that God does provide the believer with sufficient strength to persevere and is ready to preserve this strength in him if he performs

his duty, but that even with all those things in place which are necessary to persevere in faith and which God is pleased to use to preserve faith, it still always depends on the choice of man's will whether or not he perseveres

For this view is obviously Pelagian; and though it intends to make men free it makes them sacrilegious. It is against the enduring consensus of evangelical teaching which takes from man all cause for boasting and ascribes the praise for this benefit only to God's grace. It is also against the testimony of the apostle: It is God who keeps us strong to the end, so that we will be blameless on the day of our Lord Jesus Christ (1 Cor. 1:8).

### III

Who teach that those who truly believe and have been born again not only can forfeit justifying faith as well as grace and salvation totally and to the end, but also in actual fact do often forfeit them and are lost forever.

For this opinion nullifies the very' grace of justification and regeneration as well as the continual preservation by Christ, contrary to the plain words of the apostle Paul: If Christ died for us while we were still sinners, we will therefore much more be saved from God's wrath through him, since we have now been justified by his blood (Rom. 5:8-9); and contrary to the apostle John: No one who is born of God is intent on sin, because God's seed remains in him, nor can he sin, because he has been born of God (1 John 3:9); also contrary to the words of Jesus Christ: I give eternal life to my sheep, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand (John 10:28-29).

### IV

Who teach that those who truly believe and have been born again can commit the sin that leads to death (the sin against the Holy Spirit).

For the same apostle John, after making mention of those who commit the sin that leads to death and forbidding prayer for them (1 John 5:16-17), immediately adds: We know that anyone born of God does not commit sin (that is, that kind of sin), but the one who was born of God keeps himself safe, and the evil one does not touch him (v. 18).

### V

Who teach that apart from a special revelation no one can have the assurance of future perseverance in this life.

For by this teaching the well-founded consolation of true believers in this life is taken away and the doubting of the Romanists is reintroduced into the church. Holy Scripture, however, in many places derives the assurance not from a special and extraordinary' revelation but from the marks peculiar to God's children and from God's completely reliable promises.

So especially the apostle Paul: Nothing in all creation can separate us from the love of God that is in Christ Jesus our Lord (Rom. 8:39); and John: They who obey his commands remain in him and he in them. And this is how we know that he remains in us: by the Spirit he gave us (1 John 3:24).

## VI

Who teach that the teaching of the assurance of perseverance and of salvation is by its very nature and character an opiate of the flesh and is harmful to godliness, good morals, prayer, and other holy exercises, but that, on the contrary, to have doubt about this is praiseworthy.

For these people show that they do not know the effective operation of God's grace and the work of the indwelling Holy Spirit, and they contradict the apostle John, who asserts the opposite in plain words: Dear friends, now we are children of God, but what he will be has not yet been made known. But we know that when he is made known, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure (1 John 3:2-3). Moreover, they are refuted by the examples of the saints in both the Old and the New Testament, who though assured of their perseverance and salvation yet were constant in prayer and other exercises of godliness.

## VII

Who teach that the faith of those who believe only temporarily does not differ from justifying and saving faith except in duration alone.

For Christ himself in Matthew' 13:20ff. And Luke 8:13ff. Clearly defines these further differences between temporary and true believers: he says that the former receive the seed on rocky ground, and the latter receive it in good ground, or a good heart; the former have no root, and the latter are firmly rooted; the former have no fruit, and the latter produce fruit in varying measure, with steadfastness, or perseverance.

## VIII

Who teach that it is not absurd that a person, after losing his former regeneration, should once again, indeed quite often, be reborn.

For by this teaching they deny the imperishable nature of God's seed by which we are born again, contrary to the testimony of the apostle Peter: Born again, not of perishable seed, but of imperishable (1 Pet. 1:23).

## IX

Who teach that Christ nowhere prayed for an unfailing perseverance of believers in faith.

For they contradict Christ himself w'hen he says: I have prayed for you, Peter, that your faith may not fail (Luke 22:32); and John the gospel writer w'hen he testifies in John 17 that it was not only for the apostles, but also for all those who were to believe by their message that Christ prayed: Holy Father, preserve them in your name (v. 11); and My prayer is not that you take them out of the world, but that you preserve them from the evil one (v. 15)

## CONCLUSION

### **Rejection of False Accusations**

And so this is the clear, simple, and straightforward explanation of the orthodox teaching on the five articles in dispute in the Netherlands, as well as the rejection of the errors by which the Dutch churches have for some time been disturbed. This explanation and rejection the Synod declares to be derived from God's Word and in agreement with the confessions of the Reformed churches. Hence it clearly appears that those of whom one could hardly expect it have shown no truth, equity, and charity at all in wishing to make the public believe:

That the teaching of the Reformed churches on predestination and on the points associated with it by its very nature and tendency draws the minds of people away from all godliness and religion, is an opiate of the flesh and the devil, and is a stronghold of Satan where he lies in wait for all people, wounds most of them, and fatally pierces many of them with the arrows of both despair and self-assurance;

That this teaching makes God the author of sin, unjust, a tyrant, and a hypocrite; and is nothing but a refurbished Stoicism, Manicheism, Libertinism, and Mohammedanism;

That this teaching makes people carnally self-assured, since it persuades them that nothing endangers the salvation of the chosen, no matter how they live, so that they may commit the most outrageous crimes with self-assurance; and that on the other hand nothing is of use to the reprobate for salvation even if they have truly performed all the works of the saints;

That this teaching means that God predestined and created, by the bare and unqualified choice of his will, without the least regard or consideration of any sin, the greatest part of the world to eternal condemnation; that in the same manner in which election is the source and cause of faith and good works, reprobation is the cause of unbelief and ungodliness; that many infant children of believers are snatched in their Innocence from their mothers' breasts and cruelly cast Into hell so that neither the blood of Christ nor their baptism nor the prayers of the church at their baptism can be of any use to them; and very many other slanderous accusations of this kind which the Reformed churches not only disavow but even denounce with their whole heart.

Therefore this Synod of Dort in the name of the Lord pleads with all who devoutly call on the name of our Saviour Jesus Christ to form their judgment about the faith of the Reformed churches, not on the basis of false accusations gathered from here or there, or even on the basis of the personal statements of a number of ancient and modern authorities—statements which are also often either quoted out of context or misquoted and twisted to convey a different meaning—but on the basis of the churches' own official confessions and of the present explanation of the orthodox teaching which has been endorsed by the unanimous consent of the members of the whole Synod, one and all.

Moreover, the Synod earnestly warns the false accusers themselves to consider how heavy a judgment of God awaits those who give false testimony against so many churches and their confessions, trouble the consciences of the weak, and seek to prejudice the minds of many against the fellowship of true believers.

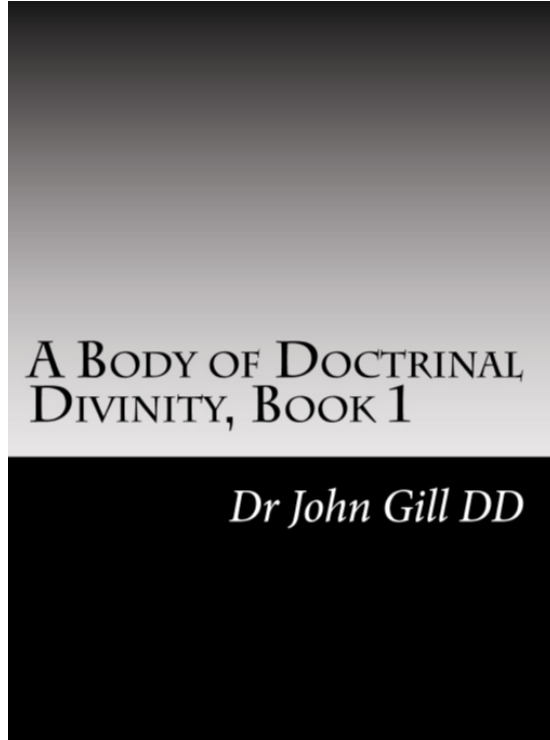
Finally, this Synod urges all fellow ministers in the gospel of Christ to deal with this teaching in a godly and reverent manner, in the academic institutions as well as in the churches; to do so, both in their speaking

and writing, with a view to the glory of God's name, holiness of life, and the comfort of anxious souls; to think and also speak with Scripture according to the analogy of faith; and, finally, to refrain from all those ways of speaking which go beyond the bounds set for us by the genuine sense of the Holy Scriptures and which could give impertinent sophists a just occasion to scoff at the teaching of the Reformed churches or even to bring false accusations against it.

