



## ARMINIANISM AND CALVINISM

<b>The "Five Points" of Arminianism</b>	<b>The "Five Points" of Calvinism</b>
<p><b>1. Free Will or Human Ability</b></p> <p>Although human nature was seriously affected by the fall, man has not been left in a state of total spiritual helplessness. God graciously enables every sinner to repent and believe, but He does not interfere with man's freedom. Each sinner possesses a free will, and his eternal destiny depends on how he uses it. Man's freedom consists of his ability to choose good over evil in spiritual matters; his will is not enslaved to his sinful nature. The sinner has the power to either cooperate with God's Spirit and be regenerated or resist God's grace and perish. The lost sinner needs the Spirit's assistance, but he does not have to be regenerated by the Spirit before he can believe, for faith is man's act and precedes the new birth. Faith is the sinner's gift to God; it is man's contribution to salvation.</p> <ul style="list-style-type: none"> <li>• John 3:16, Acts 2:38, &amp; 16:31, Romans 10:9, 1 John 3:23.</li> </ul>	<p><b>1. Total Inability or Total Depravity</b></p> <p>Because of the fall, man is unable of himself to savingly believe the gospel. The sinner is dead, blind, and deaf to the things of God; his heart is deceitful and desperately corrupt. His will is not free, it is in bondage to his evil nature, therefore, he will not--indeed he cannot--choose good over evil in the spiritual realm. Consequently, it takes much more than the Spirit's assistance to bring a sinner to Christ--it takes regeneration by which the Spirit makes the sinner alive and gives him a new nature. Faith is not something man contributes to salvation but is itself a part of God's gift of salvation--it is God's gift to the sinner, not the sinner's gift to God.</p> <ul style="list-style-type: none"> <li>• Genesis 6:5 &amp; 8:21, Isaiah 64:6-7, Jeremiah 17:9, John 3:19, Romans 3:10-18 &amp; 8:8, 1 Corinthians 2:14, Ephesians 2:1-3; 2 Timothy 2:26.</li> </ul>
<p><b>2. Conditional Election</b></p> <p>God's choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to His call. He selected only those whom He knew would of themselves freely believe the gospel. Election therefore was determined by or conditioned upon what man would do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God (it was not created by the regenerating power of the Holy Spirit) but resulted solely from man's will. It was left</p>	<p><b>2. Unconditional Election</b></p> <p>God's choice of certain individuals unto salvation before the foundation of the world rested solely in His own sovereign will. His choice of particular sinners was not based on any foreseen response or obedience on their part, such as faith, repentance, etc. On the contrary, God gives faith and repentance to each individual whom He selected. These acts are the result, not the cause of God's choice. Election therefore was not determined by or conditioned upon any virtuous quality or act foreseen in</p>

entirely up to man as to who would believe and therefore as to who would be elected unto salvation. God chose those whom He knew would, of their own free will, choose Christ. Thus the sinner's choice of Christ, not God's choice of the sinner, is the ultimate cause of salvation.

- Proverbs 3:5, Matthew 8:2, Mark 1:15 & 11:22, John 5:24, Romans 11:2, 1 Peter 1:1-2.

man. Those whom God sovereignly elected He brings through the power of the Spirit to a willing acceptance of Christ. Thus God's choice of the sinner, not the sinner's choice of Christ, is the ultimate cause of salvation.

- John 15:16, Acts 13:48, Romans 8:28-30, 1 Corinthians 1:26-29, Ephesians 1:3-5 & 2:4-7, 2 Timothy 1:9

### ***3. Universal Redemption or General Atonement***

Christ's redeeming work made it possible for everyone to be saved but did not actually secure the salvation of anyone. Although Christ died for all men and for every man, only those who believe on Him are saved. His death enabled God to pardon sinners on the condition that they believe, but it did not actually put away anyone's sins. Christ's redemption becomes effective only if man chooses to accept it.

- John 1:12 & 29, 3:16, & 6:37; 1 Timothy 2:3-6, 2 Peter 3:9, 1 John 2:2

### ***3. Limited Atonement or Particular Redemption***

Christ's redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary endurance of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of His people, Christ's redemption secured everything necessary for their salvation, including faith which unites them to Him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, therefore guaranteeing their salvation.

