

REMONSTRANTIE

THE REMONSTRANCE (1610), version called 'Original Act'

THE FIVE REMONSTRANT ARTICLES: TRANSLATION OF PHILIP SCHAFF, TRANSLATION OTHER PARTS: BERT DICOU

Understanding more and more that the servants of the Divine word, who accept the High States Lords' Resolution concerning the Revision of the Confession and Catechism, and have gathered to discuss this with their fellow brethren – whether they have any remarks on these writings that they would present to the attention of the High Government on a regional or national Synod to be examined, are generally slandered high and low as if they were searching to bring changes to the Religion, and are the cause of many big conflicts and troubles in these countries and churches, and as one notices that the hearts of many people about this are more and more upset each day and altered, leading to enormous difficulties, easily resulting from such a big misunderstanding, and that everything truthfully brought forward and explained to the contrary, had very little effect to prove the innocence of the servants mentioned above, because the heavy slander against them was believed by too many people, either from lack of thought or anything else,

Since also the National or Regional Synod in which the opposite could have been proved, has not been held yet, and it is feared greatly that the mentioned slander, daily fed with new libels, will gain in the course of time so much ground that it cannot be halted anymore, to the great damage of our beloved homeland, and especially the churches in which God has called us to be pastors and teachers, as well as to the offence of our good name and reputation, which everyone and especially the church servants are to uphold, besides their conscience before God, above anything on earth they care for:

We, the servants of the Divine word signing this document, having amply seen and considered all things written in the name of the Lord (whom we have prayed to and called on many times most passionately), unanimously found it good and even necessary, without any pressure, to do anything possible, in all modesty and civility, to invalidate the mentioned heavy accusations and slander, to allay the fears of those upset by the mentioned untrue rumors, and to calm down the situation, and therefore to deliver at first opportunity this Remonstrance and Discourse in our name to the Honorable Lords of the States of Holland and West-Friesland as our High Government and commanding Lords, in this Discourse bringing forward, in the name of the servants of the Word, conform the mentioned Resolution of your Hon. Authority allowing considerations on the mentioned writings, which we partly have delivered already, as your Hon. Authority ordered, and partly are willing to deliver now, only declaring that we are content to explain to your Hon. Authority that we do not seek for any change in the Religion at all, but only desire the mentioned Revision or Resumption of the Confession and Catechism by the Lords of the States of Holland and West-Friesland, and afterwards confirmed in a decree, to be followed by the Classes, as a decision of the High Lords of the General States of these

united provinces, since it is regulated this way for the mentioned High Government, in honour of God and the well-being of the Reformed Churches:

Or otherwise (if your Hon. Authority should decide that no National Synod could be held or there were other reasons to postpone the mentioned Revision or Resumption), that in any case the mentioned Resolution of your Hon. Authority should be considered Christian, honourable and conform the word of God, and that therefore the mentioned writings are considered and declared to be open to necessary improvements, which always should be examined and subjected to the censorship of the same churches that hold those writings as theirs,

and that the members of those churches are free to deliver, on the right time and place, their objections if they have any, to correct and amend things, if after the examination of God's word and the mentioned writings, they appear not to be in accordance, while the persons having such objections in delivering them should not, even if the objections were unfounded, be censored in any way, even when they have signed these writings; their signature must not be understood to exclude the mentioned Revision and to reject or oppose it, contradicting the VIIth article of the Confession itself, and re-introducing a Papal ground – considering human writings or decrees without doubt to be of the same status as God's written word, which we think unbearable, where we could bear that your Hon. Authority would decide, because of the peace of the churches, to drop the mentioned Revision for this time and to postpone it to a better opportunity, while maintaining the mentioned declaration about it, that the form used for signing the same writings in the meantime (if considered necessary) is not intended to diminish the word of God nor to press anyone's conscience.

And as to ensure that neither your Hon. Authority nor anyone else should think that hidden under the mentioned considerations on the mentioned writings lurks something strange, we decided that we should tell in the mentioned Remonstrance what troubles us most. Our main difficulties are doctrinal elements that we cannot explain as being part of the Confession and the Catechism, as they seem to us in contradiction with other sections. We have observed that some people do not only consider these elements as correct for themselves, but also impose these on others, and demand of them, pointing out to them that they have signed the writings, to teach them accordingly, on pain of being censored by the church:

If it were true that such doctrinal elements were comprised in the mentioned writings, we would feel compelled to declare that the passages in the mentioned Confession and Catechism on these elements contradict the word of God, since we consider these doctrinal elements themselves as contradictory to the word of God.

These doctrinal issues may also presented openly to the Hon. Authority in the mentioned Remonstrance. They are the following ones:

- I. That God (as some say) by an eternal and unchangeable purpose, from the people whom he had not seen as created, nor as fallen, has determined some for eternal life, others for eternal damnation, without taking in consideration righteousness or sin, obedience or disobedience, only because it pleases him so, to show the glory of his righteousness and (as others would put it) the mercy of his saving grace, wisdom, and free power: having also determined means to execute this, those as well by eternal unchangeable purpose; from the power of which, those determined for salvation will necessarily and inevitably be saved, and cannot be lost, and those determined for damnation, by far the largest part, will necessarily and inevitably be damned, and cannot reach salvation.