May God's Son Jesus Christ, who sits at the right hand of God and gives gifts to men, sanctify us in the truth, lead to the truth those who err, silence the mouths of those who lay false accusations against sound teaching, and equip faithful ministers of his Word with a spirit of wisdom and discretion, that all they say may be to the glory of God and the building up of their hearers. Amen.

## OTHER PUBLICATIONS

### [A BODY OF DOCTRINAL DIVINITY BOOK 1](#)



Dr. John Gill

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7 Of The Life Of God.

8 Of The Omnipotence Of God.

9 Of The Omniscience Of God.

10 Of The Wisdom Of God.

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12 Of The Love Of God

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14 Of The Mercy Of God.

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16 Of The Goodness Of God.

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22 Of The Veracity Of God.

23 Of The Faithfulness Of God

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Of God.

25 Of The Blessedness Of God.

26 Of The Unity Of God.

27 Of A Plurality In The Godhead, Or, A Trinity Of Persons In The Unity  
Of The

Divine Essence.

28 Of The Personal Relations; Or, Relative

Properties, Which Distinguish The Three Divine Persons In The Deity.

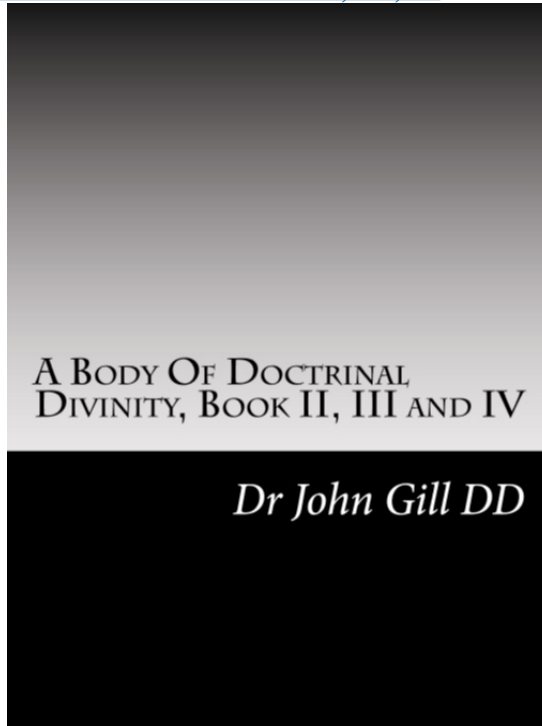
29 Of The Distinct Personality, And Deity Of  
The Father.

30 Of The Distinct Personality, And Deity Of The Son.

31 Of The Distinct Personality, And Deity Of The Holy Spirit.



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Chapter V Of Other Eternal And Immanent Acts In God, Particularly Adoption And Justification.

Chapter VI Of The Everlasting Council Between The Three Divine Persons, Concerning The Salvation Of Men.

Chapter VII Of The Everlasting Covenant Of Grace, Between The Father, And The Son, And The Holy Spirit.

Chapter VIII

Of The Part Which The Father Takes In The Covenant.

Chapter IX Of The Part The Son Of God, The Second Person, Has Taken In The Covenant.

Chapter X Of Christ, As The Covenant Head Of The Elect

Chapter XI Of Christ, The Mediator Of The Covenant

Chapter XII Of Christ, The Surety Of The Covenant.

Of Christ, The Testator Of The Covenant

Chapter XIV Of The Concern The Spirit Of God Has In The Covenant Of Grace.

Chapter XV Of The Properties Of The Covenant Of Grace

Chapter XVI Of The Complacency And Delight God Had In Himself, And The Divine Persons In Each Other, Before Any Creature Was Brought Into Being.

### **Book III treats the subjects Of The External Works Of God.**

Chapter 1 Of Creation In General

Chapter 2 Of The Creation Of Angels

Chapter 3 Of The Creation Of Man

Chapter 4 Of The Providence Of God

Chapter 5 Of The Confirmation Of The Elect Angels, And The Fall Of The Non-Elect.

Chapter 6 Of The Honour And Happiness Of Man In A State Of Innocency.

Chapter 7 Of The Law Given To Adam, And The Covenant Made With Him In His State Of Innocence; In Which He Was The Federal Head And Representative Of His Posterity.

Chapter 8 Of The Sin And Fall Of Our First Parents.

Chapter 9 Of The Nature, Aggravations, And Sad Effects Of The Sin Of Man.

Chapter 10 Of The Imputation Of Adam's Sin To All His Posterity

Chapter 11 Of The Of The Corruption Of Human Nature.

Chapter 12 Of Actual Sins And Transgressions.

Chapter 13 Of The Punishment Of Sin

### **Contents Book IV.**

Of The Acts Of The Grace Of God Towards And Upon His Elect In Time

Chapter 1 Of The Manifestation And Administration Of The Covenant Of Grace

Chapter 2 Of The Exhibitions Of The Covenant Of Grace In The Patriarchal State

Chapter 3 Of The Exhibitions Of The Covenant Of Grace Under The Mosaic Dispensation

Chapter 4 Of The Covenant Of Grace, As Exhibited In The Times Of David, And The Succeeding Prophets, To The Coming Of Christ

Chapter 5 Of The Abrogation Of The Old Covenant, Or First Administration Of It, And The Introduction Of The New, Or Second Administration Of It.

Chapter 6 Of The Law Of God

Chapter 7 Of The Gospel

**Table of Contents Book V**

Chapter 1 Of The Incarnation Of Christ

Chapter 2 Of Christ's State Of Humiliation

Chapter 3 Of The Active Obedience Of Christ In His State Of Humiliation

Chapter 4 Of The Passive Obedience Of Christ,  
Or Of His Sufferings And Death

Chapter 5 Of The Burial Of Christ

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Chapter 8 Of The Session Of Christ At The Right Hand Of God

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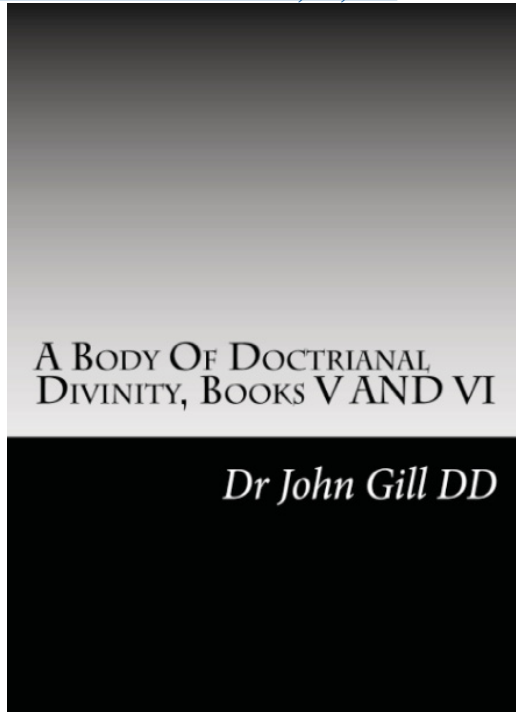
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Chapter 11 Of The Intercession Of Christ

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As A Priest

Chapter 13 Of The Kingly Office Of Christ

Chapter 14 Of The Spiritual Reign Of Christ

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Of The Grace Of Christ In His State Of Humiliation And Exaltation,  
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Chapter 1 Of The Incarnation Of Christ

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Humiliation.

