

writings to see if he holds to some order; and if so, what it is. In Volume One of *The Writings of Arminius* he affirms such an order of the decrees.

Having assumed the decree to create and the decree to permit the fall, Arminius turns to the decrees that pertain to salvation. He states:

"I. The FIRST absolute decree of God concerning the salvation of sinful man [Note: man is conceived of as created and fallen] is that by which he decreed to appoint his Son, Jesus Christ, for a Mediator, Redeemer, Savior, Priest and King, who might destroy sin by his own death, might by his obedience obtain the salvation which had been lost, and might communicate it by his own virtue.

"II. The SECOND precise and absolute decree of God, is that in which he decreed to receive into favor those who repent and believe and, in Christ, for HIS sake and through HIM, to effect the salvation of such penitents and believers as persevered to the end; but to leave in sin, and under wrath, all impenitent persons and unbelievers and to damn them as aliens from Christ.

"III. the THIRD divine decree is that by which God decreed to administer in a sufficient and efficacious manner the MEANS which were necessary for repentance and faith and to have such administration instituted (1.) according to the Divine Wisdom by which God knows what is proper and becoming both to his mercy and his severity, and (2), according to Divine Justice, by which He is prepared to adopt whatever his wisdom may prescribe and put it in execution.

IV. to these succeeds the FOURTH decree, by which God decreed to save and damn certain particular persons. This decree has its foundation in the foreknowledge of God, by which he knew from all eternity those individuals who would, through his preventing grace, believe, and, through his subsequent grace would persevere, according to the before described administration of those means which are suitable and proper for conversion and faith; and by which foreknowledge, he likewise knew those who would not believe and persevere."

*The Writings of James Arminius* in three volumes (Grand Rapids: Baker Book House, 1956), Volume one, pp. 247-248.

Accordingly, Arminius first sees God providing salvation for all through a Redeemer; then sees God establishing the condition upon whose fulfillment that salvation will be applied, and upon whose nonfulfillment damnation will be applied; then sees God establishing the means of securing fulfillment of the condition of salvation; and then sees God, by foreknowledge of human responses, electing to salvation those who exercise the means and fulfill the condition of salvation, and reprobating to damnation those who fail to exercise those means and fail to fulfill that condition. This scheme and order agrees with both Thiessen's order and A. A. Hodge's outline.

These outlines of the order of the decrees place the redemptive decree before the electing decree. in that respect the sublapsarian order agrees with the Amyraldian order, and differs from both the