

# Quotations from Arminian Writers

## Arminius

- God would have all men to be saved, but, compelled with the stubborn malice of some, he changeth his purpose, and will have them to perish.
- Future contingencies are not determined unto either part. [That is, God has not predetermined anything, therefore, does not foreknow, what shall happen in the future.]
- The providence of God doth not determine the free-will of man to this or that particular, or to one part of the contradiction.
- No such will can be ascribed unto God, whereby he so would have any to be saved, that from thence his salvation should be sure and infallible.
- It is perversely spoken, that original sin makes any one guilty of death.
- The immediate effect of the death of Christ is not the remission of sins, or the actual redemption of any.

## Remonstrants

- It is false to say that election is confirmed from everlasting.
- Men may make their election void.
- Neither is it considerable whether they be the children of believers or of heathens; for all infants have the same innocency, ... That which we have by birth can be no evil of sin, because to be born is plainly involuntary.
- Original sin is neither a sin properly so called, which should make the posterity of Adam guilty of God's wrath, nor yet a punishment of any sin on them. ... It is against equity that one should be accounted guilty of a sin that is not his own, that he should be judged nocent who in regard of his own will is truly innocent. ... God neither doth nor can in justice appoint any to hell for original sin.
- The efficacy of the death of Christ depends wholly on us.
- That God should require that of us which himself will work in us is a ridiculous action, scarce fit for a stage.
- There is nothing more vain and foolish than to ascribe faith and regeneration to the merit of Christ.
- There is no place in the Old Testament whence it may appear that faith in Christ as a Redeemer was either enjoined or found in any then.
- Faith is said to be the work of God, because he commandeth us to perform it.
- God sendeth the gospel to such persons or nations, that in comparison of others may be said to be worthy of it.

### *Remonstrant Apology*

It may be objected that God faileth of his end: this we readily grant.

*Rem. Synod.*

We retain still after the fall a power of believing and of repentance, because Adam lost not this ability.

*Rem. Declar. Sen. in Synod.*

- We deny that God's election unto salvation extendeth itself to singular persons.
- We profess roundly that faith is considered by God as a condition preceding election, and not following as a fruit thereof.

- The impetration of salvation for all, by the death of Christ, is nothing but the obtaining of a possibility thereof; that God, without wronging his justice, may open unto them a gate of mercy, to be entered on some condition.
- Faith and conversion cannot be acts of our obedience if they are wrought by God in us.

*Rem. Coll. Hag.*

- As men may change themselves from believers to unbelievers, so God's determination concerning them changeth.
- God hopeth and expecteth divers things that shall never come to pass.

*Rem.*

### **Corvinus**

- Some decrees of God precede all acts of the will of the creature, and some follow.
- God doth not always foresee the event of what he intendeth.
- God by his influence bestoweth nothing on the creature whereby it may be incited or helped in its actions.
- We nothing doubt but many things which God willeth, or that it pleaseth him to have done, do yet never come to pass. [*Corv. Ad Molin.*, cap. v. sect. 2.]
- We grant that some of God's desires are never fulfilled.
- It is in the power of man to hinder the execution of God's will.
- It is absurd that by one man's disobedience many should be made actually disobedient.
- We no way doubt to affirm, that never any one was damned for original sin.
- A potential and conditionate reconciliation, not actual and absolute, is obtained by the death of Christ.
- The Gentiles living under the Old Testament, though it was not revealed unto them as unto the Jews, yet were not excluded from the covenant of grace, and from salvation.
- There is no infusion of any habit or spiritual vital principle necessary to enable a man to believe.

### **Welsingius**

- It is no wonder if men do sometimes of elect become reprobate, and of reprobate, elect. [*Welsin. de Of. Ch. Hom.*]

### **Episcopius**

- Many decrees of God cease at a certain time. [*Episcop. Disp. de Vol. Dei.*, thes. 7]
- 'Take away God's prescience and you overthrow his deity,' [saith] Jerome. [But] The doctrine of prescience seems to be invented only to vex and cruciate poor mortal men.
- The sole and only cause of election is not the will of God, but the respect of our obedience.
- It is absurd to affirm that God either worketh by his power, or procureth by his wisdom, that the elect should do those things which God requireth of them. [*Episcop.*, *Disp. Pri.* 8. thes. 7.]

### **Vorstius**

- Those things God would have us freely do ourselves; he can no more effectually work or will than by the way of wishing. [*Vorstius de Deo*, p.451.]

### **Grevinchovius**

- Election is uncertain and revocable, and whoever denies it overthrows the gospel.
- I acknowledge no sense, no perception of any such election in this life.
- As we are justified by faith, so we are not elected but by faith.

- “Christ did not properly die to save any one.
- I may boast of mine own, when I obey God’s grace, which it was in my power not to obey, as well as to obey.

**Corr.**

- God hath determined to grant the means of salvation unto all without difference; and according as he foreseeeth men will use those means, so he determineth of them.

**Boraeus.**

- Adam sinned in his own proper person only, and there is no reason why God should impute that sin unto infants. [Bor. *in Artic.* 31.]

**Venator**

- Infants are simply in that estate in which Adam was before his fall. [Venat. *Theol. re. et me.*, fol. 2.]
- To this question, Whether the only way of salvation be the life, passion, death, resurrection, and ascension of Jesus Christ? I answer, No. [Venat., *apud Fest. Hom. et Peltium.*]

**Annin**

Abraham’s faith had no reference to Christ.

*Annin*

**Bertius**

- I deny this proposition, That none can be saved that is not ingrafted into Christ by a true faith. [Bert, *ad Sibrand.*, p. 133.]

**Filii Attain.**

- True conversion and the performance of good works is a condition required on our part before justification.

**Sources:**

John Owen, *A Display of Arminianism.*

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