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Chapter 1 Of Redemption By Christ

Chapter 2 Of The Causes Of Redemption By Christ

Chapter 3 Of The Objects Of Redemption By Christ

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Redemption

Chapter 5 Of The Satisfaction Of Christ

Chapter 6 Of Propitiation, Atonement, And Reconciliation, As Ascribed  
To Christ

Chapter 7 Of The Pardon Of Sin

Chapter 8 Of Justification

Chapter 9 Of Adoption

Chapter 10 Of The Liberty Of The Sons Of God

Chapter 11 Of Regeneration

Chapter 12 Of Effectual Calling

Chapter 13 Of Conversion

Chapter 14 Of Sanctification

Chapter 15 Of The Perseverance Of The Saints

Chapter 9 Of Adoption Of The Liberty Of The Sons Of God

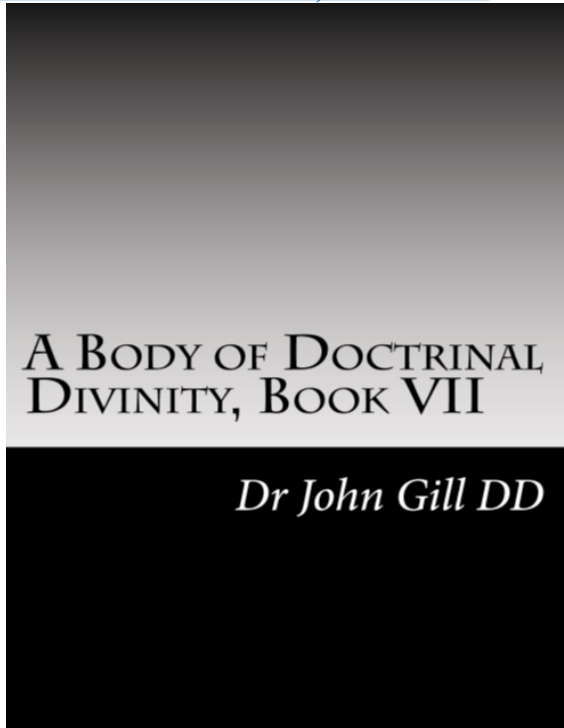
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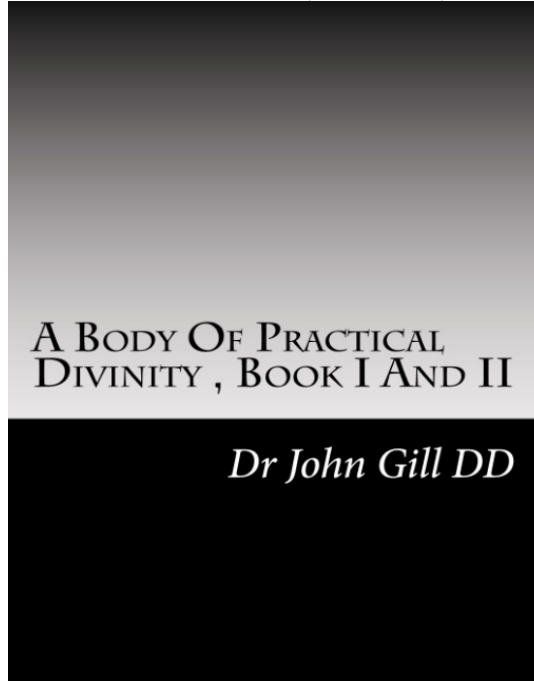
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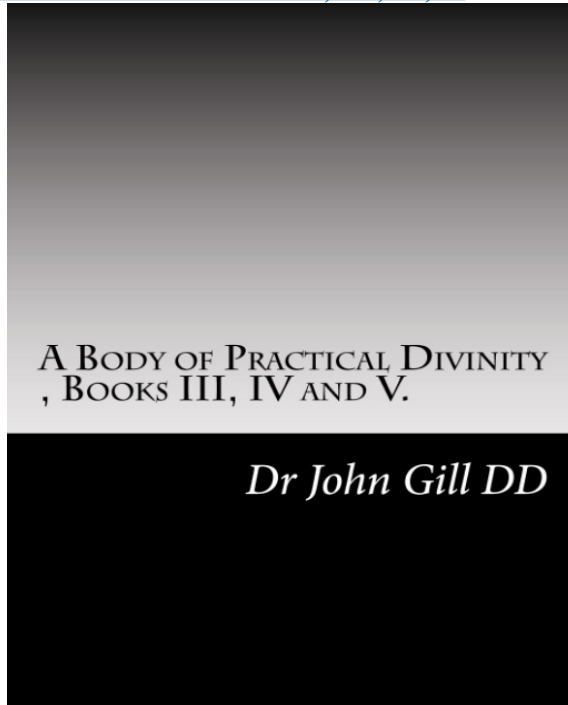
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- Chapter 9 Of The Grace Of Love
- Chapter 10 Of Spiritual Joy
- Chapter 11 Of Peace And Tranquility Of Mind
- Chapter 12 Of Contentment Of Mind
- Chapter 13 Of Thankfulness To God
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Chapter 5 Of Public Prayer

Chapter 6 Of The Lord's Prayer

Chapter 7 Of Singing Psalms, As A Part Of Public Worship

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 Time Of Private Worship, Or Various Duties, Domestic, Civil, And Moral

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Chapter 2 Of The Respective Duties Of Parents And Children

Chapter 3 Of The Respective Duties Of Masters And Servants.

Chapter 4 Of The Respective Duties Of Magistrates And Subjects

Chapter 5 Of Good Works In General

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A Dissertation Concerning The Baptism Of Jewish Proselytes.

Chapter 1

A Dissertation Concerning The Baptism Of Jewish Proselytes Of The Various Sorts Of Proselytes Among The Jews

Chapter 2

The Occasion Of This Dissertation

Chapter 3

The Proof Of The Baptism Of Jewish Proselytes Inquired Into;

Whether There Is Any Proof Of It Before, At, Or Quickly After The Times Of John And Christ.

Chapter 4

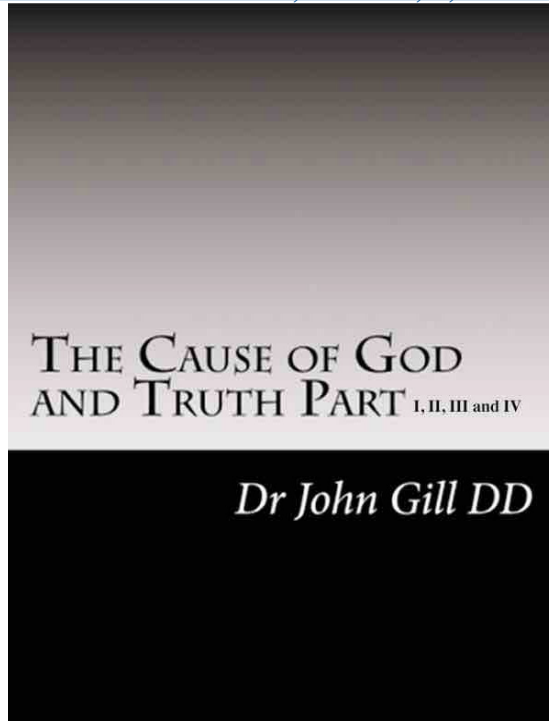
The Proof Of This Custom Only From The Talmuds And Talmudical

Writers

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PART I

The following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage in such a work.

In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistical

Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture.

Contents

Sections 1-60 Scriptural Passages

Genesis 4:7

Genesis 6:3.

Deuteronomy 5:29.

Deuteronomy 8:2.

Deuteronomy 30:19.

Deuteronomy 32:29.

Psalms 81:13, 14.

Psalms 125:3.

Psalms 145:9.

Proverbs 1:22-30.

Isaiah 1:16, 17.

Isaiah 1:18, 19.

Isaiah 5:4.

Isaiah 30:15.

Isaiah 55:1.

Isaiah 55:6.

Isaiah 55:7.

Jeremiah 4:4.

Ezekiel 18:24.

Ezekiel 18:30.

Ezekiel 18:31&32.

Ezekiel 24:13.

Matthew 5:13.

Matthew 11:21, 23.

Matthew 23:37.

Matthew 25:14-30.

Luke 19:41, 42.

John 1:7.

John 5:34.

John 5:40.

John 12:32.

Acts 3:19.

Acts 7:51.

Romans 5:18.

Romans 11:32.  
 Romans 14:15.  
 1 Corinthians 8:11.  
 1 Corinthians 10:12.  
 2 Corinthians 5:14,15.  
 2 Corinthians 5:19.  
 2 Corinthians 6:1.  
 2 Corinthians 11:2, 3.  
 Philippians 2:12.  
 1 Timothy 1:19, 20.  
 1 Timothy 2:4.  
 1 Timothy 4:19.  
 Titus 2:11, 12.  
 The Epistle to the Hebrews.  
 Hebrews 2:9.  
 Hebrews 6:4-6.  
 Hebrews 10:26-29.  
 Hebrews 10:38.  
 2 Peter 1:10.  
 2 Peter 2:1.  
 2 Peter 2:20-22.  
 2 Peter 3:9.  
 1 John 2:2.  
 Jude 1:21.  
 Revelation 2 and Revelation 3.  
 Revelation 3:20.

