

# The God of Arminians

The theological systems of Calvinism and Arminianism are as different as chalk and cheese. Those people throughout history who have tried to find a compromised union of the two have been extremely foolish and ended up with self-contradictory, illogical and heretical schools of thought.

The first type of this was Amyraldism, an attempt to unite the particularism of Calvinism with the universalism of Lutheranism. Amyraldians today seek to use the same arguments to unite Calvinism with Arminianism. This system developed by Moises Amyraut has been termed Hypothetical Universalism since the universal aspect is only potential and not actual. The supposed universalistic ideas in God are not fulfilled while his electing decree is. It is a false means of trying to make God love everyone and provide salvation for everyone, but in actuality he only saves the elect. In it God loves everyone and Jesus dies for everyone on the condition of faith; but since men won't believe he chooses some and saves them alone. It is a theology designed to make God's decree seem less harsh; but it makes it more foolish.

Some British Puritans embraced this illogical system (such as John Davenant and Richard Baxter) and there were arguments about it during the Westminster Assembly, which were overruled by the consistent Calvinist majority, such as the Prolocutor [chairman] of the Westminster Assembly, Dr. William Twisse.

A few men, influenced by Amyraut of the Saumur School, developed similar systems that were based upon classic Amyraldism; such were the Fullerism of Briton Andrew Fuller, Grotianism (Hugo Grotius) on the Continent and the compromises of New Haven Theology in America. The natural progression of these systems was towards liberalism and Socinianism. You can make a good argument from history that what starts out as a good intention to ameliorate that supposed hardness of predestination always ends up not only denying all the doctrines of grace but also the word of God and the sovereignty of God. However, that is not our purpose here.

The essence of this paper is to show that the basic difference between Arminianism and Calvinism is that the portrait of God is very different in each. If you are an Arminian, it is not so much that you have a different understanding of salvation (which you do) but that your god is very different from the God of the Bible. The basic sin of Arminians is their blasphemy of God by teaching that God is very different from what the Bible says about him. The real problem is that the God of the two systems is very different. In simple terms, I propose to show what these differences are; some of the topics overlap of necessity.

[Note: the bulk of the Arminian quotes are from the original Remonstrants who developed Arminianism after the death of Arminius and who were condemned by the Synod of Dort. These quotes, though old, are the root source of modern forms of Arminianism. The lies of modern Arminians are based upon the works of these original Arminians, so these root quotes are most valuable. The second key source is John Wesley, the chief post-Reformation proponent of Arminianism and the root of many modern Arminian denominations (such as Methodism & Pentecostalism). However, a few more modern authors are sometimes added for clarity about the modern position.]

# The God of Calvinism and the god of Arminianism

## The sovereignty of God

### **Calvinism's God is sovereign; the Arminian god is defeated by men.**

The essence of Calvinism is that God is God; God is Lord of salvation and man has no power in it, whether to initiate it or continue in it. 'Salvation is of the Lord' is a phrase repeated throughout the Old Testament and this tenet is even seen in personal names, which translated, mean, variations of 'God is my salvation'.<sup>1</sup> The grace given by God in salvation is specific to the elect alone and gives them real power to believe the Gospel and to repent and turn towards God.

On the contrary the god of Arminianism is powerless in salvation. He gives men no power to believe; that power is innately their own. He provides a global potential salvation that all men can reach up to and grab if they choose to. The initiation of salvation is entirely in the hands of man who can either accept or reject the Gospel. There is no divine control over this; the salvation of men is in their own hands. Thus the Gospel can come to a man who then rejects it outright and denies God. God can call him in the Gospel and have no control over whether he accepts it or not.

Thus Arminians give man two powers that overthrow God's sovereignty. The first is the ability of Christians to have the power to co-operate with God in achieving salvation; indeed the initiation of it is man's power not God's. The second is the ability of reprobates to resist grace.

A god who wants to save all men, tries to save all men and provides a potential salvation for all men, but then fails to ensure the salvation of anyone, is not the Biblical God but, rather, a fake. A god who seeks the salvation of all men but is frustrated by the will of sinful men is no god at all.

### *Arminian quotes*<sup>2</sup>

*I may boast of mine own, when I obey God's grace, which it was in my power not to obey, as well as to obey. [Grevinchovius]<sup>3</sup>*

*As we are justified by faith, so we are not elected but by [human] faith. [Grevinchovius]*

*No such will can be ascribed unto God, whereby he so would have any to be saved, that from thence his salvation should be sure and infallible. [Arminius]<sup>4</sup>*

<sup>1</sup> For example: Elisha – God his salvation; Joshua – Yahweh the Saviour; Josiah – healed by Yahweh; Jeshaiiah – deliverance of Yahweh; Jephthah – whom God sets free; Jehozadak – Yahweh justified.

<sup>2</sup> Many of these quotes are taken from John Owen, *A Display of Arminianism*, found in his works, volume 10, variously published. Here taken from AGES software edition © 2000. The quotes are sourced as far as Owen sourced them, some with abbreviated references others, just author. This treatise was not used as a general source for this paper, other than for garnering the Remonstrant quotes.

<sup>3</sup> Nicholas Grevinckhoven, d. 1632, minister of the Arminian party.

<sup>4</sup> Jakobus Arminius (1560-1609); originator of the form of Semi-Pelagianism known as Arminianism. His followers became known as the Remonstrants at first, but his doctrines were somewhat softer. Arminius is

*All unregenerate men have, by virtue of their free-will, a power of resisting the Holy Spirit, of rejecting the offered grace of God, of contemning the counsel of God concerning themselves, of refusing the gospel of grace, of not opening the heart to him that knocketh. [Arminius, Artic. Perpend.]*

*The efficacy of the death of Christ depends wholly on us. [Remonstrant's Apology]<sup>5</sup>*

*That God should require that of us which himself will work in us is a ridiculous action, scarce fit for a stage. [Remonstrant's Apology]*

*It is in the power of man to hinder the execution of God's will. [Corvinus]<sup>6</sup>*

*God by his influence bestoweth nothing on the creature whereby it may be incited or helped in its actions. [Corvinus]*

*The sole and only cause of election is not the will of God, but the respect of our obedience. [Episcopius]<sup>7</sup>*

*The providence of God doth not determine the free-will of man to this or that particular. [Arminius]*

*Those things God would have us freely do ourselves; he can no more effectually work or will than by the way of wishing. [Vorstius; de Deo, p451.]<sup>8</sup>*

*Some decrees of God precede all acts of the will of the creature, and some follow. [Corvinus]*

*Our free-wills have such an absolute and uncontrollable power in the territory of all human actions, that no influence of God's providence, no certainty of his decree, no unchangeableness of his purpose, can sway it at all in its free determinations. [Remon. Act. Synod, p16.]*

*Adam after his fall retained a power of believing; and so did all reprobates in him. [Grevinchovius, ad Ames., p188.]*

*[Adam] did not lose the power of performing that obedience which is required in the new covenant ... he lost not a power of believing, nor a power of forsaking sin by repentance. [Rem. Declar. Sent. in Synod., p107.]*

*Conversion and the performance of good works is a condition preredquired to justification. [Filii Arm. Praef. ad cap. 7. ad Rem.]*

*I believe, that the grace of God ... may be, and hath been, resisted. [John Wesley]<sup>9</sup>*

the Latinised form of his Dutch name (Jakob Hermandszoon) since theologians wrote their works in Latin, the universal academic language. Thus 'Calvinus' is the Latinised form of the French Jean Cauvin.

<sup>5</sup> The Remonstrants were the church party that followed Arminius and after his death protested (remonstrated) against Calvinism in Holland in 1610 publishing their Apology, the Five Articles of Remonstrance. The controversy led to the Synod of Dort in 1618-19 whereby they were defeated and the doctrines of grace formulated as TULIP (responding to the five chief Remonstrant points), summarising the Canons of the Synod of Dort.