- II. That God (as others teach) desiring from eternity by himself to decide to elect some people for salvation and reject others, having seen mankind not only as created but also as fallen and wicked in Adam and Eve, our first ancestors, and therefore worthy of condemnation, has then intended to redeem and bring to salvation some from this fall and damnation, through his grace, to show his mercy, and to keep others, young or old, yes even some of the children from those allies baptised in the name of Christ dying in their childhood, in the condemnation by this righteous judgment, to declare his righteousness, without taking in consideration the repentance and faith of some, or the unrepentanceness and unbelief of others. For the execution of this decision God uses such means that the elected will necessarily and inevitably be saved, and the rejected will necessarily and inevitably be lost.
- III. That, in accordance with this, Jesus Christ, the Saviour of the world, didn't die for all people, but only for those who were elected, in the first or the second way, being determined as a medium and a Mediator only to save them and no one else.
- IV. That, in accordance with this, the Spirit of God and Christ in those elected the one way or the other, works by the force of grace, which they cannot resist. Therefore they cannot do else than repent, believe, and so necessarily reach salvation: which irresistible grace and force affects only the elected and not the rejected, whom are denied not only this irresistible grace, but even the necessary and sufficient grace for repentance, faith and salvation, to which repentance and faith those people were actually called, invited and bidden externally by the revealed will of God - but the internal force necessary to do this is not shared with them, because of the secret will of God.
- V. That those who have received the true justifying faith by such irresistible force cannot ever, partly or entirely, lose it, how grave sins they would come to do, but by the same irresistible force are led and preserved that they cannot fall and be lost.

These are the points the Remonstrants declare that they cannot understand (all or any of them) to be comprised and expressed in the Confession or Catechism. They hold that in those writings one can find passages that contradict them. In those cases they cannot consider them to be in accordance with the word of God or to be edifying, but believe that they run counter to the word of God and are not edifying at all, but harmful. Therefore they should not be given the flock of Christ and the christian attenders as good food for the soul and should not be taught, unless we learn something else from the word of God.

And to immediatly explain to your Hon. Authority what the Remonstrants find and teach on these same matters, they declare to be their findings as follows:

<<Next section contains the **5 Remonstrant articles**, as translated in Philip Schaff, *The Creeds of Christendom*, Volume 3, Baker Books, Grand Rapids, MI: 1996. Pages 545ff. It has been put online on www.ccel.org/ccel/schaff/creeds3.iv.xv.html) >>

- I. That God, by an eternal, unchangeable purpose in Jesus Christ his Son, before the foundation of the world, hath determined, out of the fallen, sinful race of men, to save in Christ, for Christ's sake, and through Christ, those who, through the grace of the Holy Ghost, shall believe on this his Son Jesus, and shall persevere in this faith and obedience of faith, through this grace, even to the end; and, on the other hand, to leave the incorrigible and unbelieving in sin and under wrath, and to condemn them as alienate from Christ, according to the

- word of the gospel in [John iii. 36](#): 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him,' and according to other passages of Scripture also.
- II. That, agreeably thereto, Jesus Christ, the Saviour of the world, died for all men and for every man, so that he has obtained for them all, by his death on the cross, redemption and the forgiveness of sins; yet that no one actually enjoys this forgiveness of sins except the believer, according to the word of the Gospel of [John iii. 16](#): 'God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' And in the First Epistle of [John ii. 2](#): 'And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.'
- III. That man has not saving grace of himself, nor of the energy of his free will, inasmuch as he, in the state of apostasy and sin, can of and by himself neither think, will, nor do any thing that is truly good (such as saving Faith eminently is); but that it is needful that he be born again of God in Christ, through his Holy Spirit, and renewed in understanding, inclination, or will, and all his powers, in order that he may rightly understand, think, will, and effect what is truly good, according to the Word of Christ, [John xv. 5](#): 'Without me ye can do nothing.'
- IV. That this grace of God is the beginning, continuance, and accomplishment of all good, even to this extent, that the regenerate man himself, without prevenient or assisting, awakening, following and cooperative grace, can neither think, will, nor do good, nor withstand any temptations to evil; so that all good deeds or movements, that can be conceived, must be ascribed to the grace of God in Christ. But as respects the mode of the operation of this grace, it is not irresistible, inasmuch as it is written concerning many, that they have resisted the Holy Ghost. [Acts vii.](#), and elsewhere in many places.
- V. That those who are incorporated into Christ by a true faith, and have thereby become partakers of his life-giving Spirit, have thereby full power to strive against Satan, sin, the world, and their own flesh, and to win the victory; it being well understood that it is ever through the assisting grace of the Holy Ghost; and that Jesus Christ assists them through his Spirit in all temptations, extends to them his hand, and if only they are ready for the conflict, and desire his help, and are not inactive, keeps them from falling, so that they, by no craft or power of Satan, can be misled nor plucked out of Christ's hands, according to the Word of Christ, [John x. 28](#): 'Neither shall any man pluck them out of my hand.' But whether they are capable, through negligence, of forsaking again the first beginnings of their life in Christ, of again returning to this present evil world, of turning away from the holy doctrine which was delivered them, of losing a good conscience, of becoming devoid of grace, that must be more particularly determined out of the Holy Scripture, before we ourselves can teach it with the full persuasion of our minds.