## PART II

This is volume 2 of this 4 part series and it should be known that the following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage in such a work. In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistical Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These,

and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture. The Second Part was published in the year 1736, in which the several passages of Scripture in favour of special and distinguishing grace, and the arguments from them, are vindicated from the exceptions of the Arminian, and particularly from Dr. Whitby, and a reply made to answers and objections to them.

Contents

Chapter 1

OF REPROBATION

Proverbs 16:4.

John 12:39, 40.

1 Peter 2:8.

Jude 1:4.

Revelation 13:8.

Chapter 2

OF ELECTION

1 Peter 2:9.

Romans 9:10-13.

Colossians 3:12.

Ephesians 1:4.

Romans 8:28, 29.

John 6:37.

Acts 8:48.

Romans 8:29, 30.

2 Timothy 2:19.

Romans 5:19.

Chapter 3

OF REDEMPTION

Matthew 20:28.

John 10:15.

John 17:9.

Romans 8:34.

Romans 8:32.

Romans 5:10.

John 15:13.

Chapter 4

OF EFFICACIOUS GRACE

Ephesians 1:19, 20.

1 Corinthians 5:17.

John 3:5.  
 Ephesians 2:1.  
 1 Corinthians 2:14.  
 2 Corinthians 3:5.  
 John 15:5.  
 John 6:44.  
 Acts 11:18.  
 Acts 16:14.  
 Jeremiah 31:18.  
 Jeremiah 31:33.  
 Ezekiel 11:36:26.  
 Philippians 2:13.  
 1 Corinthians 4:7.  
 Ephesians 2:8, 9.

#### Chapter 5

#### OF THE CORRUPTION OF HUMAN NATURE

John 14:4  
 Psalm 51:5.  
 Genesis 6:5.  
 John 3:6.  
 Romans 7:18, 19.  
 Romans 8:7, 8.

#### Chapter 6

#### OF PERSEVERANCE

John 13:1.  
 John 17:12.  
 Romans 11:29.  
 Matthew 24:24.  
 John 6:39, 40.  
 Romans 11:2.  
 Romans 8:38, 39.  
 Ephesians 1:13, 14.  
 1 Peter 1:5.  
 1 John 2:19.  
 1 John 3:9.  
 Isaiah 54:10.  
 Isaiah 59:21.  
 Hosea 2:19, 20.  
 Jeremiah 32:40.  
 John 14:16.

John 10:28.

1 Corinthians 1:8, 9.

### PART III

#### Chapter 1

#### OF REPROBATION

Proverbs 16:4.

John 12:39, 40.

1 Peter 2:8. 10

Jude 1:4. 1

Revelation 13:8. 1

#### Chapter 2

#### OF ELECTION

1 Peter 2:9. 16

Romans 9:10-13.

Colossians 3:12.

Ephesians 1:4.

Romans 8:28, 29.

John 6:37.

Acts 8:48.

Romans 8:29, 30.

2 Timothy 2:19.

Romans 5:19.

#### Chapter 3

#### OF REDEMPTION

Matthew 20:28.

John 10:15.

John 17:9.

Romans 8:34.

Romans 8:32.

Romans 5:10.

John 15:13.

#### Chapter 4

#### OF EFFICACIOUS GRACE

Ephesians 1:19, 20.

1 Corinthians 5:17.

John 3:5.

Ephesians 2:1.

1 Corinthians 2:14.

2 Corinthians 3:5.

John 15:5.



John 6:44.

Acts 11:18.

Acts 16:14.

Jeremiah 31:18.

Jeremiah 31:33.

Ezekiel 11:36:26.

Philippians 2:13.

1 Corinthians 4:7.

Ephesians 2:8, 9.

Chapter 5

#### OF THE CORRUPTION OF HUMAN NATURE

John 14:4

Psalm 51:5.

Genesis 6:5.

John 3:6.

Romans 7:18, 19.

Romans 8:7, 8.

Chapter 6

#### OF PERSEVERANCE

John 13:1.

John 17:12.

Romans 11:29.

Matthew 24:24.

John 6:39, 40.

Romans 11:2.

Romans 8:38, 39.

Ephesians 1:13, 14.

1 Peter 1:5.

1 John 2:19.

1 John 3:9. 87

Isaiah 54:10.

Isaiah 59:21.

Hosea 2:19, 20.

Jeremiah 32:40.

John 14:16.

John 10:28.

1 Corinthians 1:8, 9.

The following work was undertaken and begun about the year 1733 or 1734,

### **PART IV**

This is Part 4 of 4 parts, and a new edition, with some alterations and improvements, is now published by request.

This work contains:

Chapter 1 Of Predestination

Chapter 2 Of Redemption

Chapter 3 Or Original Sin

Chapter 4 Of Efficacious Grace

Chapter 5 Of Perseverance

Chapter 6 Of The Heathens

A Vindication of The Cause of God and Truth

This work contains:

Chapter 1 Of Predestination

Chapter 2 Of Redemption

Chapter 3 Or Original Sin

Chapter 4 Of Efficacious Grace

Chapter 5 Of Perseverance

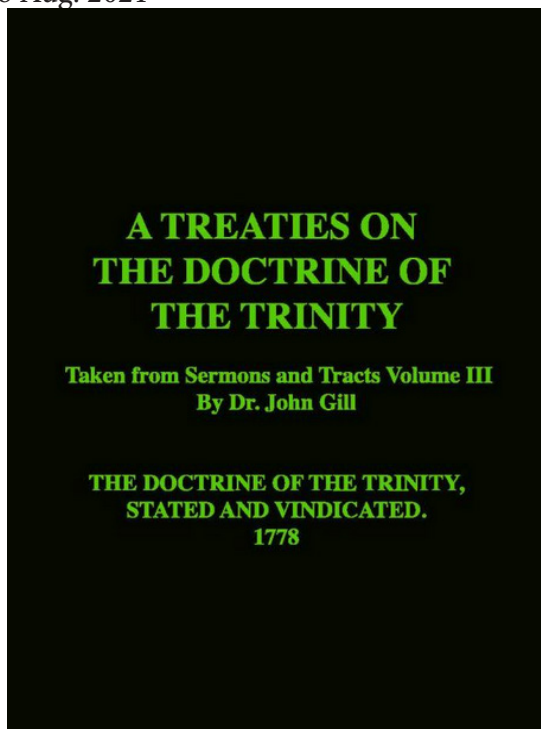
Chapter 6 Of The Heathens

A Vindication of The Cause of God and Truth

**A TREATIES ON THE DOCTRINE OF THE TRINITY:**

The Doctrine Of The Trinity Stated and Vindicated

Paperback – 18 Aug. 2021



Dr. John Gill

Dr, John Gill presents this work to defend the doctrine of the Trinity and the person of the Lord Jesus Christ. Historically speaking, there has always been disputes and divisions as to the person of Christ; who is He? Is He the eternal, only-begotten Son of God?. Such a division also took place in the 18 and 19th century between certain Strict and Particular Baptists, in the U.K. It was then that J.C. Philpot, the editor of the Gospel Standard magazine, in 1861, published his book declaring The Eternal Sonship of the Lord Jesus Christ, which issued in further divisions not only among Strict and Particular Baptists but also Evangelicals and Presbyterians.

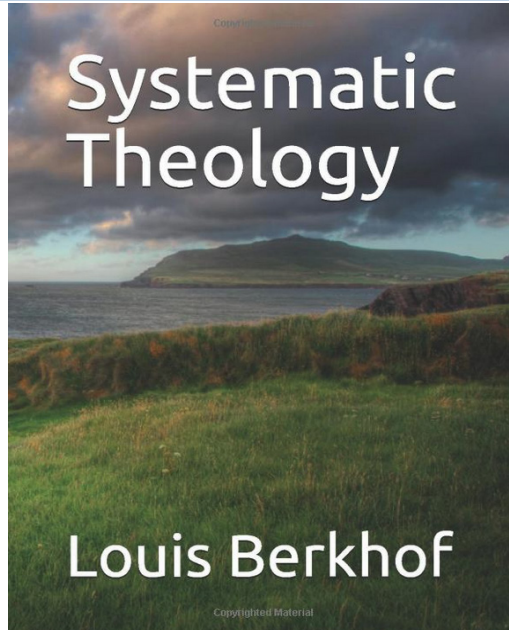
Gospel Standard baptists, holding to the Eternal Sonship of the Lord Jesus Christ, maintained that the gospel was to be preached to all people, declaring the complete and finished personal work of Christ, knowing that the atonement was definite and made for those chosen in Christ before the world, and not for all men. Those who believed would be saved. They denied the gospel was an offer of salvation to men. Whilst other Strict Baptists,

Presbyterian and Evangelicals would offer salvation and the grace of God , to men upon the condition they believe, making little mention of the extent of atonement, leaving men to conclude the atonement was sufficient for the whole world, if the whole world would believe.