<sup>6</sup> Johannes Arnoldi Corvinus (real surname Ravens, c.1582-1650) was a Dutch Remonstrant minister and jurist. Losing his church office after Dort he became a lawyer in Amsterdam.

<sup>7</sup> Simon Episcopius (1583-1643) was a Dutch theologian and Remonstrant at the Synod of Dort. His name is the Latinised form of his Dutch name 'Simon Bischoep'.

<sup>8</sup> Conrad Vorstius (German: Konrad von dem Vorst, 1569-1622) was a German-Dutch Remonstrant theologian, and successor to Jacobus Arminius in the theology chair at Leiden.

<sup>9</sup> Works, Vol 13, p604.

*I do not believe the doctrine of irresistible grace. [John Wesley]<sup>10</sup>*

### *Bible quotes*

#### GOD IS SOVEREIGN OVER ALL

The Most High rules in the kingdom of men, and gives it to whomever He chooses. Dan 4:25

All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven and among the inhabitants of the earth. No one can restrain His hand or say to Him, 'What have You done?' Dan 4:35

What is man that you are mindful of him. Ps 8:4

The LORD of hosts has sworn, saying, 'Surely, as I have thought, so it shall come to pass, and as I have purposed, so it shall stand.' Isa 14:24

Salvation *is* of the LORD. Jonah 2:9

Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will. But the very hairs of your head are all numbered. Matt 10:29-30

#### MAN CANNOT DO ANY GOOD

There is none righteous, no, not one; there is none who understands; there is none who seeks after God. They have all turned aside; they have together become unprofitable; there is none who does good, no, not one. Rm 3:10-12

By the deeds of the law no flesh will be justified in His sight. Rm 3:20

All have sinned and fall short of the glory of God. Rm 3:23

Who can bring a clean *thing* out of an unclean? No one! Job 14:4

What *is* man, that he could be pure? And *he who is* born of a woman, that he could be righteous? ... How much less man, *who is* abominable and filthy, Who drinks iniquity like water! Job 15:14, 16

But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned. 1 Cor 2:14

#### MAN IS ENSLAVED AND HIS WILL IS NOT FREE

Jesus answered them, 'Most assuredly, I say to you, whoever commits sin is a slave of sin.' Jn 8:34

You were slaves of sin. Rm 6:17

[Men] all their lifetime [are] subject to bondage. Heb 2:15

Note the multitude of verses, which say that man is blind, deaf, dead, corrupt, powerless, sick, rebellious, full of cursing and bitterness, his understanding darkened, only thinking of evil continually, full of iniquity, and in bondage, etc. Man is not free to choose good.

#### THE CHOICE TO DO SPIRITUAL GOOD REQUIRES SUPERNATURAL POWER FROM GOD

Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Jn 1:13

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Jn 3:6

This is the work of God, that you believe in Him whom He sent. Jn 6:29

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<sup>10</sup> Works, Vol 10, p449.

By grace you have been saved through faith, and that not of yourselves; *it is* the gift of God. Eph 2:8

For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake. Phil 1:29

## The decree of God

**Calvinism's God's desires are manifested in his decree and are always fulfilled; the god of Arminians is frustrated and his desires are not fulfilled, or they change.**

The eternal decree of God is a manifestation of his attributes; it is the expression of his will. Since God is perfect and omnipotent, this eternal will must be carried out in full in time, perfectly. Since God is immutable, this decree cannot change or alter in any way. Whatever God decreed in eternity always comes to pass perfectly according to his will.

Arminians deny all of this and say that God has desires and decrees that fail. Indeed, they demand that mere men can overthrow the will of God. Some Arminians even claim that God does not know the future. No Christian heretic before the Arminians had the nerve to suggest that God was mutable (changes) in his internal will and his decree. Even pagans had always believed that God predestined and controlled everything by his almighty power.<sup>11</sup> The theology of Arminianism was revolutionary.

### *Arminian quotes*

*We grant that some of God's desires are never fulfilled.* [Corvinus]

*God doth not always foresee the event of what he intendeth.* [Corvinus, *ad Mol.*]

*There are some [decrees] which precede every act of the creature, and some again that follow them.* [Corvinus, *ad Molin.* cap. 5. sect. 1, p. 67.]

*God would have all men to be saved, but, compelled with the stubborn malice of some, he changeth his purpose, and will have them to perish.* [Arminius]

*It is certain that God willeth or determineth many things which he would not, did not some act of man's will go before it.* [Arminius, *Antip.*, p211.]

*Many decrees of God cease at a certain time.* [Episcopius, *Disp. de Vol. Dei.*, thes. 7]

*God willeth many things which he neither would nor justly could will and purpose, did not some action of the creature precede.* [Grevinchovius, *Ad Ames.*, p24.]

### *Bible quotes*

The LORD of hosts has sworn, saying, 'Surely, as I have thought, so it shall come to pass, and as I have purposed, *so* it shall stand.' Isa 14:24<sup>12</sup>

For the LORD of hosts has purposed, and who will annul *it*? His hand *is* stretched out, and who will turn it back? Isa 14:27

<sup>11</sup> Apart from a few; such as Cicero or Epicurus.

<sup>12</sup> This includes contingent events; as in this case, the eradication of Assyrian armies from Israel.

For I *am* God, and *there is* no other; I *am* God, and *there is* none like Me, declaring the end from the beginning, and from ancient times *things* that are not *yet* done, Saying, 'My counsel shall stand, and I will do all My pleasure,' Isa 46:10

'For My thoughts *are* not your thoughts, nor *are* your ways My ways,' says the LORD. 'For *as* the heavens are higher than the earth, So are My ways higher than your ways, and My thoughts than your thoughts.' Isa 55:8-9

O LORD, how great are your works! Your thoughts are very deep. A senseless man does not know, nor does a fool understand this. Ps 92: 5-6

Whatever the LORD pleases He does, In heaven and in earth. Ps 135:6

Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of Him. For He spoke, and it was *done*; He commanded, and it stood fast. The LORD brings the counsel of the nations to nothing; He makes the plans of the peoples of no effect. The counsel of the LORD stands forever, the plans of His heart to all generations. Blessed *is* the nation whose God *is* the LORD, the people He has chosen as His own inheritance. Ps 33:8-12

Known to God from eternity are all His works. Acts 15:18

He hath chosen us before the foundation of the world. Eph 1:4

With whom there is no variation or shadow of turning. Jm 1:17

For I *am* the LORD, I do not change. Mal 3:6

**Calvinism's God has an eternal plan predestining men and determining the future; the Arminian god is dependent upon what men do and helpless regarding the future.**

Calvinism's God works to an eternal purpose to save the elect. In doing this God predestines all things according to his will, but without being the author of sin. Thus all history is determined by God. The Arminian God decrees, but the decree does not come to pass; he wills, but men resist that will; he has desires that are unfulfilled. This god is a weak and powerless god.

In some modern forms of extreme Arminianism, such as Open Theism<sup>13</sup> or Moral Government Theory,<sup>14</sup> God is so powerless that he doesn't know the future at all but is dependent upon the actions of men. If God does not control human history according to his purpose, then he cannot control anything at all. This necessitates predestination of men and nations. The limitation of the prescience of God was always inherent in Arminianism (even if not publicised) from the beginning.<sup>15</sup>

*Arminian quotes*

*God hopeth (wisheth) and expecteth divers things that shall never come to pass. [Remonstrants, Confess., cap. 2. sect. 9.]*

*True conversion and the performance of good works is a condition required on our part before justification. [Filii Arm. Praef. ad cap. 7. ad Rem.]*

*God, after his manner, oftentimes feareth, that is, suspecteth, and that not without cause, and prudently conjectureth, that this or that evil may arise. [Vorstius, de Deo, p451. ]*

<sup>13</sup> Open Theism is a theological development of the last 15 years propounded by Clark Pinnock and supported in the UK by Roger Forster and Graham Kendrick, amongst others.

<sup>14</sup> The theory regarding atonement of CG Finney, based on earlier heresies, and espoused by YWAM.