These Articles, thus set forth and taught, the Remonstrants deem agreeable to the Word of God, tending to edification, and, as regards this argument, sufficient for salvation, so that it is not necessary or edifying to rise higher or to descend deeper.

<< End of quote from www.ccel.org/ccel/schaff/creeds3.iv.xv.html >>

Having thus provided full insight to your Hon. Authority, it may be clear how untrue it is that we or anyone we know belonging to Christian Reformed Religion should have the intention to change the Religion, and that understanding and teaching the discussed elements as we understand them not only stays with the Confession and the Catechism in

its entirety, but also explain them correctly, in truthful harmony and unity with the Reformed churches in Europe. And that any other remarks we have on the mentioned writings, are not such that the same Christian Reformed Religion would be changed if our proposals for improvements were accepted; it would principally and substantially be the same as it is today, without diminishing any of the regard and the authority fitting for the church of God after his word.

Your Hon. Authority is asked and bidden humbly, if it pleases your Hon. Authority, to well observe all these matters conform the authority over church affairs granted to her by God as high Christian Governments of these lands, and doing so to ensure primarily that, everyone acknowledging your Hon. Authority as the upper supervisor and the highest ground to decide on church and worldly matters under God after his word (which point we also understand as having to be taught and maintained as conform the word of God), we are heard completely, in a legal, free Synodal assembly, held, co-judged and moderated under the presidential authority of your High Authority, and that our plea is well reflected upon, to decide whether the mentioned doctrinal issues should be studied and examined in fuller extent, or if that could not be done, that we tolerate each other mutually. No one, be it in churches or schools, neither in the present, nor in future times called to serve there, should be incriminated, questioned, rejected or in any way hindered because of the doctrinal elements explained above. Or, if they would not be willing to do so, and this could not be done, that they may teach us better from the word of God. With this request and supplication we ask your Hon. Authority to protect us and our services to your Hon. Authority and to safeguard them from all church censorships that may be called against us as a result of this our Remonstrance, either against us all or anyone of us apart.

Testifying with this for God and his Holy Congregation, as well as for your Hon. Authority, yes, for the entire world, that this action of ours does not intend any partyship, division, isolation, or separation in either the church or in politics, even less any change in Religion, but that our intention is no other than with this straightforward, transparent and voluntary declaration of our insights to free ourselves from the strange suspicions we have been confronted with for quite some time both inside and outside our country, asking for improvements or better teachings, or at least toleration of each other in peace and love. If against all of our hope and expectation, none of this could be realized, if therefore we no longer could offer our public services in good conscience and in peace, we would by order of our Government willingly lay them down, and in undiminished effort and without resentment serve God and our neighbours as we could in good conscience, after the word of God, always in the submission to the Government which is expected of us.

Thus confirmed January 13th, year 1610.

Adr. van[den] Borre
J. Wtenbogaert
Petrus Bertius
Eduardus Poppius
Joannes Arnoldus
Theoph. Ryckewaert
Isebrandus Guilielmus
Jacobus Muersius Bernardus Duinglo
Petrus Cupus
D.H. Herbers
Isahacus Frederici
Nicolaus Grevinchovius
Petrus Cuylius

Abrahamus Vliet
Joannes Cornelius Cuylemarmus
Wilhemus Lomannus
Pieter Valck
Henricus Reinerius minister in Noorden
Cornelius Martini minister in Swam-[m}erdam
Wouter Corneliss. minister in Sluypwyck
Jan Jans minister in Leyderdorp
Ysbrant Reyersz. minister in Sassenhem
Matthaeus Adriani Burgius
Henricus Henrici Geesteranus, minister in Assendelpht
Joannes Everardi van Velsen minister in Egmont's hoeff and Egmont op Zee
Henricus Spudaeus
Egbertus Verhoeven
Simon Egberti Episcopus
Theodorus Swaen
Casparus Barlaeus
Johannes a Galen
Philippus Pynacker
Andreas Volkeri
Nicolaus Osterhaern master in Noorden
Joannes de Greff servant in Heusden
Nicolaus Bodecherus minister in Loosdrecht, at the new church
Herboldus Thombergius
Daniel Wittius
Adriaen Simonszn.
Adriaen Claessoen
Arie Volkertss.
Gerhardus Joannis Velsius
Jeremias Tyckmakerus