This work of Dr. John Gill will help the reader understand the grace of the Lord Jesus Christ, the love of God the Father and the work of The Holy Ghost in the salvation of the people of God.

Songs 2:9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

**SYSTEMATIC THEOLOGY: A BODY OF DOCTRINAL DIVINITY**



Louis Berkhof

This is Louis Berkhof's Systematic Theology We start the study of theology with two presuppositions, namely (1) that God exists, and (2) that He has revealed Himself in His divine Word. And for that reason it is not impossible for us to start with the study of God. We can turn to His revelation, in order to learn what He has revealed concerning Himself and concerning His relation to His creatures. Attempts have been made in the course of time to distribute the material of Dogmatics in such a way as to exhibit clearly that it is, not merely in one locus, but in its entirety, a study of God. This was done by the application of the trinitarian method, which arranges the

subject-matter of Dogmatics under the three headings of (1) the Father (2) the Son, and (3) the Holy Spirit. That method was applied in some of the earlier systematic works, was restored to favor by Hegel, and can still be seen in Martensen's Christian Dogmatics. A similar attempt was made by Breckenridge, when he divided the subject-matter of Dogmatics into (1) The Knowledge of God Objectively Considered, and (2) The Knowledge of God Subjectively Considered. Neither one of these can be called very

**CONVERTED ON LSD TRIP: 3RD EDITION**

(David Clarke Series) Paperback – 3 Jun. 2020



**David Clarke**

This third edition of, 'Converted on LSD Trip', is written to bring attention to the reality of the work of the Lord Jesus Christ, in changing the lives of David Clarke, whilst on a bad trip on LSD, on 16th January 1970, and the life of his brother Michael Clarke, some 30 years later, when a prisoner, in the Philippines, and making them evangelist workers seeking to teach the gospel of Christ to men. It is intended to use this book as a tool for evangelism in order to encourage others in the work of preaching the gospel of Christ to men. This is also intended to draw attention to the work of Jesus Christ now in Baguio City, Philippines, by William O. Poloc a former inmate of New Bilibid Prison. It is believed and stressed that it is important to teach the traditional Christian doctrines of grace, to combat the error of modern-day Godliness, unbelief, homosexuality, feminism, Islam and of the importance of teaching the Deity of the Lord Jesus Christ, and the infallibility of the word of God

**LET CHRISTIAN MEN BE MEN, 2ND EDITION:**

1 Corinthians 16:13 Quit Ye Like Men



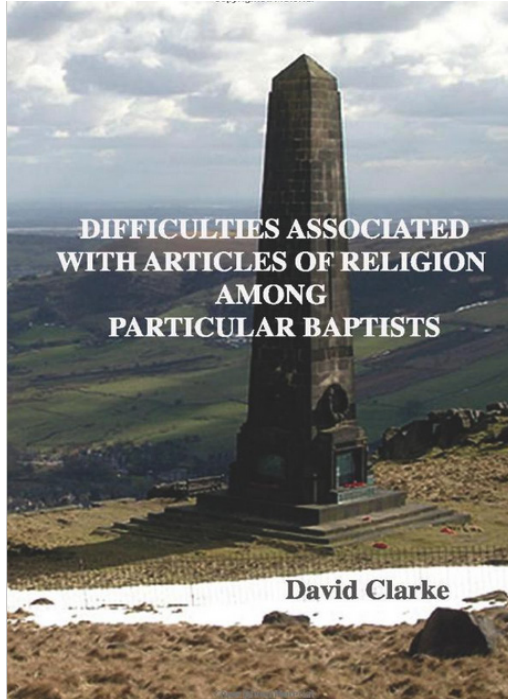
David Clarke

David Clarke tells of his Secession from the Berton Strict and Particular Baptist Church, in 1984 over matters of conscience. This Church was formed in 1831 and was a Calvinist Protestant dissenting society and became a Gospel Standard cause in 1981. Sadly the church fell into serious doctrinal error teaching general redemption this was just one of the reasons for his secession. David was called by the Lord and sent by the church the gospel in 1982 When acting as the secretary he had to deal with a range of serious issues that arose within the church. This book deals with all those doctrinal and practical issues that arose and how he responded to them. He deals with the reasons for his secession and clearly spells out the distinguishing doctrines of grace treating the subjects of Particular Redemption, Gospel preaching the false notion of Duty Faith and Duty Repentance, the role of women in the church, Articles of Religion, and the relationship of the believer to the Law of Moses. He maintains the gospel is the believer's rule of life for the believer and not the law of Moses. That there are no such things holy tables and the chapel building is not the house of God. David remains the sole member of the Church after all its former members died and that the church

did not terminate his membership after his secession David continues his mission work and calling published a range of Christian books and has been engaged in gospel ministry in Pakistan and the Philippines.

(David Clarke Series) Paperback – 3 Dec. 2020

**DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION**  
**AMONG PARTICULAR BAPTISTS**



David Clarke

Articles of religion or confessions of faith are used to inform others of what a person, a church, or society believes with respect to religious beliefs. Some churches restrict membership to those who will subscribe to their articles of religion. One of the problems that this brings is that there comes a time when a new believer cannot, in conscience, subscribe to a tenet of belief that they do not understand. It may be the article is badly worded or poorly written or may, in fact, be in error. In which case a new believer could not in conscience subscribe to something they do not understand. Or it may be a member of the church who begins to realize their articles of religion are in error. This book seeks to inform of the difficulties that articles of religion among Particular Baptists have experienced since the first London Baptists 1646 2nd Edition was published and offers an alternative solution to this problem. This book contains the First Particular Baptists London



Confession 1646 2nd Edition, The Second London Baptists Confession 1689, Bierton Particular Baptists 1831, The Gospel Standard articles of religion 1878 and Bierton Particular Baptists, Pakistan 2016 with observations of the difficulties that have proven difficult, in the past. Contents Introduction Articles of Religion Important Authors Testimony Bierton Particular Baptist Church A Difficulty Over Articles Of Religion Written From Experience Bierton Particular Baptists History 1 First London Particular Baptists Confession 1646, 2nd Edition The Development of Articles Of Religion Act of Toleration Additions That Are Wrong 2 London Baptist Confession 1689 Notes on The London Baptists Confession 1689 3 Bierton Particular Baptists Article of Religion, 1831 Difficulties Over Articles of Religion Notes on Bierton Particular Baptists 1831 4 The Gospel Standard Articles of Religion 1878 Observations of the Gospel Standard Articles Of religion Letter to Mr. Role's of Luton Added Articles My comments Article 32 The Difficulties Of these Articles Proved Serious Doctrinal Errors Held Recommendation for Serious Minded 5 Bierton Particular Baptists Pakistan 2016 6 Added Articles of the Gospel Standard 1878 Gospel Standard 31 Articles