<sup>15</sup> John Owen recognised this in his *Display of Arminianism*.

*Not only many things are [not] done which he [God] would have done, but also that many things are done which he would not have done. [Vorstius, de Deo, p64.]*

*God doth not always foresee the event of what he intendeth. [Armin., Antip. p. 667; Corvinus, Ad Molin., cap. v. sect. 5.]*

*We nothing doubt but many things which God willeth, or that it pleaseth him to have done, do yet never come to pass. [Corvinus, Ad Molin., cap. v. sect. 2.]*

*The hope and expectation of God is deceived by man. [Rem. Scrip. Syn. in cap. v.,]*

*Future contingencies are not determined unto either part. [That is, God has not predetermined anything, therefore, does not foreknow, what shall happen in the future. Arminius]*

*'Take away God's prescience and you overthrow his deity,' [saith] Jerome. [But] The doctrine of prescience seems to be invented only to vex and cruciate poor mortal men. [Episcopius]*

*For I do not believe ... the doctrine of absolute predestination. I never did believe it, nor the doctrines connected with it, no, not for an hour.... I believe no decree of reprobation. ... I do not believe ... any such absolute election, as implies that all but the absolutely elect shall inevitably be damned. I do not believe the doctrine of irresistible grace, or of infallible perseverance; because both the one and the other implies that election which cannot stand without preterition or reprobation. [John Wesley]<sup>16</sup>*

*This is the blasphemy clearly contained in the horrible decree of predestination! And here I fix my foot. On this I join issue with every assertor of it. You represent God as worse than the devil; more false, more cruel, more unjust. ... This is the blasphemy for which ... I abhor the doctrine of predestination. [John Wesley]<sup>17</sup>*

### *Bible quotes*

God predestines people:

**Your eyes saw my substance, being yet unformed. And in Your book they all were written, the days fashioned for me, when *as yet there were* none of them. Ps 139:16**

God predestined his ministers:

**Before I formed you in the womb I knew you; before you were born I sanctified you; I ordained you a prophet to the nations. Jer 1:5**

God predestined his Messiah:

**Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. Isa 7:14**

God predestines kings:

**Who says of Cyrus, '*He is* My shepherd, and he shall perform all My pleasure'. Isa 44:28  
[Written before Cyrus was born.]**

God predestines nations:

**He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their pre-appointed times and the boundaries of their dwellings. Acts 17:26**

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<sup>16</sup> *Works*, Vol 10, p449.

<sup>17</sup> *Works*, Vol 7, p425, 426.

**Calvinism's God definitely chooses his own people for salvation. Arminians deny absolute election of some and affirm that God only predestines men whom he foresees will have faith in the future.**

Calvinism's God selects a portion of the human race for salvation according to his own good pleasure and nothing else. The purpose of creation and providence is to gather these chosen people throughout all time and present them to Christ as a bride. Everything that happens in history, in every area of life, from politics to storms, is for the purpose of gathering and nurturing the elect. The central purpose of God is election in Christ.

The Arminian god is powerless to choose anyone. He does not control either history or the future but is a mere observer at best and, in some forms of Arminianism, does not even know the future.

#### *Arminian quotes*

*No such will can be ascribed unto God, whereby he so willeth any one to be saved as that thence their salvation should be sure and infallible. [Arminius, Antip., p583.]*

*God hath determined ... according as he foreseeeth men will use ... means, so he determineth of them. [Corv.]*

*[Election is] nothing but a decree whereby God hath appointed to save them that believe in Christ. [Corvinus, ad Tilen., p13.]*

*It is false to say that election is confirmed from everlasting. [Remonstrants, Apology.]*

*Men may make their election void. [Remonstrants, Apology.]*

*We deny that God's election unto salvation extendeth itself to singular persons. [Remonstrant Apology: Coll. Hag., fol. 76.]<sup>18</sup>*

*Election is uncertain and revocable, and whoever denies it overthrows the gospel. [Grevinchovius]*

*The one only absolute cause of election is, not the will of God, but the respect of our obedience. [Episcopius, Disput. 8.]*

*I acknowledge no sense, no perception of any such election in this life. [Grevinchovius]*

*We acknowledge no other predestination to be revealed in the gospel besides that whereby God decreeth to save them who should persevere in faith. [Rem. Coll. Hag., p34.]*

*There is no decree of saving men but what is built on God's foreknowledge of the good actions of men. [Unknown author, God's Love to Mankind, p6; cited in Owen, Display, p83.]*

*[Christ's death] only it was a means of obtaining such a possibility of salvation. [Rem. Coll. Hag., p172.]*

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<sup>18</sup> That is: the collocutors (speakers in a conference) at the Hague. The Remonstrants began as forty-six preachers and two leaders of the Leyden state college for the education of preachers meeting in The Hague on 14 January 1610, to discuss their objections to Calvinism (the state religion). The 'remonstrance' ('protest') was the five points of dispute, drafted by Jan Uytenbogaert and (with minor amendments) and signed by all in July. The Synod of Dort (1618-1619) was the later trial of these doctrines and led to the five points of Calvinism.



*Bible quotes*

You did not choose Me, but I chose you and appointed you that you should go and bear fruit. Jn 15:16

For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. Rm 8:29-30

God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth. 2 Thess 2:13

The purpose of God according to election might stand, not of works but of Him who calls. Rm 9:11

He chose us in Him before the foundation of the world. Eph 1:4

Having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will. Eph 1:5

Knowing, beloved brethren, your election by God. 1 Tim 1:4

[God] has saved us and called *us* with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began. 2 Tim 1:9

## The attributes of God

### Providence

God's providence is a term that covers all the actions of the sovereign God expressed towards his creatures. It is chiefly evidenced in the control of all things for the safety of the elect and the provision of sun, rain and seasons to ensure that the human race can continue until God's time to end it. Thus God's providence is his power in the earth manifested to ensure the fulfilment of his eternal decree.

Theologians often consider providence under three heads: 1) God's decree or eternal purpose; 2) his foreknowledge (prescience) by which he knows all things that come to pass; 3) his working in time (temporal operation) to execute his will, his good pleasure. We have looked at, at least, two of these features already but here consider God's providence as an attribute regarding his working in time.

**Calvinism's God works out his salvation in time according to his sovereign will. His eternal plan is effected in time by his operations in the world. The god of Arminians is helpless to effect his will and just hopes that people will save themselves by free will.**

God is constantly working to bring about his eternal decree. God's works of creation ceased after the sixth day, but his works of providence and salvation continue until the Last Day. Everything that happens is fixed by God's predestinating purpose in accordance with his plan of salvation. God thus controls both the evil and the good for his purpose.

The god of Arminians controls nothing; instead the will of men rules. Most Arminians have no answer for the existence of evil. They deny that it is under God's sovereign control and many affirm that it is due to Satan, but this makes Satan more powerful than God. So many state that good things are controlled by God and bad things by Satan, which is nothing but Platonic dualism or Gnosticism. In either case, history is out of control and the end

uncertain. This is true individually since Arminians claim that believers can fall away and be lost forever.

By asserting the Arminian absolute freedom of man's will, God is rendered powerless, his sovereignty obliterated and no sense of purpose can be attributed to history. Indeed, some assert that God does not even know the future (as in Socinianism). Thus there is no certainty of good being victorious and no source of future hope for man. In short, there is no divine providence. Creation is ruled by a sort of Deism and salvation is by human will.

The truth is that God is working in all things to glorify his holy name and achieve his eternal purpose.