REMONSTRANTIE (1610), versie 'Originele Acte',

naar de facsimile-editie van H.IJ. Groenewegen (1910)

NADEMAEL men hoe lancx hoe meer verstaet dat de dienaren des Goddelycken woorts die de Resolutie vande Mog. Heeren Staten, aengaende de Revisie van [de] Confessie en [de] Catechismum toestaen, ende daerover bij hare mede-broederen in naedencken gecomen syn, als off sy eenige aenmerckingen opde selve schriften hadden, die sy ter ordinantie van [de] Hooge Overheyt op den Synodum provinciael ofte nationael souden wil-len brengen, om aldaer geexamineert te werden, doorgaens by hooge en [de] lage worden gecalumnieert als off sy souden soecken veranderinge inde Religie, ende oorsake syn van groote twisten en [de] beroerten in dese landen en[de] kercken, ende men vermerct dat de herten van vele menschen daerom alle dage meer ende meer soe seer worden ontsteken en[de] gealtereert, dat wel lichtelyck uyt soo een groot onverstant groote swaricheden mochten comen t'ontstaen, sonder dat alles wat tot noch toe met waerheyt ter contrarie is geseyt ende verclaert yet sonderlings heeft geoeperiert, omder voors[chreven] Dienaren onnooselheyt te doen gelooven, door dien de calumnie even heftich daertegen aendringende by velen tsy uyt onverstant ofte andersins veel meer geloofs vynt alst behoort: Nadien oock de Synodus Nationael off Provinciael inde welcke men het tegendeel hadde connen doen blycken, noch niet en wert gehouden, ende grootelycx te bevreesen staet dat de voors[chreven] calumnie, noch dagelycx met openbare schriften gevoet sijnde, metter tyt wel soe veel velts mochte comen te gewinnen, datmen die naederhant qualyck soude connen stuyten, tot grooten ondienst van onse lieve vaderlant, en[de] sonderlinge der kercken inde welcke Godt ons mede tot herders en[de] leeraers heeft geroepen, mitsgaders crenckinge van onsen goeden naeme en [de] fame, die een yeder en[de] besonder de kerckendienaren naest hare conscientie voor Godt boven al wat hun ter werelt lieff is schuldich syn voor te staen:

Soe ist dat wy ondergeschreven dienaren des Godtlycken woorts, alle tgene voors[chreven] is inden name des Heeren (dien wy daerover dick en[de] menichmael met vuyricheyt des herten gebeden en[de] aengeroepen hebben) rypelyck ingesien ende overwegen hebbende goet jaenoodich ende hoochnoodich gevonden hebben als in desen synde van eenerley sin ende meeninge oock sonder eenige inductie daertoe gebruyct te hebben alles te doen wat nae Godes woort in alle modestie en[de] betamelyckheyt mogelyck is tot weeringe van [de] voors[chreven] sware blamen en[de] calumnien, en[de] stillinghe van[de] gemoederen die door de voors[chreven] onwarachtige stroyingen ontrustet syn, ende dienvolgende mette eerste gelegentheyt, ist noot, Remonstrantie ende Vertooch in onsen naeme te doen overleveren aende Ed. Mog. Heeren myn Heeren de Staten van Hollant en[de] West-frieslant als onse Hooge Overheyt en[de] gebiedende Heeren, in welck Vertooch te doen opden name van de dienaren des woorts die de voors[chreven] Resolutie van hare Ed. Mog. toestaende eenige consideratien opde voors[chreven] schriften hebben en[de] deselve volgens hare Ed. Mog. bevel ten deele alreede overgelevert hebben ten deele voorder over te leveren bereyt syn, sonder voor alsnoch onse namen uyt te drucken anders dan met verclaringe dat wy te vreden syn deselve ter belastinge van Hare Ed. Mog. bekent te maken gedaen sal werden ronde oepeninge en[de] verclaringe dat wy gantsch geene veranderinge