- Psalm 34:22, Isaiah 53:8, Matthew 1:21 & 20:28, Luke 1:68, John 3:16 (the Father gave His Son for whom? – according to this verse the Son was given for whoever believes in Him (the believing ones) not for the ones not believing in Him), John 10:14-15 & 17:2, 6, 9; Acts 20:28, Galatians 3:13, Eph 5:25b, Hebrews 10:14, Revelation 5:9.

**4. The Holy Spirit Can be Effectually Resisted**

The Spirit calls inwardly all those who are called outwardly by the gospel invitation; He does all that He can to bring every sinner to salvation. But inasmuch as man is free, he can successfully resist the Spirit's call. The Spirit cannot regenerate the sinner until he believes; faith (which is man's contribution) precedes and makes possible the new birth. Thus, man's free will limits the Spirit in the application of Christ's saving work. The Holy Spirit can only draw to Christ those who allow Him to have His way with them. Until the sinner responds, the Spirit cannot give life. God's grace, therefore, is not invincible; it can be, and often is, resisted and thwarted by man.

- John 1:12, 3:18-21 & 36, John 5:40, & 8:45, John 5:24 (often taught as two conditions with three results although the final verb tense precludes this interpretation - perfect tense, also with I John 5:1).

**4. Irresistible Grace or The Efficacious Call of the Spirit**

In addition to the outward general call to salvation which is made to everyone who hears the gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The external call (which is made to all without distinction) can be, and often is, rejected; whereas the internal call (which is made only to the elect) cannot be rejected; it always results in conversion. By means of this special call the Spirit irresistibly draws sinners to Christ. He is not limited in His work of applying salvation by man's will, nor is He dependent upon man's cooperation for success. The Spirit graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ. God's grace, therefore, is invincible; it never fails to result in the salvation of those to whom it is extended.

- John 5:24 - the perfect tense verb should read has already passed from death unto life; John 6:37-39,44, Ephesians 2:1-10, Philippians 2:12-13, 1 John 5:1 - another perfect tense verb is used here and should be translated has already been born of God, I John 3:7, John 1:12-13 but of God, and Romans 8:8.

**5. Falling from Grace**

Those who believe and are truly saved can lose their salvation by failing to keep up their faith, etc. All Arminians have not been agreed on this point; some have held that believers are eternally secure in Christ--that once a sinner is regenerated, he can never be lost.

**5. Perseverance of the Saints**

All who are chosen by God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus persevere to the end.

- John 3:36, John 10:28, Romans 8:28ff, Ephesians 2:10 God's

<ul style="list-style-type: none"> <li>Galatians 5:4, Hebrews 6:4-6.</li> </ul>	<p>workmanship, Philippians 1:6, 1 Thessalonians 5:23-24, 2 Timothy 1:12b &amp; 4:18, 1 Peter 1:4-5, &amp; I John 2:19.</p>
<p><b>Summary</b></p> <p>The Arminian believes that at every point, to varying degrees, a man cooperates and assists God in acquiring and securing his own salvation. Man has a positive, meritorious part in the saving of his own soul. In Theology this has come to be known as <b>synergism</b>. Synergism views salvation as being the product of a partnership between God and man, who, working together, secure a similar and common goal. Varying degrees of effort may be paraded (50/50, 60/40, 99/1), but man has a part in his own salvation. In the Arminian system the role of grace is reduced and that of human works is enlarged.</p>	<p><b>Summary</b></p> <p>The Calvinist believes that salvation is the product of the complimentary, cooperative work of God the Father, God the Son, and God the Holy Spirit. The Father elects specific individuals out from a race of entirely undeserving (hell-deserving) sinners, the Son redeems those same specific individuals by taking their sins to the Cross, and the Spirit regenerates and quickens those exact same specific individuals. Man, throughout, is the recipient of grace, serving as the object of God's sovereign and saving love. It is a <b>monergistic</b> salvation that proclaims along with the apostles. In the theology of the Calvinist, with regard to salvation, grace is enlarged and works of meritorious human origin are eliminated as initiating necessities or realities.</p>