

# The Grace of God

by James Arminius

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*James Arminius explains the concept of Divine Grace, emphasizing its role in regeneration, renewal, and the continuation of good, while also addressing the controversy surrounding its irresistible nature.*

**Scripture:** John 3:16, Acts 7:51, Ephesians 2:8, Philippians 2:13, Titus 3:5

**Topics:** "Divine Grace", "Holy Spirit"

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## Description

James Arminius preaches on the grace of God, emphasizing that it is a gratuitous affection from God towards sinners, leading to eternal life through faith in Jesus Christ, justification, and adoption as sons. He describes grace as the infusion of gifts of the Holy Spirit for regeneration and renewal, enabling man to think, will, and do what is good. Arminius highlights that grace provides continual assistance through the Holy Spirit, guiding believers to will and act in accordance with God's goodness.

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## Transcript

### IV. THE GRACE OF GOD

In reference to Divine Grace, I believe, 1. It is a gratuitous affection by which God is kindly affected towards a miserable sinner, and according to which he, in the first place, gives his Son, "that whosoever believes in him might have eternal life," and, afterwards, he justifies him in Christ Jesus and for his sake, and adopts him into the right of sons, unto salvation. 2. It is an infusion (both into the human understanding and into the will and affections,) of all those gifts of the Holy Spirit which appertain to the regeneration and renewing of man -- such as faith, hope, charity, &c.; for, without these gracious gifts, man is not sufficient to think, will, or do any thing that is good. 3. It is that perpetual assistance and continued aid of the Holy Spirit, according to which He acts upon and excites to good the man who has been already renewed, by infusing into him salutary cogitations, and by inspiring him with good desires, that he may thus actually will whatever is good; and according to which God may then will and work together with man, that man may perform whatever he wills.

In this manner, I ascribe to grace the commencement, the continuance and the consummation of all good, and to such an extent do I carry its influence, that a man, though already regenerate, can neither conceive, will, nor do any good at all, nor resist any evil temptation, without this preventing and exciting, this following and co-operating grace. From this statement it will clearly appear, that I by no means do injustice to grace, by attributing, as it is reported of me, too much to man's free-will. For the whole controversy reduces itself to the solution of this question, "is the grace of God a certain irresistible force?"

That is, the controversy does not relate to those actions or operations which may be ascribed to grace, (for I acknowledge and inculcate as many of these actions or operations as any man ever did,) but it relates solely to the mode of operation, whether it be irresistible or not. With respect to which, I believe, according to the scriptures, that many persons resist the Holy Spirit and reject the grace that is offered.

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