van Religie en soecken, maer alleen begeeren dat de voors[chreven] Revisie ofte Resumptie van[de] Confessie ende Catechismo by de Mog. Heeren Staten van Hollant ende Westfrieslant eerst, ende daerna mede by de Hoochmogende Heeren Staten G[ene]rael van dese geunieerde Provinciën gedecreteert besloten en[de] allen Classen geinsinueert, daer en[de] soo't behoort onder t' beleyt van[de] voors[chreven] onse hooge Overheyt ter eeren Godes en[de] welstant der Gereformeerde Kercken in 't werck gestelt moge worden: ofte emmers (indien hare Mog. Ed. t ware by gebreke dat de Synodus Nationael in dese gelegentheydt niet en soude connen gehouden werden ofte om andere oorsaken best vonden de voors[chreven] Revisie ofte Resumptie alsnoch op te schorten) dat in allen gevalle de voors[chreven] Resolutie van hare Mog. Ed. werde gehouden voor Christelyck, loffelyck en[de] Godes woort conform, ende dat dienvolgende de voors[chreven] schriften gehouden en[de] verclaert sullen worden voor soodanich inde welcke yet soude moghen bevonden worden dat verbeteringe noodich heeft, die oock daeromme t'allen tyden syn examinabel ende onderworpen de censuyre der selver kercken die de voors[chreven] schriften houden voorde hare, en[de] welcker kercken leden vry staat ter behoorlycker tyd en[de] plaetse hare bedenckingen opde selve indien sy eenige hebben aen te dienen om nae Godes woort geexamineert en[de] de voors[chreven] schriften naer tselve wanneer yet bevonden wierde met het selve niet te accorderen gecorrigeert en[de] verbeterd te worden sonder dat die gene die soodanich bedencken heeft ende voorstelt al ware het schoon ongegront daeromme eenige de minste censuyre soude onderworpen syn, oock niettegenstaende sy deselve van te voren hebben onderteekent alsoo de voors[chreven] onderteekeninge niet can verstaen worden geschiet te syn sonder dese conditie gelyck oock de voors[chreven] Revisie niet en can verworpen ofte tegengestaen worden sonder de voors[chreven] Confessie inden gront vervaetet int VIIe ar[tikel] vande selve om te stooten, en[de] wederomme in te voeren eenen pausselycken gront byden welcken menschelycke schriften ofte decreten buyten dolinge en[de] genoegh in gelycken graet met Godts geschreven woort gestelt worden, t welck wy achten onlydelyck te syn mogende voorts lyden indien het hare Ed. Mog. omme de ruste der kercken soe goet vynden, dat de voors[chreven] Revisie voor desen tyt neergelaten, en[de] tot een bequamer gelegentheydt uytgesteld worde, beheltelyck de voors[chreven] verclaringe over deselve, ende dat middelertyt soodanich formulier van onderteyckeninge derselver schriften indien de selve noodich geacht wort geraempt worde daermede Godes woort niet te cort gedaen noch yemant in syne conscientie buyten behooren geperct en werde.

Ende op dat voorts noch hare Mog. Ed. noch yemant anders en meyne dat onder de voors[chreven] consideratie die wy over de voors[chreven] schriften hebben wat sonderlinig soude mogen schuylen soe vynden wy oock goet dat aen hare Mog. Ed. inde voors[chreven] Remonstrantie verthoont sal worden van onsen't wegen dat tgene ons meest inonse gemoeden perst en[de] daer wy de meeste swaricheyt inne hebben syn leerpunten die wy niet en connen verstaen inde voors[chreven] Confessie en[de] Catechismo begrepen te syn, jae veel eer tegen sommige passagien inde selve strydich ende die wy nochtans sien dat die gene diese dryven niet alleen voor haer persoon houden de voors[chreven] Confessie en[de] Catechismo conform te syn, maer diese oock anderen voor soodanich opdringen, en[de] uyt cracht vande onderteyckeninge derselver schriften op pene van kerckelycke censuyren willen bedwingen te leeren: twelck indien waer ware, ende dat soodanige leerpunten inde voors[chreven] schriften soudent syn begrepen, als neen, wy

genootsaect souden syn te verclaren dat de voors-[chreven] Confessie en[de] Catechismus ten opsien van[de] selve poincten souden moeten stryden tegens Godts woort, overmits wy soodanige leer-puncten selve houden strydich met Godts woort: welcke leer-stucken men ook voorhare Mog. Ed. inde voors[chreven] Remonstantie rondelyck oepenen sal, namelyck dese naevolgende.