#### *Arminian quotes*

*The providence of God doth not determine the will of man. [Arminius, Artic. Perpen.]*

*Those things which God would have to be done of us freely, he cannot himself will or work more powerfully and effectually than by the way of wishing or desiring. [Vorstius, Parasc., p4.]*

*God doth not always foresee the event of what he intendeth. [Armin., Antip. p. 667; Corvinus, Ad Molin., cap. 5. sect. 5.]*

*God by his influence bestoweth nothing on the creature whereby it may be incited or helped in its actions. [Corvinus]*

*We nothing doubt but many things which God willeth, or that it pleaseth him to have done, do yet never come to pass. [Corvinus, Ad Molin., cap. v. sect. 2.]*

*The hope and expectation of God is deceived by man. [Rem. Scrip. Syn. in cap. v.,]*

*The will of man ought to be free from all kind of internal and external necessity in its actions. [Rem.]*

#### *Bible quotes*

##### **GOD IS WORKING OUT HIS PURPOSE**

**But Jesus answered them, 'My Father has been working until now, and I have been working.' Jn 5:17**

**Being predestined according to the purpose of Him who works all things according to the counsel of His will. Eph 1:11**

**To do whatever Your hand and Your purpose determined before to be done. Acts 4:28**

**Our God *is* in heaven; He does whatever He pleases. Ps 115:3**

##### **GOD IS CONTROLLING BOTH GOOD AND EVIL**

**I form the light and create darkness, I make peace and create calamity [lit. 'evil']; I, the LORD, do all these *things*. Isa 45:7**

**If a trumpet is blown in a city, will not the people be afraid? If there is calamity [lit. 'evil'] in a city, will not the LORD have done *it*? Amos 3:6**

**Upholding all things by the word of His power. Heb 1:3**

## ALL MEN UNDER GOD'S PROVIDENCE

The LORD makes poor and makes rich; He brings low and lifts up. He raises the poor from the dust *and* lifts the beggar from the ash heap, to set *them* among princes and make them inherit the throne of glory. 1 Sam 2:7-8

The LORD brings the counsel of the nations to nothing; He makes the plans of the peoples of no effect. The counsel of the LORD stands forever, the plans of His heart to all generations. Ps 33:10-11

God *is* the Judge: He puts down one, and exalts another. Ps 75:7

O king, the Most High God gave Nebuchadnezzar your father a kingdom and majesty, glory and honour. Dan 5:18

## GOD CONTROLS THE CONTINGENT ACTS OF MEN

You meant evil against me; *but* God meant it for good. Gen 50:20

You have also done all our works in us. Isa 26:12

O LORD, I know the way of man *is* not in himself; *It is* not in man who walks to direct his own steps. Jer 10:23

The preparations of the heart *belong* to man, but the answer of the tongue *is* from the LORD. ... A man's heart plans his way, but the LORD directs his steps. Prov 16:1, 9

The lot is cast into the lap, but its every decision *is* from the LORD. Prov 16:33

The king's heart *is* in the hand of the LORD, *like* the rivers of water; He turns it wherever He wishes. Prov 21:1

[Man's] days *are* determined, the number of his months *is* with You; You have appointed his limits, so that he cannot pass. Job 14:5

## THE DIVINE PROTECTION OF THE CHURCH

I will build My church, and the gates of Hades shall not prevail against it. Matt 16:18

Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time, casting all your care upon Him, for He cares for you. 1 Pt 5:6-7

The LORD will give strength to His people; the LORD will bless His people with peace. Ps 29:11

For thus says the LORD of hosts: 'He sent Me after glory, to the nations which plunder you; for he who touches you touches the apple of His eye.' Zech 2:8

### **Calvinism's God hates sin and is wrathful against iniquity; the Arminian god loves everyone despite their iniquity.**

The God of Calvinists is consistent. His wrath is directed at sin and sinners; 'the soul that sins shall die'; it is the person who sins that is the target of God's wrath. This is a reflection of his hatred for all sinners, except the elect. Though the elect are sinners until their conversion, they are loved by God for Christ's sake; they are seen as in Christ, who is beloved of God. Reprobate sinners are never loved or God would be imperfect and unjust; God's favour cannot rest upon sinful people that have no Mediator or advocate, who are in fallen Adam.

The god of modern Arminians<sup>19</sup> (and Amyraldians) is inconsistent who loves all and yet sends these beloved sinners to hell; this directly challenges the immutability of God, who

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<sup>19</sup> The Remonstrants tended to believe that God loved those who loved and served God; i.e. human actions merited God's love. 'That the only cause why God loveth any person is, because the honesty, faith, and piety

loves the reprobate then hates them. It has to be said that Amyraldians and Calvinist promoters of the Free-Offer become Arminians when they make universal statements about God's love.

#### *Arminian quotes*

*I am troubled by the tendency of some ... who insist that God cannot possibly love those who never repent and believe. ... The fact that some sinners are not elected to salvation is no proof that God's attitude toward them is utterly devoid of sincere love. We know from Scripture that God is compassionate, kind, generous, and good even to the most stubborn sinners. Who can deny that those mercies flow out of God's boundless love? It is evident that they are showered even on unrepentant sinners. ... He [God] is glorified in every expression of love for all people without exception. [John MacArthur]<sup>20</sup>*

*God loves us. No matter who we are. No matter where we are or what we have done. God loves us and God wants us to accept that love and share it with others. [Rev. Dr. Jamie Jenkins]<sup>21</sup>*

*I believe that God loves all people and desires all to be saved and not a select few ... His desire is that all who look to Him may be saved. [Arminian Today]<sup>22</sup>*

*There is a love of God . . . in which non-elect persons are embraced, and a love that comes to its highest expression in the entreaties, overtures and demands of gospel proclamation. [John Murray]<sup>23</sup>*

#### *Bible quotes*

**You hate all workers of iniquity. Ps 5:5**

**The LORD abhors the bloodthirsty and deceitful man. Ps 5:6**

**The LORD tests the righteous, but the wicked and the one who loves violence his soul hates. Upon the wicked he will rain coals; fire and brimstone and a burning wind *shall be* the portion of their cup. For the LORD *is* righteous, he loves righteousness; his countenance beholds the upright. Ps 11:5-7**

**As it is written, 'Jacob I have loved, but Esau I have hated.' Rm 9:13**

**A good *man* obtains favour from the LORD, but a man of wicked intentions he will condemn. Prov 12:2**

**A people of no understanding; therefore he who made them will not have mercy on them, and he who formed them will show them no favour. Isa 27:11**

**And you have done worse than your fathers, for behold, each one follows the dictates of his own evil heart, so that no one listens to me. Therefore I will cast you out of this land into a land that you do not know, neither you nor your fathers; and there you shall serve other gods day and night, where I will not show you favour. Jer 16:12-13**

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wherewith, according to God's command and his own duty, he is endued, are acceptable to God.' [Rem. Apol., p18.]

<sup>20</sup> *Does God so love the world.* <http://www.oneplace.com/ministries/grace-to-you/read/articles/does-god-so-love-the-world-9312.html> Though MacArthur claims to be a Calvinist, these comments are utterly Arminian. MacArthur is very confused and in error on several doctrines, is sometimes contradictory, and is not to be trusted.

<sup>21</sup> *God's Love Is for Everyone.* Day One broadcasts. This ministry claims to be Protestant.

<sup>22</sup> *God's Love For the Unsaved,* <http://arminiantoday.com/2011/12/12/gods-love-for-the-unsaved/>

<sup>23</sup> John Murray, 'The Atonement and the Free Offer of the Gospel,' *The Banner of Truth*, July-August 1968: 29. John Murray was an esteemed Calvinist theologian, who wrote many useful works but was active in promoting the Free-Offer, in which he erred grievously. After this the Banner of Truth Trust became increasingly Amyraldian.

### **Calvinism's God has one sovereign will; the Amyraldian / Arminian god has two contradictory wills.**

The God of the Calvinists is perfect, immutable and consistent; he does not will two contradictory things. While different types of will can be observed in God from the human perspective, (e.g. a decretive will that is effectual, as in willing creation, and a preceptive will [i.e. his ethical law] that is disobeyed by sinners), there are not two contradictory wills. Thus God does not love all men and yet send most of them to hell anyway. If God elects some to salvation then he, logically, allows some to be eternally lost. Those chosen for destruction cannot be loved by God without ruining the divine attributes; i.e. God ceases to be God.

