

1. A man must be given the grace of God in order to become regenerate.
2. A man must be regenerated in order to be able to believe.
3. A man must believe in order to enjoy the benefits of Christ's death, the forgiveness of sins.
4. A man must believe and must persevere in faith and obedience in order to be one of the elect.
5. But the grace of God, whether in its beginning (regeneration) or its continuance (perseverance), is resistible.

On examining these assertions, we note two rather striking implications:

1. Only the grace of God can regenerate a man; a man cannot regenerate himself. But he can resist the grace of regeneration.
2. Only the grace of God can enable a man to persevere; a man cannot persevere of himself. But he can resist the grace of perseverance.

This leads us to draw the following conclusion from the overriding thrust of the five articles of the Remonstrance: A man's eternal election, his regeneration, his exercise of saving faith, the forgiveness of his sins through the Atonement of Christ, and his perseverance all depend upon his resistance or nonresistance to the grace of God. He can accept the grace of God and be saved (if he perseveres), or he can resist the grace of God and be lost. Whether or not the grace of God saves him is wholly up to the man. This, in brief, appears to be the content and the force of the Remonstrance.

Unable over a period of several years to bring about a reconciliation between the two camps, the States General called for a national synod of the Church of the Netherlands, to assemble at Dordt (Dordrecht), Holland. In addition, an invitation to send delegates was extended to the Reformed Churches of several other countries. In November of 1618 a total of 74 Dutch delegates were joined by 28 official delegates from Germany, the Palatinate, Switzerland, and England. These men met together almost daily for over five months. After hearing representatives of the Remonstrant Party, the delegates proceeded to endorse the Belgic Confession and the Heidelberg Catechism, and to reject the five articles of the Remonstrance. Having done this, they proceeded to take a number of actions, which were incorporated into that document called The Canons of the Synod of Dordt. The Articles of Faith included in these Canons were drawn up in five chapters, which since that time have been referred to as "the five points of Calvinism." However, the original headings of the five chapters were as follows:

- First Head of Doctrine: Of Divine Predestination
- Second Head of Doctrine: Of the Death of Christ, and the Redemption of Men Thereby
- Third and Fourth Heads of Doctrine: Of the Corruption of Man, his Conversion to God, and the Manner Thereof
- Fifth Head of Doctrine: Of the Perseverance of the Saints