- I. Dat Godt (soe eenige seggen) door een eeuwich en[de] onveranderlyck beslyt uyt den menschen die hy niet als geschapen, veel min als gevallen heeft aengesien, sommige ten eeuwigen leven, sommige ter eeuwiger verderffnisse heeft geordineert, sonder eenige aanmerckinge van gerechticheyt off sonde, gehoorsaemheyte off ongehoorsaemheyte, alleen om dat hem alsoe gelieft heeft, om de heerlyckheyte syner rechtveerdicheyte en[de] barmherticheyte (ofte soe andere het stellen) syner salichmakende genade, wysheyte, ende vrye macht te bethoonen: hebbende daertoe oock verordineert middelen dienstich tot uytvoeringe van tselve, ende sulcx oock deur een eeuwich onveranderlyck beslyt; uyt cracht van de welcke die ter salicheyte verordineert syn nootsaekelyck ende onmydelick moeten salich worden, ende niet connen verloren gaen, ende die ter verdoemenisse verordineert syn wezende verre het meeste deel nootsaekelyck ende onmydelick moeten verdoempt worden, en[de] niet connen salich worden.
- II. Dat Godt (soe andere leeren) willende van eeuwich[eyt] by sich selven een beslyt maken om sommige menschen te verkiesen ende andere te verwerpen, heeft het menschelycke geslachte aengesien niet alleene als geschapen maer oock als gevallen en[de] verdorven In Adam en[de] Eva onse eerste voorouders, en[de] oversulcx de vermaledyinge weerdich, uyt welcken val en[de] verdoemenisse hy voorgenomen heeft sommighe te verlossen en[de] salich te maken, door syne genade tot bethooringe syner barmherticheyte, ende d' andere zoe wel ionck als oudt, iae zelff eenige kinderen der bontgenoten en[de] die in den name Christi gedoopt zyn in hare kintsheyte stervende inde vermaledyinge door syn rechtveerdich oordeel te laten blyven, tot verclaringe syner rechtveerdicheyte ende dat sonder eenige aanmerckinge van bekeeringe en[de] geloove inden eenen, ofte onbekeerlyckheyte ende ongeloove inden anderen. Tot uytvoeringe van welck beslyt Godt mede gebruyct soodanige middelen door de welcke de vercoorene nootsakelyck ende onmydelick salich worden, ende de verworpene nootsakel[ick] ende onmydelick verloren gaen:
- III. Dat desen volgende Jesus Christus de Salichmaker des werelts niet en is gestorven voor alle menschen, maer alleen voor die gene die alsoe opde eerste ofte tweede wyse uytvercoren syn, als synde een middel en[de] Middelaer geordineert alleen om die salich te maken en[de] geen ander.
- IV. Dat desen volgende de Geest Godes en[de] Christi inden genen die op d'een ofte d' ander maniere uytvercoren syn werct door soodanige cracht der genade die sy niet en connen wederstaen, alsoe datsy niet en connen ofte sy en moeten haer bekeeren, gelooven, en[de] alsoe nootsakelyck salich worden: welcke onwederstandelycke genade en[de] cracht den soodanigen uytvercorenen alleene

geschied; en[de] den verworpenen niet, denwelcken niet alleene dese onwederstandelycke genade onthouden wort, maer selfs oock geene noodige en[de] genouchsame genade tot bekeeringe, geloove en[de] salicheyt gegeven wordt; tot welcke bekeeringe en gelove deze well geroepen, genodicht ende gesmeect worden wterlick door eenen geopenbaerden wille Gods: maer wordt hun evenwel de inwendige cracht daer toe nodich nyet mede gedeylt door den heymelicken wille Gods.

- V. Dat die t'warachtige rechtveerdichmakende geloove eens door soodanige onwederstandelycke cracht ontfangen hebben, tselve nemmermeer hoe grove sonden sy oock souden mogen comen te doen, geheel noch eyntelick connen verliesen, maer door deselve onwederstaenlycke cracht soe geleyt en[de] bewaert worden dat sy niet en connen 't eenemaal vervallen en[de] verloren gaen.

Van dese voorverhaelde punten verclaren zy Remonst[ranten] niet te kunnen verstaen, dat deselve ofalle ofte eenich vandien inde Confessie ofte Catechismo deser Kercken vervaetet en[de] uytgedrukt syn; maer houden datmen inde selvige schriften plaetsen vynden sal die daertegen stryden: Ende en connen deselve in allen gevalle niet houden Godes woort conform noch stichtelyck, maer gelooven dat se stryden tegens Godes woort en[de] seer outstichtelyck jae schadelyck sijn: derhalven zij deselve de schapen Christi en[de] Christelicke behoorderen niet en souden connen als een goede gesunde spyse der zielen voordragen noch leeren, ofte wy moesten anders uyt Godes woort onderricht syn. Ende op dat uwe Mog. Ed. met een mogen verstaen, wat de Remonst[ranten] vandie selvige materien gevoelen en[de] leeren, soo verclaren zij dat haer gevoelen daervan is sulcx als volcht.

I. Dat Godt door een eeuwich onveranderlyck besluyt in Jesu Christo synen Sone eer des werelts gront geleyt was besloten heeft uyt het gevallene, sondige, menschelycke geslachte die gene in Christo, om Christi wille, en[de] door Christum salich te maken die door de genade sijns H. Geestes indenselven sijnen Sone Jesum gelooven, en[de] inden selven geloove en [de] gehoorsaemheyte des geloofs door de selve genade totten eynde toe volherden soudent: ende daertegens de onbekeerlycke en[de] ongeloovige inde sonden en[de] onder den toorne te laten, en[de] te verdoemen als vreempt van Cristo: naer t'woort des H.Evangelijs bij Joh. 3.36 Wie in den Sone gelooft die heeft het eeuwige leven, en[de] wie den Sone ongehoorsaem is en sal het leven niet sien, maer den toorne Godes blijft op hem: ende andere plaetschen der Schriftueren meer.