The God of Amyraldians and Arminians loves everyone (including Satan?) and thus has to have two contradictory wills; one will that loves all and gives Christ to all, the other that only chooses to give grace to some (Amyraldism) or leaves men to fend for themselves (Arminianism). Many teach two contradictory (or paradoxical) wills to justify interpreting the problem verses in a universalistic way; thus: 1. GOD'S SECRET WILL (God saves the elect; though this is hardly a secret!). 2. GOD'S REVEALED WILL (God loves everyone and commands all to repent). Instead of the Biblical revelation that God loves the elect and Christ died for them alone, these people teach that God loves everyone, Christ died for everyone, but only those who choose him will be saved (this is the essence of Amyraldism and the modern Free-Offer).

#### *Amyraldian / Arminian quotes*

*Affirming the will of God to save all, while also affirming the unconditional election of some, implies that there are at least "two wills" in God, or two ways of willing. It implies that God decrees one state of affairs while also willing and teaching that a different state of affairs should come to pass. ....Therefore I affirm ... that God loves the world with a deep compassion that desires the salvation of all men. Yet I also affirm that God has chosen from before the foundation of the world whom he will save from sin. ... My contribution has simply been to show that God's will for all people to be saved is not at odds with the sovereignty of God's grace in election. [John Piper]<sup>24</sup>*

*Were I asked concerning the gospel, when it is introduced into a country. For whom was it sent? I should answer, if I had respect only to the revealed will of God, ... It is sent for men, not as elect, or as non-elect, but as sinners. ... But, if I had respect to the secret will or appointment of God as to its application, I should say. If the divine conduct in this instance accord with what it has been in other instances, he hath visited that country "to take out of it a people for his name." [Andrew Fuller]<sup>25</sup>*

#### *Biblical quotes*

**Who can make him change? And whatever his soul desires, that He does. For he performs what is appointed. Job 23:13-14**

**The counsel of the LORD stands forever, the plans of his heart to all generations. Ps 33:11**

***There is no wisdom or understanding or counsel against the LORD. Prov 21:30***

**My counsel shall stand, and I will do all my pleasure. Isa 46:10**

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<sup>24</sup> 'Are There Two Will's in God? Divine Election and God's Desire for All to Be Saved.' From *Still Sovereign: Contemporary Perspectives on Election, Foreknowledge, and Grace*. Thomas Schreiner/Bruce Ware, editors (Grand Rapids: Baker Books, 2000). This article is now an appendix in *The Pleasures of God: Meditations on God's Delight in Being God* by John Piper (Sisters: Multnomah, 2 ed., 2000).

<sup>25</sup> *On the Nature of True Penal Substitution As Precluding Pecuniary Satisfaction* (Part 2). LETTER III. ON SUBSTITUTION. Jan. 12, 1803.

He does according to his will in the army of heaven and *among* the inhabitants of the earth. No one can restrain his hand or say to Him, 'What have you done?' Dan 4:35

Jacob I have loved, but Esau I have hated. Rm 9:13

For the Scripture says to Pharaoh, 'For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.' Therefore He has mercy on whom He wills, and whom He wills He hardens. You will say to me then, 'Why does He still find fault? For who has resisted His will?' But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed *it*, 'Why have you made me like this?' Does not the potter have power over the clay, from the same lump to make one vessel for honour and another for dishonour? *What* if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory. Rm 9:17-23

## The application of salvation

**Calvinism's God definitely saves his people, chosen in eternity; Christ actually redeems his elect people in time. The Arminian god actually saves no one in particular but hopes that some men will respond. This god's desire to save all fails.** Nothing God does can fail or God ceases to be God! When God provides salvation, he does so for a specific group called the elect and these are definitely saved because God not only predestines them but justifies them and glorifies them by giving them saving grace.

The Arminian god provides a global, potential salvation for all men but does not actually apply this to anyone at all. Instead, the salvation is offered to all men and only those who choose to accept it are actually saved. So this god does not choose who will be saved but is constrained by the actions of mere men.

### *Arminian quotes*

*No such will can be ascribed unto God, whereby he so would have any to be saved, that from thence his salvation should be sure and infallible. [Arminius]*

*The immediate and proper effect or end of the death and passion of Christ is, not an actual ablation of sin from men, not an actual remission of iniquities, justification and redemption of any soul. [Arminius, Antip., p76.]*

*The death and satisfaction of Christ being accomplished, it might come to pass that, none fulfilling the condition of the new covenant, none should be saved. [Grevinchovius, ad Ames. p9.]*

*It may be objected that God faileth of his end: this we readily grant. [Remonstrant declarations in Synod of Dort.]*

*We can resist God when he would convert us by his grace. [Remonstrant, Coll. Hag., p193. Rem. Defens. Sent. in Synod, p256.]*

*A potential and conditionate reconciliation, not actual and absolute, is obtained by the death of Christ. [Corvinus, ad Molin., cap. 28. sect. 11.]*

*Christ did not properly die to save any one. [Grevinchovius, ad Ames., p8.]*

*The impetration of salvation for all, by the death of Christ, is nothing but the obtaining of a possibility thereof; that God, without wronging his justice, may open unto them a gate of mercy, to be entered on some condition. [Remonstrants]*

### *Bible quotes*

I am the good shepherd. The good shepherd gives His life for the sheep [but not the goats]. Jn 10:11

You did not choose me, but I chose you. Jn 15:16

We love Him because He first loved us. 1 Jn 4:19

The purpose of God according to election might stand, not of works but of Him who calls. Rm 9:11

*It is not of him who wills, nor of him who runs, but of God who shows mercy. Rm 9:16*

Does not the potter have power over the clay, from the same lump to make one vessel for honour and another for dishonour? *What* if God, wanting to show *His* wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory. Rm 9:21-23

### **The confusion of responsibility and ability.**

**Calvinism's God sends Christ to merit the power for the elect to believe and repent.**

**The god of Arminians leaves salvation up to the power of the individual's will.**

This is a resurrection of the Pelagian claim that if God requires something of man then he has the internal power to do it. God commands repentance but he states that natural man cannot repent or do any spiritual good thing. Only the elect are given spiritual power to believe and repent. All are commanded but only the elect respond. In the same way Christ commanded men to stand when they were crippled on beds; to walk, when they were dead or to speak when they were dumb. The word of his power gave them ability to obey the command. *'Give us, O Lord, what thou commandest, and command what thou wilt!'*<sup>26</sup>

### *Arminian quotes*

*There is nothing more vain, nothing more foolish than to attribute our regeneration and faith unto the death of Christ; for if Christ may be said to have merited for us faith and regeneration, then faith cannot be a condition whose performance God should require at the hands of sinners under the pain of eternal damnation. [Rem. Apol., cap. 8. p95.]*

*If faith be the effect of the merit of Christ, it cannot be our duty. [Rem. Apol., cap. 8. p95.]*

*Faith is not obtained by the death of Christ. [Corvinus, ad Molin., cap. 28. p. 419.]*

*Can any one wisely and seriously prescribe the performance of a condition to another, under the promise of a reward and threatening of punishment, who will effect it in him to whom it is prescribed? This is a ridiculous action, scarce worthy of the stage. [Rem. Apol., cap. 9. p105, a.]*

*Faith and conversion cannot be our obedience, if they are wrought in us by God. [Rem. Coll. Hag., p196.]*

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<sup>26</sup> Augustine's prayer;

*It is a most absurd thing to affirm that God either effects by his power, or procureth by his wisdom, that the elect should do those things that he requireth of them. [Episcopus, Disp. Pri. 8. thes. 7.]*

### *Bible quotes*

You have also done all our works in us. Isa 26:12

I will put My fear in their hearts so that they will not depart from Me. Jer 32:40

I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them*. Ezek 26:26-27

Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Jn 1:13

God has also granted to the Gentiles repentance to life. Acts 11:18

What do you have that you did not receive? 1 Cor 4:7

Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ. Eph 1:3

By grace you have been saved through faith, and that not of yourselves; *it is* the gift of God. Eph 2:8

It is God who works in you both to will and to do for *His* good pleasure. Phil 2:13

You, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses. Col 2:13

How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? Heb 9:14

You were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, but with the precious blood of Christ. 1 Pt 1:19-19

### **Calvinism's God sends Christ to atone for the sins of the elect alone. The god of Arminians sends Christ to atone for the sins of all.**

The doctrines of grace hang together and cannot be separated. If God's decree is to only elect some to salvation, then Christ was only sent to die for those chosen people and none other. Why would the blood of Christ be wasted on men who are sentenced to destruction? What is the worse statement, a) that God has only chosen some to benefit from the death of Christ, or b) that Christ died for every man and yet only a small portion of those he died for are actually saved and most of the value of Christ's death is wasted on sinners going to hell?