(David Clarke Series) Paperback – 31 May 2020

Contents

Introduction

Articles of Religion Important

Authors Testimony

Bierton Particular Baptist Church

A Difficulty Over Articles Of Religion

Written From Experience

Bierton Particular Baptists History

1 First London Particular Baptists Confession

1646, 2nd Edition

The Development of Articles Of Religion

Act of Toleration 14 Additions That Are Wrong

2 London Baptist Confession 1689 1

Notes on The London Baptists Confession

1689

3 Bierton Particular Baptists Articles

of Religion, 1831

Difficulties Over Articles of Religion

Notes on Bierton Particular Baptists 1831

4 The Gospel Standard Articles of Religion

1878

Observations of the Gospel Standard

Articles of religion

Letter to Mr Role's of Luton

Added Articles

My comments Article 32

The Difficulties Of these Articles Proved

Serious Doctrinal Errors Held

Recommendation for Serious Minded

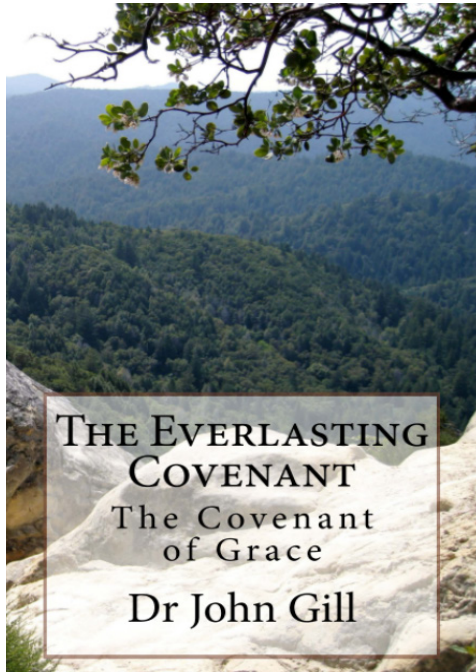
5 Bierton Particular Baptists Pakistan

2016

6 Appendix 60

Gospel Standard 31 Articles

**THE EVERLASTING COVENANT**



The Covenant of Grace

Authored by Dr John Gill, Created by David Clarke

Paperback

List Price: \$9.98

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

188 pages

ISBN-13: 978-1535011020

ISBN-10: 1535011025

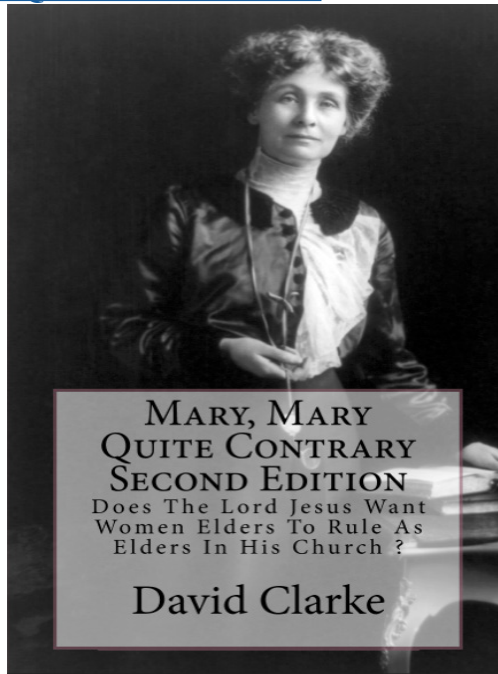
BISAC: Religion / Christian Theology / Systematic

This book treats the subject of the Everlasting Covenant of grace. A covenant made between the three Persons Father, Son and Holy Ghost, before the world began. That has been gradually revealed by means of the Old Covenant and the New Covenant as declared by the Lord Jesus and His Apostles. It is by this covenant the whole Israel of God are saved.

Dr. John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Born in Kettering, Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. He is the only person to write a commentary on each very of the bible and after its completion wrote his Body of Doctrinal and Practical Divinity from which this subject The Everlasting Covenant is an extract.

This book has be republished by Bierton Particular Baptists with a view to promote the cause of God and truth and to encourage all to read and study the scriptures for themselves. A knowledge of this subject will enable one to be free from the pitfalls of Arminianism.

### MARY, MARY QUITE CONTRARY



Second Edition: Does The Lord Jesus Want Women To Rule As Elders In His Church ??

Authored by Mr David Clarke Cert E

List Price: \$8.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

154 pages

ISBN-13: 978-1514206812

ISBN-10: 1514206811

BISAC: Religion / Christian Theology / General

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women's rights, equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members of the body of Christ and members of an heavenly county.

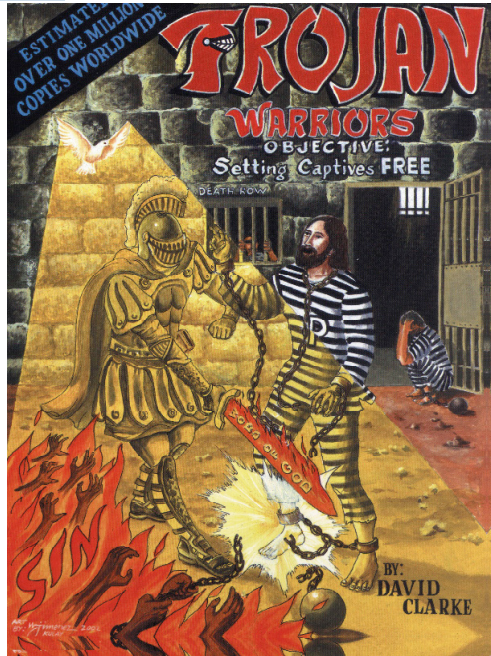
The Suffragettes

Emmeline Pankhurst 1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right to vote. The Suffragette movement brought about many changes for the better in a secular society but not so for women seeking to follow Christian principles. One of her famous quotes was, "Trust in God She shall provide". Terms which do not reflect Christian beliefs. We know God will provide and He is not a she.

In the USA and the UK, women's political rights were brought into general political consciousness by the suffragettes and since then there have been legal rights granted to the Lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement and the appointment of persons from the LBGT community to responsible positions in the Church of England. All of this has caused conflict in the Christian community due to differences beliefs of right and wrong.

This book seeks to show what the bible has to say about the role of women in the church and family. Since these rules are taught by the Apostles of Christ they are the word of God to us and we should obey. The secular world may differ and turn from the narrow path taught in scripture but we should follow the word of God, this is our wisdom.

## TROJAN WARRIORS



### Setting Captives Free

Authored by Mr David Clarke Cert.Ed, Authored by Mr Michael J Clarke

List Price: \$15.99

5.25" x 8" (13.335 x 20.32 cm)

Black & White on White paper

446 pages

ISBN-13: 978-1508574989

ISBN-10: 1508574987

BISAC: Religion / Christian Life / General

Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967.

They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.

David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died

of tuberculosis in 2005.

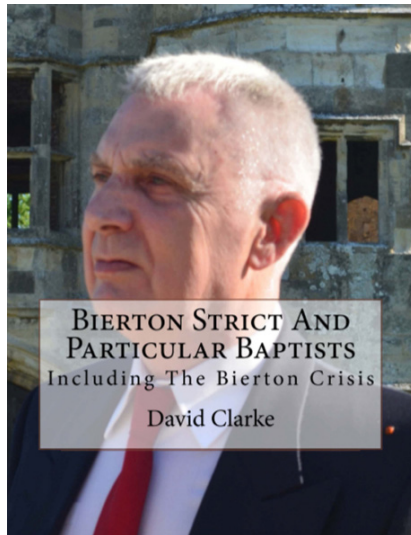
When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, “Converted on LS Trip”, and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.

They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .

This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, “Trojan Warriors”, who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

**BIERTON STRICT AND PARTICULAR BAPTISTS 2ND EDITION**



David Clarke

This book tells the story and life of David Clarke in the form of an autobiography. It is no ordinary book in that David and his brother were both notorious criminals in the 60's, living in Aylesbury, Buckinghamshire. David was converted from crime to follow Christ on 16th January 1970 but his brother Michael was untouched till 30 year later.



This story tells how David became a Christian, over night, and how he learned to read in order to come gain a fuller knowledge of the gospel. He learned to read through reading the bible and classical Christian literature. David tells of the events that led to him making a confession to the police about 24 crimes he had committed since leaving Dover Borstal in 1968 and of the court case where he was not sentenced. It tells how David's educated himself and went on to Higher education, and graduated with a Certificate in Education and how he went on to teach Electronics, for over 20 years, in colleges of Higher and Further Education.

It tells of his life as a member of the Bierton Strict and Particular Baptist church, which was a Gospel Standard cause, and how he was called by the Lord and sent by the church to preach the gospel.

David tells of the various difficulties that he faced once he discovered the many doctrinal errors amongst the various Christian groups he met and of the opposition that he experience when he sought to correct them.

David records his experience and findings in his book "The Bierton Crisis" 1984, written to help others.