II. Dat desen volgende JesusChristus de Salichmaker des werelts voor alle ende yeder mensche gestorven is, alsoe dat hyse alle door den doot des cruyces de versoeninge en[de] vergevinghe van sonden verworven heeft,alsoe nochtans dat niemant deselve vergevinge der sonden datelyck geniet dan de geloovige: mede naer t'woort des Evangelijs by Johannem aent 3e Capittel vs. 16. Soo lieff heeft Godt de werelt gehad dat hij sijnen eenigen Sone gegeven heeft opdat alle die in hem gelooft niet en vergaen maer het eeuwige leven hebben: en[de] inden eersten brieffe Johannis int II e Capittel vs 2. Hy is de versoeninge voor onse sonden, en[de] niet alleene voor onse maer voor des gantschen werelts sonden.

III. Dat de mensche t'salichmakende geloove van hem selven niet en heeft, noch uyt cracht

van synen vryen wille, alsoe hy in den staet der afwyckinge en[de] der sonde niets goets dat waerlyck goet is (gelyck insonderheyt is het salichmakende geloove) uyt en[de] van hemselven can dencken, willen, ofte doen, maer dat het van noode is dat hy van Godt in Christo door synen H. Geest werde herboren en [de] vernieuwt in verstant, affectie off wille, en[de] alle crachten, op dat hy het ware goet te rechte moge verstaen, bedencken, willen, en[de] volbrengen naer twoort Christi Joh. 15.5. Sonder my en cont ghy niet doen.

IIII. Dat dese genade Godes is het beginsel, de voortgangh, en[de] volbrenginge alles goets, oock soe verre dat de wedergeboren mensche selfs sonder dese voorgaende ofte voorcomende, opwecken[de], volgen[de] en[de] medewerckende genade noch het goede dencken, willen ofte doen can, noch oock eenige tentatie ten quaden wederstaen: soe dat alle goede daden, ofte werckingen, diemen bedencken can de genade Godes in Christo moeten toeges[chreven] werden: Maer soe vele de maniere vande werckinge derselve genade aengaet, die en is niet onwederstandelyck; want daer staet van velen geschreven, dat sy den H.Geest wederstaen hebben. Act.7 en[de] elders, op vele plaetschen.

V. Dat die Jesu Christo deur een ware geloove syn innegelyft, [ende] oversulcx syns levendichmakenden Geestes deelachtich syn geworden overvloedige cracht hebben om tegens den Satan, de sonde, de werelt [ende] haer eygen vleesch te stryden, ende[de] overwinninge te vercryghen, welverstaende altyt door den bystant van[de] genade desselvigen Geestes: ende dat Jesus Christus haer deur synen Geest in allen tentatien bystaet, de hant biet, en[de] soo sy maer alleene ten stryde bereydet syn, ende syn hulpe begeeren, en[de] in geen gebreke syn, staen[de] houdt; alsoe datse door geen listicheyt noch geweld des Satans verleyt ofte uyt Cliristi,handen connen getrocken worden; naer t'woord Christi Joh. 10, niemant en salse wt myne hant rucken. Maer off deselve niet en connen door nalaicheyt het beginsel haers wesens in Christo verlaten, de tegenwoordige werelt wederom aennemen, vande heylige leere hen eentmael gegeven afwycken, de goede conscientie verliesen, de genade verwaerloosen soude eerst moeten naerder uyt de h. Schriftuyre ondersocht syn, eer wy tselve met volle versekeringe onses gemoets soudn connen leeren.

Dese punten alsoe voorgedragen en[de] geleert, houden wy Godes woort in alle manieren conform en[de] gelyckformich te wesen, stichtelyck en[de] in deze materie genouchsaem ter salicheyt, sonder dat het van noode ofte oock stichtelyck sy hooger te climmen ofte lager te dalen.

Dese ronde openinge aen hare Ed. Mog. gedaan ende alsoe claerlyck verthoont synde hoe onwarachtich het is dat wy off yemant dien wy kennen de Christelycke Gereformeerde Religie toegedaen yet inde selve Religie soudn willen veranderen, alsoe de voors[chreven] poincten soe verstaen en[de] geleert synde als wy deselve verstaen en[de] leeren niet alleene de Confessie en[de] Catechismus in haer geheel blyven, maer oock in haren rechten sin en[de] meeninge om oprechte harmonye en[de] eendracht met alle Gereformeerde kercken in Europa te houden genomen en[de] verstaen worden, ende dat tgene wy voorders opde voors[chreven] schriften hebben aen te mercken nyet soodanich en is off wanneer schoon eenige verbeteringe daerinne naer onse meyninge gechiede, deselve Christelycke Gereformeerde Religie en soude inden gront en[de] in substantie blyven de selve diese tegenwoordich is, sonder eenige verminderinge van t'aensien en[de] auctoriteyt die deselve toecompt in de kercke Godts nae syn woort:

sal voorts ootmoedelyck aen hare Ed.Mog. werden versocht en[de] gebeden, dat het haere Ed.Mog. gelieve op allen desen volgens d'auctoriteyt haer in kerckelycken saken als hooge Christelycke Overheden deser landen en[de] kercken van Godt verleent rypelyck te letten, en[de] tselve doen[de] voor eerst te maken dat hare Ed. Mog. synde by een yegelyck erkent als die gene die d'opperste opsicht en[de] t'hoochste gebiet over kerckelycke en[de] wereltlycke saken onder Godt en[de] nae syn woort toecompt (welck punct wy oock verstaen naer Godts woort geleert ende gehanthaaft te moeten werden) wy in eene wettige vrye Synodale vergaderinge onder hare Ed. Mog. auctoriteyt presidentie, beleyt, medeoordeel en[de] moderatie te houden, volcomelyck gehoort, en[de] onse reden behoorlyck overwegen synde, ofte de voors[chreven] leerstukken naerder ingesien, en[de] onderzocht, ofte, soe dat niet gevouchlijck geschieden can, wij malcanderen ten wedersyden daerinne dragen en[de] dulden, sonder dat voorts yemant, hy sy in kercken ofte schooldiensten, noch voor het tegenwoordige, noch voor het toecomen[de], noch voor die gene die alreede deselve diensten betreden, noch oock voor die die in toecomende tyden tot deselve geroepen mochten werden om de voors[chreven] leer-puncten soese hier voor ten wedersyden verclaert staen, verdacht, gesuspecteert, gewraect, off in t'minste beswaert sal worden: ofte, soemen dat niet doen en will men ons wt het woort Godes beter onderrechte: met voorder versoeck en[de] bede aen hare Ed. Mog. dat hun gelieve ons en[de] onse diensten te nemen in hare Ed. Mog. protectie en[de] sauvegarde tegen alle kerckelijcke censuyren die ter oorzaken van[de] voors[chreven] onse Remonstrantie metten aencleven vandien tegen ons te gelycke off eenen yegelycken van ons int besonder aengeheven soudon mogen worden. Protesterende midt desen voor Godts en[de] syne H. Gemeynte, mitsgaders voor hare Ed. Mog. jae voor de gantsche werelt, dat dit onse doen geensins en strect tot eenige partyschap, tweedracht, afsonderinghe, ofte scheuringe tsy in de kercke ofte in de politye, veel weyniger tot eenige veranderinge van Religie: maer dat onse meyninge anders niet en is dan ons van[de] vreemde suspicien daarmede wy nu eenen geruymen tyt binnen en[de] buyten lants beswaert syn geweest met deze ronde vrywillige openinge en[de] verclaringe onses bedenckens te bevryden, verbeteringe ofte beter onderrichtinghe, ofte emmers duldunge ten wederzyden in vrede en[de] liefde te versoecken; ofte, soe wy tegen alle onse hope en[de] verwachten geen van allen en condon verwerven, en[de] dienvolgende onse publycque diensten niet langer met goede conscientie en[de] met vrede en soudon mogen bedienen en[de] betreden, door bevel onser Overheyt gewillige afstant daervan te doen, omme dan voorts Godt en[de] onsen naesten te dienen soe wy in conscientie nae Godts woort, altyt d' onderdanicheyt die wy der Overheyt schuldich syn onverseert en[de] ongequetst sullen be-vynden te behooren. Aldus gedaen desen XIIIen Januarii a[nn]o XVIIIC en[de] X.

Adr. van[den] Borre
J. Wtenbogaert
Petrus Bertius
Eduardus Poppius
Joannes Arnoldus
Theoph. Ryckewaert
Isebrandus Guilielmus
Jacobus Muersius Bernardus Duinglo
Petrus Cupus

D.H. Herbers
Isahacus Frederici
Nicolaus Grevinchovius
Petrus Cuylius
Abrahamus Vliet
Joannes Cornelius Cuylemarmus
Wilhemus Lomannus
Pieter Valck
Henricus Reinerius predicant tot Noorden
Cornelius Martini predicant tot Swam-[m}erdam
Wouter Corneliss. predicant tot Sluypwyck
Jan Jans predicant tot Leyderdorp
Ysbrant Reyersz. praedicant tot Sassenhem
Matthaeus Adriani Burgius
Henricus Henrici Geesteranus, predicant tot Assendelpht
Joannes Everardi van Velsen predicant Int 's graven van Egmonts hoof en[de] tot Egmont
op Zee
Henricus Spudaeus
Egbertus Verhoeven
Simon Egberti Episcopus
Theodorus Swaen
Casparus Barlaeus
Johannes a Galen
Philippus Pynacker
Andreas Volkeri
Nicolaus Osterhaern mr. tot Noorden
Joannes de Greff dienaar tot Heusden Nicolaus Bodecherus predicant in Loosdrecht aen die
nieuwe kercke
Herboldus Thombergius
Daniel Wittius
Adriaen Simonszn.
Adriaen Claessoen
Arie Volkertss.
Gerhardus Joannis Velsius
Jeremias Tyckmakerus