This limitation of the value of Christ's death (being effective for some) is in line with other actions of God, such as only saving eight people from the flood, which killed millions on the earth; or only electing the smallest nation in the world (Israel) and not giving salvation to any other nation.

It is ironic that although the Arminians claim that Christ died for all, in effect he actually died for none at all since conversion is dependent upon man's will. It only results in an offer to be claimed. The atonement of Christ actually gave rise to no benefits at all until men believed. Christ died as much for Herod and Judas as the apostles.



*Arminian quotes*

*He [Christ] died as well for Simon Magus and Judas as he did for Peter and Paul. [Rem. Synod, p320.]*

*God hath determined to grant the means of salvation unto all without difference. [Corv.]*

*The immediate effect of the death of Christ is not the remission of sins, or the actual redemption of any. [Arminius]*

*He would have all men to be saved; but, compelled with the stubborn and incorrigible malice of some, he will have them to miss it. [Arminius, Antip. fol. p195.]*

*Christ did not properly die to save any one. [Grevinchovius]*

*A potential and conditionate reconciliation, not actual and absolute, is obtained by the death of Christ. [Corvinus]*

*Why, then, the efficacy of the death of Christ depends wholly on us. [Rem. Apology]*

*Christ died, not only for those that are saved, but also for them that perish. [John Wesley]<sup>27</sup>*

*But one who was sanctified by the blood of Christ may nevertheless go to hell. [John Wesley]<sup>28</sup>*

*[The atonement] is bought for every child of man. [John Wesley]<sup>29</sup>*

*Bible quotes*

**THE CROSS ACHIEVES ITS OBJECTIVE (GRACE AND GLORY); IT IS NOT A POTENTIAL THAT IS NOT FULFILLED.**

**For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. Rm 5:10<sup>30</sup>**

**God was in Christ reconciling the world to Himself. 2 Cor 5:19**

**He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him. 2 Cor 5:21**

**Christ also loved the church and gave Himself for her ... that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. Eph 5:25, 27**

**You, who once were alienated and enemies in your mind by wicked works, yet now He has reconciled in the body of His flesh through death, to present you holy, and blameless, and above reproach in His sight. Col 1:21, 22**

**Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. Heb 9:12**

**He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance. Heb 9:15**

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<sup>27</sup> Works, Vol 7, p4.

<sup>28</sup> Works, Vol 10, p354-355.

<sup>29</sup> Works, Vol 10, p299.

<sup>30</sup> Note this: we were reconciled to God by Christ's death when we were still enemies. There were spiritual benefits for the elect procured by the cross at that very time. While we were still enemies is before any action of ours to produce reconciliation. That is, the effects of the cross are unconditional. They do not wait for our action in believing or repenting.

Who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness -- by whose stripes you were healed. 1 Pt 2:24

ATONEMENT IS FOR MANY, BUT NOT ALL. IT IS FOR CHRIST'S SEED, HIS SHEEP, HIS CHURCH, TO THE CHOSEN FEW, TO THE ONE WITH FAITH, TO THOSE WHO WAIT FOR HIM ETC.

Yet it pleased the LORD to bruise Him; He has put *Him* to grief. When You make His soul an offering for sin, He shall see *His* seed, He shall prolong *His* days, and the pleasure of the LORD shall prosper in His hand. He shall see the labour of His soul, *and* be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities. Isa 53:10-11

You shall call His name JESUS, for He will save His people from their sins. Matt 1:21

Many are called, but few chosen. Matt 20:16

For many are called, but few *are* chosen. Matt 22:14

The good shepherd gives His life for the sheep. Jn 10:11

The church of God which He purchased with His own blood. Acts 20:28

Whom God set forth *as* a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. Rm 3:25, 26

He who did not spare His own Son, but delivered Him up for us. Rm 8:32

Christ also loved the church and gave Himself for her. Eph 5:25

Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation. Heb 9:28

You were slain, and have redeemed us to God by Your blood out of every tribe and tongue and people and nation. Rev 5:9

**Calvinism's God called the OT saints to have faith in Christ, their future Deliverer; Arminian's God says that these men saved themselves by works.**

The God of the Calvinist has one means of salvation and it is the same means throughout all Bible history. This is faith in Christ as Saviour. While faith is less obvious and less plainly stated in the OT, it is nevertheless clear that OT saints placed their faith in obedience to the worship system based upon substitutionary blood sacrifices which they knew pointed forward symbolically to God's future provision. Some OT saints saw this very clearly in detail (such as Abraham and Isaiah). The God of the Arminian denies all of this, specifically denying that OT saints were saved by faith in Christ.

#### *Arminian quotes*

*There is no place in the Old Testament whence it may appear that faith in Christ as a Redeemer was either enjoined or found in any then. [Remonstrant Apology, cap. 7. p. 91]*

*Abraham's faith had no reference to Christ. [Arminius]*

*The whole description of the faith of Abraham, Romans 4, makes no mention of Jesus Christ, either expressly or so implicitly as that it may be of any one easily understood. [Arminius]*

#### *Bible quotes*

Abraham rejoiced to see my day, and he saw *it* and was glad. Jn 8:56

The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying*, 'In you all the nations shall be blessed.' Gal 3:8

Many prophets and kings have desired to see what you see, and have not seen *it*, and to hear what you hear, and have not heard *it*. Lk 10:24

Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace *that would come* to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven -- things which angels desire to look into. 1 Pt 1:10-12

These all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced *them* and confessed that they were strangers and pilgrims on the earth. Heb 11:13

All these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. Heb 11:39-40

**Calvinism's God effectually calls some; the Arminian god ineffectively calls everyone. Calvinism's God gives effectual grace to some for salvation (the gift of faith and repentance); the Arminian god gives common grace to all but it does not save.**

The God of Calvinists is an electing God. This means that election is the basis of salvation. Thus the means of being saved are only granted to those chosen, not all. So God draws the elect to Christ and gives them grace to believe and repent. The God of Arminians does not elect but gives a common, prevenient grace to all to go with a universal redemption. This places the initiative for conversion in the hands of man, not God. This grace has no power to save but is a gentle moral persuasion in the declarations of the Gospel

#### *Arminian quotes*

*It is absurd to affirm that God either worketh by his power, or procureth by his wisdom, that the elect should do those things which God requireth of them. [Episcopius, Disp. Pri. 8. thes. 7.]*

*There is no infusion of any habit or spiritual vital principle necessary to enable a man to believe. [Corvinus]*

*God hath determined to grant the means of salvation unto all without difference. [Corvinus]*

*There is nothing more vain and foolish than to ascribe faith and regeneration to the merit of Christ. [Remonstrant, Apology]*

*We profess roundly that faith is considered by God as a condition preceding election, and not following as a fruit thereof. [Rem. Coll. Hag., p85.]*

*God hath appointed to save believers by grace, — that is, a soft and sweet persuasion, convenient and agreeing to their free-will, — and not by any almighty action. [Arminius, Antip., p211.]*

*No grace for the begetting of faith to be necessary. [Rem. Act. Synod. ad Art. 4.]*