David's tells how his brother Michael was untouched by his conversion in 1970 and continued his flamboyant lifestyle ending up doing a 16 year prison sentence, in the Philippines, in 1996. David tells how Michael too was converted to Christianity through reading C.S. Lewis's book, "Mere Christianity", and him being convinced that Jesus was the Christ the Son of the living God. David then tells of his mission to the Philippines, to bring help and assistance to Michael, in 2001 and of their joint venture in helping in the rehabilitation of many former convicted criminals, not only in New Bilibid Prison but other Jails in the Philippines.

David tells how he felt compelled to write this story once he got news of his brothers arrest, in the Philippines, via ITN Television news broadcast, in 1995. This book was published when he got news of his brothers conversion from crime to Christ in 1999, which was after serving 5 years of his 16 year sentence.

This story is told in their joint book, "Trojan Warriors", that contains the testimonies of 66 notorious criminals who too had turned there lives around, from crime to Christ, 22 of which testimonies are men on Death Row. David say he believes his story could be of great help to any one seeking to follow the Lord Jesus Christ but sadly Michael died in New Bilibid Prison of tuberculosis, in 2005 before their vision of bringing help to many was realized.

Paperback: 356 pages

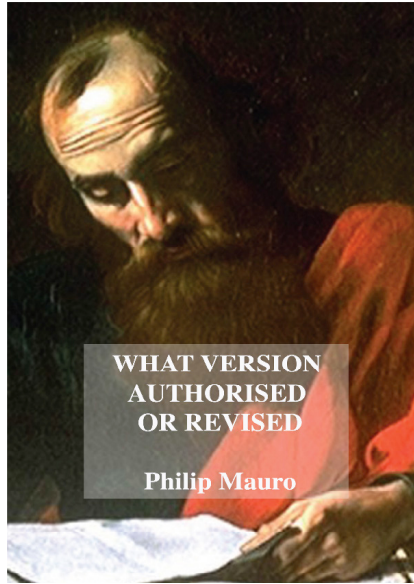
2 edition (16 Feb. 2015)

ISBN-10: 1519553285

ISBN-13: 978-1519553287

Product Dimensions: 13.3 x 2.1 x 20.3 cm

**WHAT VERSION AUTHORIZED OR REVISED**



**Philip Mauro**

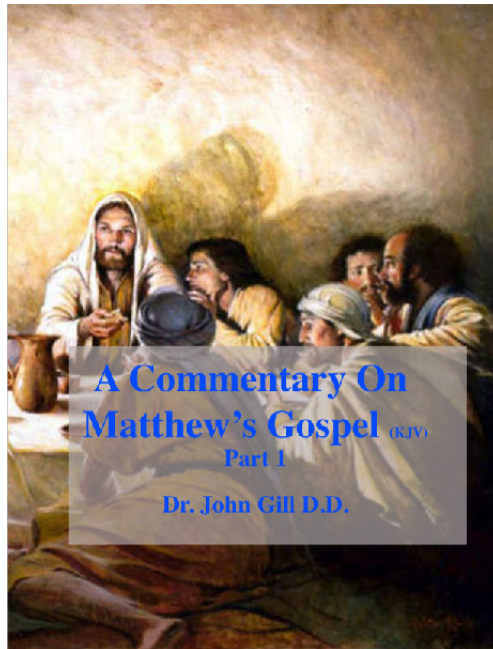
The book discusses the issues relating to the reliability of the Authorised Version of the Bible and the failings of the so-called Revised Versions. It reminds the reader the Greek printed text, produced by Erasmus in 1516, was derived from a broad set of 8 extant Greek manuscripts available to him in his day and in constant use by Christians to that day and not Latin bibles. Since 1861 there has arisen those who claim the Authorised Version is not accurate and Wescott and Hort produced a new compiled Greek Printed text manuscript, derived from, and based upon, two 4th C handwritten extant manuscripts. Codex Sinaiticus, written in Greek and Codex Vaticanus, written in Latin. They claimed that since these manuscripts were the oldest extant manuscripts in the world (400 years after the original writing of the new testament scriptures) they were far superior and more reliable than the text underlying the Authorised version of the bible. And since 1945 all Bible translations are based upon the New Greek manuscript text of Wescott and Hort published in 1861.

This is an eclectic text and not the Received Text used by the translator of the Authorised Version of the Bible and known by Christians, throughout the Christian age, as the Word of God. It has been republished by Borton Particular Baptist to educate serious minded people about the subject of



Bible translations and support the Authorised version of the Bible. Philip Mauro was a lawyer in America, who practiced before the Supreme Court. He prepared briefs NOTES for the Scopes Trial WHICH was an American legal case in July 1925 THAT had made it unlawful to teach human evolution in any state-funded school.[1] The trial publicized the Fundamentalist-Modernist controversy, which set Modernists, who said evolution was not inconsistent with religion,[4] against Fundamentalists, who said the word of God as revealed in the Bible took priority over all human knowledge. The case was thus seen as both a theological contest and a trial on whether “modern science” should be taught in schools. Mauro was ALSO passenger on the British ocean liner RMS Carpathia when it rescued the passengers of the Titanic in April 1912. It is hoped that this book will rescue any that are sinking in the sea of the natural Modern man’s opinion as to the reliability of the Authorised Version the bible.

## A COMMENTARY ON THE GOSPEL OF MATTHEW



Dr. John Gill

The Gospel According to Matthew was the first written gospel and published sometime between (AD 31-38). It was written before Mark's (AD 38-44) and Luke's Gospel (AD-61).

Matthew was a Jew and one of the 12 Apostles of the Lord Jesus Christ and named Levi. He was a tax collector for the Romans. There are two strong traditions that Matthew made a personal copy of his gospel and gave it to

Barnabas, a companion of the Apostle Paul.

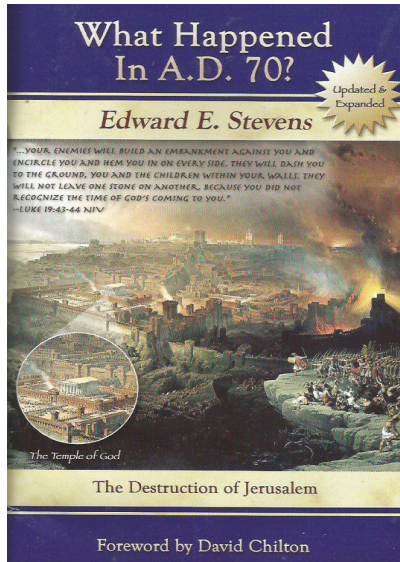
Matthew tells of the birth and lineage of Jesus. The life death, resurrection of the Lord Jesus Christ and the final words of Jesus before his ascension into heaven.

This publication is presented knowing that Matthew penned his gospel that contains all those things the Lord Jesus wanted him to publish.

Matthew records the Olivet prophesy of Jesus concerning those fearful things that were to come to pass within the period of that generation and after his ascension.

It is the intention of the publisher that this will assist in making the gospel known to all people and is published in two parts PART 1 chapter 1 to 16. And PART 2 chapter 17 to 28.

## WHAT HAPPENED IN A.D. 70



### Ed. Stevens

This book introduces a view of Bible prophecy which many have found extremely helpful in their Bible study. It explains the end time riddles which have always bothered students of Bible prophecy. It is a consistent view which makes the book of Revelation much easier to understand. It establishes when the New Testament canon of scripture was completed, demolishes the liberal attack on the inspiration of the New Testament, and is more conservative on most other issues than traditional views. And there is no compromise of any essential Biblical doctrine of the Christian faith.

The key to understand any passage of scripture has always been a good grasp of the historical setting in which it was originally written {audience

relevance). Two thousand years from now our history, culture, politics and language will have changed dramatically. Imagine someone then having to learn the ancient language of “American English” to read our USA newspapers! If they saw one of our political cartoons with a donkey and elephant, what would they think? How would they go about understanding it? Not only would they have to study the language, but also our culture, history, politics and economics. The same applies to Bible study. If we are really going to understand what all the “donkeys and elephants” (beasts, harlots, dragons, etc.) Symbolize in the book of Revelation, we will have to seriously and carefully study the language, history, culture and politics of the First Century. Of course, the truths essential for salvation are couched in simple language that everyone can grasp. But there are numerous scriptures in the Bible which are “hard to understand” (cf. 2 Pet 3:16), and Bible prophecy is one of those things which must be approached with much more focus on the original historical and cultural context (audience relevance)

One of the main purposes of this book is to provide a closer look at the historical framework behind the New Testament. Many have found it helpful to lay aside (at least temporarily) the legion of speculative opinions about the book of Revelation, and look at a more historical alternative, which is that the book of Revelation was written to the first century church and had primary relevance to them. It warned of events that were about to happen in their lifetime, and prepared them for the tribulation and other events associated with the End of the Jewish Age.

