

THE CONFESSION OF FAITH.

Chapter 3-Of God's Eternal Decree.

VI. As God hath appointed the Elect unto glory; so hath he, by the eternall and most free purpose of his Will, fore-ordained all the means thereunto.¹ Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ,² by his Spirit working in due season, are justified, adopted, sanctified,³ and kept by his power through faith unto salvation.⁴ Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved; but the Elect only.⁵

Question 1—*Doth the election of grace comprehend the means to as well as the end of glory?*

Answer—Yes. Although the decree of God is one eternal, all comprehensive intent, the several elements embraced within it necessarily sustain the relation to one another of means to ends. In determining the ends he intends to accomplish, God at the same time determines the means by which he intends to accomplish them, 2 Thess. 2:13; Eph. 1:6; 1 Pet. 1:2.

Question 2—*Is the gift of Christ to make atonement for the sin of the elect and the work of the Holy Ghost to regenerate and sanctify in the divine purpose designed as means to accomplish his glorious end?*

Answer—Yes; Matt. 1:21; 20:28. Additionally, Jesus tells us that the shepherd knows and calls his sheep by name and the sheep know the voice of the shepherd and follow him, John 10:3, 4. He also notes that those who are His sheep do the same, John 10:27. Christ portrays Himself as the Good Shepherd who gives His life for the sheep (*i.e.* those who follow Him), John 10:11. It is for His sheep, the elect, and for them only that Christ intercedes in prayer, John 17:8-10. Thus, we say, the atonement of Christ and all of the consequent gifts of the Spirit of God descend to his elect as means to accomplish his ends (*i.e.*, glorifying Himself in the bringing of many sons to glory), Rom. 8:30; Eph. 1:4; 1 Pet. 1:5.

Question 3—*Are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only?*

Answer—No. John 17:9; Rom. 8:28; John 6:64, 65; 10:26; 8:47; 1 John 2:19. Arminians, Papists and other heretics, who hold contrary opinions, are confuted for the following reasons: 1.) The Golden chain which cannot be loosed, mentioned by the apostle Paul, Rom. 8:30. 2.) Because, those and those only believe whom God hath ordained to Life Eternal, Acts 13:48; Tit. 1:1. 3.) Because, Christ himself says to the Jews, but ye believe not, because ye are not of my sheep: My sheep hear my voice, and I know them, John 10:26-28. Ye are not of my sheep, that is, of the Elect, which the Father

¹ 1 Pet. 1:2; Eph. 1:4, 5; Eph. 2:10; 2 Thess. 2:13.

² 1 Thess. 5:9, 10; Tit. 2:14.

³ Rom. 8:30; Eph. 1:5; 2 Thess. 2:13.

⁴ 1 Pet. 1:5.

⁵ John 17:9; Rom. 8:28; John 6:64, 65; 10:26; 8:47; 1 John 2:19.

hath given me. 4.) Because Christ would not pray for the World, but for the Elect only, John 17:9. 5.) Because the Election, or Elect, have obtained it (*i.e.*, salvation), and the rest were blinded; namely, who are not elected and effectually called, Rom. 11:7. 6.) Because, Christ says, greater love hath no man, than this, that a man should lay down his life for his friends. Such a love he never had towards Reprobates, whom, he professes, he never knew, *cf.* John 15:13 with Matt. 7:23. 7.) Because, according to Scripture, Christ died only for his own sheep, that is, intentionally and efficaciously, John 10:15. 8.) Because the Scripture often says Christ died for many, Matt. 26:28; Mark 10:45. 9.) Because, there are many, who are living, under the Gospel, as well as those who lived under the Law, who have not been so much as outwardly called, being nothing worse, than others who are called. 10.) To all and every one, the grace of regeneration, which is necessary to salvation, is not offered; nor do all get remission and pardon of their sins, Eph. 1:7; Col. 1:14; Deut. 29:4; Matt. 11:25, 28 with 13:11. 11.) Because, the grace of regeneration, is invincible, and of its own nature, always efficacious and powerful, Ezek. 11:19, 20; Eph. 2:1, 5; 1:19. 12.) Because, the grace of regeneration, can never be lost, or fail totally, or finally, 1 Pet. 1:5; 1 John 3:9. Whosoever are called and justified, are also glorified, Rom. 8:30.