*[Grace is only] a declaration of the gospel unto us. [Popp. August. Port. p. 110.]*

*That in operation the efficacy [of grace] thereof dependeth on free-will. [Rem. Apol., p164.]*

*It always remaineth in the power of free-will to reject grace that is given and to refuse that which followeth; for grace is no almighty action of God, to which free-will cannot resist. [Armin. Antip., p243.]*

### *Biblical quotes*

Jesus answered and said to them, 'This is the work of God, that you believe in Him whom He sent.'  
Jn 6:29

Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles. Acts 14:27

And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace. Acts 18:27

For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, not of works, lest anyone should boast. Eph 2:8-9

For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake. Phil 1:29

Looking unto Jesus, the author and finisher of *our* faith. Heb 12:2

Him God has exalted to His right hand *to be* Prince and Saviour, to give repentance to Israel and forgiveness of sins. Acts 5:31

When they heard these things they became silent; and they glorified God, saying, 'Then God has also granted to the Gentiles repentance to life.' Acts 11:18

The goodness of God leads you to repentance. Rm 2:4

... correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth. 2 Tim 2:25

For you know that afterward, when he [Esau] wanted to inherit the blessing, he was rejected, for he found no place for repentance, though he sought it diligently with tears. [I.e. man cannot find repentance without divine help.] Heb 12:17

### **The God of Calvinists controls the conversion of men; the Arminian god is dependent upon man's free-will.**

Since the Calvinist God has chosen some for salvation, he ensures that they have the power to receive that salvation and continue in it. The god of Arminians has no control over salvation at all but is limited to the choices men make by free-will. In the Arminian system it is free-will that reigns, not God.

### *Arminian quotes*

*Some decrees of God precede all acts of the will of the creature, and some follow. [Corvinus]*

*God by his influence bestoweth nothing on the creature whereby it may be incited or helped in its actions. [Corvinus]*

*The will of man ought to be free from all kind of internal and external necessity in its actions. [Remonstrants]*

*The elect may become reprobates, and the reprobates elect. [Welsingius, de Of. Ch. Hom.]<sup>31</sup>*

*Men are as free in believing or not believing as if he [God] did not know it at all. Indeed, if man were not free, he could not be held accountable either for his thoughts, words, or actions. If he were not free, he would not be capable either of reward or punishment; he would be incapable either of virtue or vice, of being either morally good or bad. [John Wesley]<sup>32</sup>*

*Were human liberty taken away, men would be as incapable of virtue as stones. Therefore, (with reverence be it spoken,) the Almighty himself cannot do this thing. [John Wesley]<sup>33</sup>*

*I am free to choose whom I will serve; and if I choose the better part, to continue therein even unto death. [John Wesley]<sup>34</sup>*

*The God of love is willing to save all the souls that he has made. ... But he will not force them to accept it; he leaves them in the hands of their own counsel. [John Wesley]<sup>35</sup>*

### *Biblical quotes*

In Him we live and move and have our being. Acts 17:28

Upholding all things by the word of His power. Heb 1:3

LORD, You will establish peace for us, for You have also done all our works in us. Isa 26:12

The preparations of the heart *belong* to man, but the answer of the tongue *is* from the LORD. Prov 16:1

The king's heart *is* in the hand of the LORD, *like* the rivers of water; He turns it wherever He wishes. Prov 21:1

The God who *holds* your breath in His hand and owns all your ways. Dan 5:23

Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death. Acts 2:23 [What the religious leaders thought they did by their free-will, they did according to God's will.]

### **Calvinism's God saves his people. The god of Arminians saves no one for certain since men can fall away and be lost.**

The purpose of election is to save a certain group of people. God's purpose would be frustrated if these people then fell away. Therefore, God preserves his elect people in Christ against all attempts to snatch them away. The God who elects is a God who preserves. The god of the Arminian preserves no one; men are left to themselves to continue in salvation or fall away.

### *Arminian quotes*

*Q. Are works necessary to the continuance of faith? A. Without doubt; for a man may forfeit the free gift of God, either by sins of omission or commission. Q. Can faith be lost but for want of works? A. It cannot but through disobedience. [John Wesley]<sup>36</sup>*

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<sup>31</sup> Welsingius: Heinrich Welsing, an Arminian / Remonstrant, later a Socinian. Issued, with others, an ed. of Socinus, *De officio hominis Christiani* 1610.

<sup>32</sup> *Works*, Vol 6, p256.

<sup>33</sup> *Works*, Vol 6, p355.

<sup>34</sup> *Works* Vol 7, p258.

<sup>35</sup> *Works*, Vol 7, p355.

<sup>36</sup> *Works*, Vol 8, p311-312.

*I do not believe the doctrine ... of infallible perseverance. [John Wesley]<sup>37</sup>*

*Those who live by faith may yet fall from God, and perish everlastingly. [John Wesley]<sup>38</sup>*

*Those who live by faith may yet fall from God, and perish everlastingly ... Those who are sanctified by the blood of the covenant may so fall as to perish everlastingly. [John Wesley]<sup>39</sup>*

*I believe a saint may fall away; that one who is holy or righteous in the judgment of God himself may nevertheless so fall from God as to perish everlastingly. [John Wesley]<sup>40</sup>*

#### *Biblical quotes*

I give them eternal life, and they shall never perish; neither shall anyone snatch them out of My hand. Jn 10:28

He who believes in the Son has everlasting life. Jn 3:36

Do not labour for the food which perishes, but for the food which endures to everlasting life, which the Son of Man will give you, because God the Father has set His seal on Him. Jn 6:27

And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day. Jn 6:40

Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. Heb 7:25

You, who are kept by the power of God through faith for salvation ready to be revealed in the last time. 1 Pt 1:5

#### **Calvinism's God says that no natural man can do any good work (including believing the Gospel); the Arminian god says that all men can do good works accepted by God.**

The God of the Calvinist states that man is totally depraved and unable to do any good work or any spiritual deed. This makes man utterly dependent upon a salvation provided by God. The god of the Arminian has a much lower standard. He says that man is born innocent and fully able to do good works unaided by grace. He can perform spiritual tasks and provide works that result in salvation.

#### *Arminian quotes*

*We retain still after the fall a power of believing and of repentance, because Adam lost not this ability. [Rem. Declar. Sen. in Synod. ]*

*As men may change themselves from believers to unbelievers, so God's determination concerning them changeth. [Remonstrants]*

*It is plain, then, if we affirm, No man is saved by an absolute, unconditional decree, but; only by a conditional one; we must expect, all who hold unconditional decrees will say, we teach salvation by works. Let none, therefore, who hold universal redemption be surprised at being charged with this. Let us deny it no more; let us frankly and fairly meet those who advance it upon their own ground. If they charge you with holding salvation by works, answer plainly, 'In your sense, I do; for I deny*

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<sup>37</sup> Works, Vol 10, p449.

<sup>38</sup> Works Vol 10, p293.

<sup>39</sup> Works Vol 10, p296.