Atheists, skeptics, Jew, Muslims, and liberal critics of the bible use the supposed failure of those end times events to occur in the First Century to undermine the integrity of Christ and the inspired NT writings.

Non-Christian Jews laugh at this supposed non-occurrence, and use it as evidence that Jesus is not the Messiah. Their forefathers in the flesh rejected Jesus in His first coming because He did not fulfill the Old Testament prophecies in the materialistic and nationalistic way that they were expecting, even though Jesus told them that His Kingdom was not of this world, and that it would be within them instead. Yet it seems that many futurists today are expecting that same kind of materialistic and nationalistic kingdom to arrive at a future return of Christ. Are they making the same mistake about the Second Coming that the Jews made about His first coming? Jesus repeatedly said His Kingdom is “not of this world” and that it would “not come with observation.” It is a spiritual entity, and it has arrived. We live in it. Both futurist Christians and non-Christian Jews need to realize this.

Christians are finally beginning to seek alternatives to the fatally flawed

futurist interpretation. This book introduces the Preterist view.

“Preterist” simply means past in fulfillment. It means that Christ has already fulfilled His promise to return and consummate redemption in Himself and His ongoing spiritual kingdom (the church). We should be like the noble-minded Bereans and “search the scriptures daily to see whether these things are true” You might want to have your Bible open alongside as you read.

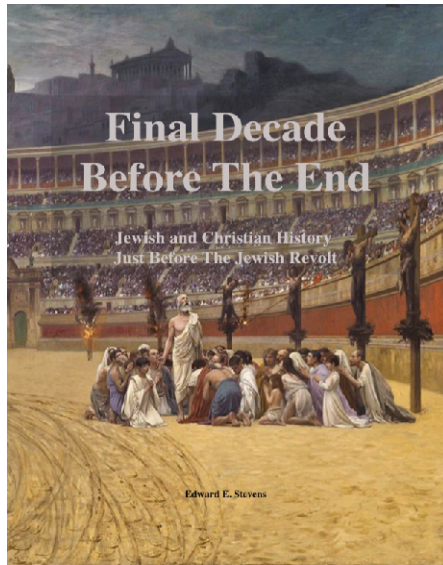
Edward E. Stevens 17, 2017

INTERNATIONAL PRETERIST ASSOCIATION

<https://www.preterist.org>

Bradford, Pennsylvania

**THE FINAL DECADE BEFORE THE END**



**Ed. Stevens**

Ever since the booklet, **What Happened In AD 70?** was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell’s view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much

deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, *First Century Events in Chronological Order*. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They form an important backdrop behind the Christian events, and show how all the predictions made by Jesus were literally fulfilled. Every High Priest and Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to “teach these things to faithful men who would be able to teach others also” (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul’s other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the endtime prophecies that we document here.

After looking at the dates for those first five books, we then move on into the third missionary journey of Apostle Paul which began in AD 54. It was during this final dozen years (from AD 54 until AD 66) when the birth pangs and signs of the end started increasing in both intensity and



frequency, along with a quickening pace of NT books being written. We show how 19 of our 27 NT books (70 percent) were written during those last five years just before the Neronic persecution (AD 60-64). The Great Commission was finished, and the rest of the endtime events predicted in the Olivet Discourse were fulfilled during that time of “tribulation” upon the church and the “days of vengeance” upon the unbelieving Jews (Luke 21:22).

Edward E. Stevens

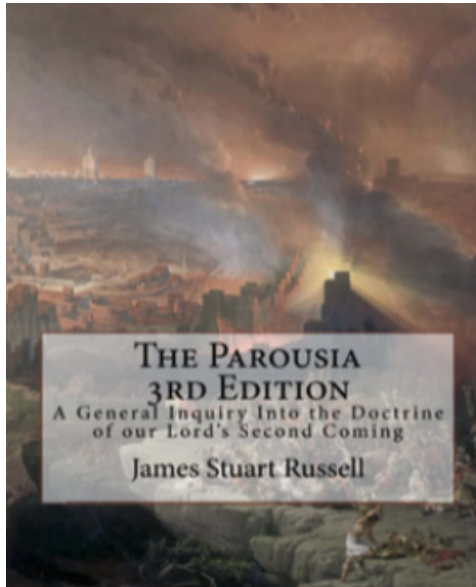
INTERNATIONAL PRETERIST ASSOCIATION

<https://www.preterist.org>

Bradford, Pennsylvania

April 17,2010

### THE PAROUSIA 3RD EDITION



The Second Coming Of Christ

Authored by James Stuart Russell, Preface by Mr David Clarke, Preface by Dr Don K Preston DD

List Price: \$17.85

7" x 10" (17.78 x 25.4 cm)

Black & White on White paper

404 pages

ISBN-13: 978-1519610942

ISBN-10: 1519610947

BISAC: Religion / Theology

A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your

hand has contributed greatly to initiating this new reformation. This “new” movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled.

The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the “final” conclusions reached by Russell. In modern times, this work has, and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ’s coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions.

This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell’s work in the footnotes of the commentaries.

Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these “skeptical” authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions.

This is where Russell’s work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement.

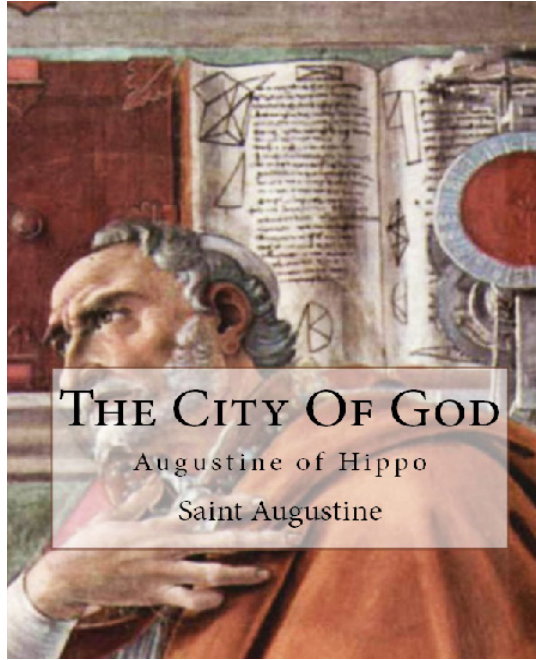
Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority.

Russell not only fully established the undeniable reality of the first century imminence of “the end,” he powerfully and carefully shares with the reader that “the end” that Jesus and the N.T. writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of the end of that Old Covenant Age.

Russell’s work is a stunning rejection – and corrective -- of what the “Orthodox” historical “Creedal” church has and continues to affirm. The reader may well find themselves wondering how the “divines” missed it so badly! Further, the reader will discover that Russell’s main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.



## THE CITY OF GOD:



Augustine of Hippo

Authored by Saint Augustine, Authored by David Clarke

List Price: \$10.28

8.5" x 11" (21.59 x 27.94 cm)

Black & White on White paper

272 pages

ISBN-13: 978-1547278985

ISBN-10: 1547278986

BISAC: Religion / Christian Theology / Soteriology

The City of God, is a book of Christian philosophy written in Latin by Augustine of Hippo in the early 5th century AD. The book was in response to allegations that Christianity brought about the decline of Rome and is considered one of Augustine's most important works.

The City of God is a cornerstone of Western thought, expounding on many profound questions of theology, such as the suffering of the righteous, the existence of evil, the conflict between free will and divine omniscience, and the doctrine of original sin.

Augustine is recognized as a saint in the Catholic Church, the Eastern Christian Church, and the Anglican Communion and as a preeminent Doctor of the Church.

Many Protestants, especially Calvinists and Lutherans, consider him to

be one of the theological fathers of the Protestant Reformation due to his teachings on salvation and divine grace. Lutherans, and Martin Luther in particular, have held Augustine in preeminence (after the Bible and St. Paul). Luther himself was a member of the Order of the Augustinian Eremites (1505–1521).