<sup>40</sup> Works, Vol 10, p34off.

that our final salvation depends upon any absolute, unconditional decree. If, therefore, there be no medium, I do hold salvation by works'. [John Wesley]<sup>41</sup>

Repentance absolutely must go before faith; fruits meet for it, if there be opportunity. [John Wesley]<sup>42</sup>

Q. But must not repentance, and works meet for repentance, go before this faith [i.e. justifying faith]? A. Without doubt; if by repentance you mean conviction of sin; and by works meet for repentance, obeying God as far as we can, forgiving our brother, leaving off from evil, doing good, and using his ordinances, according to the power we have received. [John Wesley]<sup>43</sup>

We have received it as a maxim, that 'a man is to do nothing in order to justification.' Nothing can be more false. Whoever desires to find favour with God, should 'cease from evil, and learn to do well.' [John Wesley]<sup>44</sup>

Yet I believe, (and that without the least self-contradiction,) that final salvation is 'by works as a condition.' [John Wesley]<sup>45</sup>

### Bible quotes

Then the LORD saw that the wickedness of man *was* great in the earth, and *that* every intent of the thoughts of his heart *was* only evil continually. Gen 6:5

There is none righteous, no, not one; there is none who understands; There is none who seeks after God. They have all turned aside; they have together become unprofitable; there is none who does good, no, not one. Rm 3:10-12

Who can bring a clean *thing* out of an unclean? No one! Job 14:4

What *is* man, that he could be pure? And *he who is* born of a woman, that he could be righteous? ... How much less man, *who is* abominable and filthy, Who drinks iniquity like water! Job 15:14, 16

The ploughing of the wicked *are* sin. Prov 21:4

The wicked in his proud countenance does not seek *God*; *God is* in none of his thoughts. Ps 10:4

But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear. For your hands are defiled with blood, And your fingers with iniquity; Your lips have spoken lies, Your tongue has muttered perversity. No one calls for justice, Nor does any plead for truth. They trust in empty words and speak lies; They conceive evil and bring forth iniquity. They hatch vipers' eggs and weave the spider's web; He who eats of their eggs dies, And from that which is crushed a viper breaks out. Their webs will not become garments, Nor will they cover themselves with their works; Their works are works of iniquity, And the act of violence is in their hands. Their feet run to evil, And they make haste to shed innocent blood; Their thoughts are thoughts of iniquity; Wasting and destruction are in their paths. The way of peace they have not known, And there is no justice in their ways; They have made themselves crooked paths; Whoever takes that way shall not know peace. Therefore justice is far from us, Nor does righteousness overtake us; We look for light, but there is darkness! For brightness, but we walk in blackness! Isa 59:2-9

Thus says the LORD: 'Cursed *is* the man who trusts in man and makes flesh his strength.' Jer 17:5

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<sup>41</sup> Works, Vol 11, p579.

<sup>42</sup> Works, Vol 8, p55-56.

<sup>43</sup> Works, Vol 8, p310.

<sup>44</sup> Works, Vol 8, p396-7.

<sup>45</sup> Works, Vol 10, p432.

The heart *is* deceitful above all *things*, and desperately wicked. Jer 17:9

**Calvinism's God only saves the elect in Christ; the god of Arminians leaves the way of salvation potentially open to everyone, even pagans.**

When you follow the Arminian lie for some time you are pushed into further depths of heresy. This has been commonly evidenced in history. Movements that started as Arminian eventually became liberal or Socinian. John Wesley, ardent Arminian that he was, accepted the possibility of religious pagans being in heaven. Billy Graham began as an Arminian but later accepted that sincere pagans could be saved without knowing Christ, which is universalism and liberalism.

*Arminian quotes*

*To this question, Whether the only way of salvation be the life, passion, death, resurrection, and ascension of Jesus Christ? I answer, No. [Venator, apud Fest. Hom. et Peltium.]<sup>46</sup>*

*For although the covenant was not revealed unto them [Gentiles] by the same means that it was unto the Jews, yet they are not to be supposed to be excluded from the covenant (of grace), nor to be excluded from salvation; for some way or other they were called. [Corvinus, Defens. Armin. ad Tilen., p107.]*

*I deny this proposition, that none can be saved that is not ingrafted into Christ by a true faith. [Bertius, ad Sibrand., p. 133.]<sup>47</sup>*

*They will be saved during their unbelief... on the footing of honest Heathens, upon the plea of invincible ignorance. [John Wesley, Works, Vol 6, p233.]*

*As to the ancient Heathens, millions of them likewise were savages. No more therefore will be expected of them, than the living up to the light they had. ... We have great reason to hope, although they lived among Heathens, yet were quite of another spirit; being taught of God, by his inward voice, all the essentials of true religion. Yea, and so was that Mahometan, and Arabian, who, a century or two ago, wrote the Life of Hai Ebn Yokdan. The story seems to be feigned; but it contains all the principles of pure religion and undefiled. [John Wesley, Works, Vol 7, p226.]*

*I have no authority from the word of God "to judge those that are without;" nor do I conceive that any man living has a right to sentence all the heathen and Mahometan world to damnation. [John Wesley, Works, Vol 7, p394.]*

*I used to believe that pagans in far-off countries were lost--were going to hell. I no longer believe that. I believe that there are other ways of recognising the existence of God--through nature, for instance. [Billy Graham, McCall Magazine (Jan 1978), p156-157.]*

See also Billy Graham, *How To Be Born Again* p56 and 57.

Interview of Billy Graham by Robert Schuller. Graham speaks: *'I think everybody that loves Christ, or knows Christ, whether they're conscious of it or not, they're members of the Body of Christ.... He's [God] calling people out of the world for His name, whether they come from the Muslim world, or the Buddhist world, or the Christian world or the non-believing world, they are members of the Body of Christ because they've been called by God. They may not even know the name of Jesus but they know in their hearts that they need something that they don't have, and they turn to the only light that they have, and I think that they are saved, and that they're going to*

<sup>46</sup> Adolphus Venator, a Remonstrant.

<sup>47</sup> Bertius [Petrus Bertius, aka Peter Bertius, aka Pieter de Bert; (1565–1629)] was a Flemish theologian and a friend of Jacobus Arminius, who spoke at his funeral in 1609.



*be with us in heaven.’ Schuller: ‘What, what I hear you saying that it’s possible for Jesus Christ to come into human hearts and soul and life, even if they’ve been born in darkness and have never had exposure to the Bible. Is that a correct interpretation of what you’re saying?’ Graham: ‘Yes, it is, because I believe that. I’ve met people in various parts of the world in tribal situations, that they have never seen a Bible or heard of Jesus, but they’ve believed in their hearts that there was a God, and they’ve tried to live a life that was quite apart from the surrounding community in which they lived.’ Schuller: ‘I’m so thrilled to hear you say this. There’s a wideness in God’s mercy.’ Graham: ‘There is. There is’ [‘Graham Believes Men Can Be Saved Apart from Name of Christ,’ *Christian News*, Oct. 20, 1997, p. 15.]*

### *Bible quotes*

The LORD delighted only in your fathers, to love them; and He chose their descendants after them, you above all peoples, as *it is* this day. Deut 10:15

He declares His word to Jacob, His statutes and His judgments to Israel. He has not dealt thus with any nation; and *as for His* judgments, they have not known them. Praise the LORD! Ps 147:19-20

The sacrifice of the wicked is an abomination unto the LORD. Prov 15:8

Look to Abraham your father, and to Sarah *who* bore you; for I called him alone, and blessed him and increased him. Isa 51:2

He that believes not is condemned. Mk 16:16

He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him. Jn 3:36

Jesus said to him, ‘I am the way, the truth, and the life. No one comes to the Father except through Me.’ Jn 14:6

Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved. Acts 4:12

To Him all the prophets witness that, through His name, whoever believes in Him will receive remission of sins. Acts 10:43

[God] in bygone generations allowed all nations to walk in their own ways. Acts 14:16

Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. Rm 8:30

How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? Rm 10:14-15

For no other foundation can anyone lay than that which is laid, which is Jesus Christ. 1 Cor 3:11

At that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. Eph 2:12

For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus. 1 Tim 2:5

Without faith it is impossible to please God. Heb 11:6

**Calvinism’s God states that all men are guilty for the sin of Adam; they are a polluted race. Arminianism’s god says that all men are born innocent.**

The God of the Calvinist gave man probation in Eden. The head of the race, the most intelligent, most able and the only one created holy (not just innocent) was on trial for all men. He failed and gave in to sin. No man afterwards could have had a better advantage

than Adam. As a result the whole race was polluted by sin so that no one was ever born innocent. This is obvious to anyone who observes infants who quickly learn to be devilish before they can reason. Each man, having the image of Adam and not the image of God, is guilty from birth, being born in sin. This sin needs a divine cure.

The Arminian's god says that all men are born innocent and have no internal predisposition to sin. Even our life experience denies this. Consequently men can choose to do good works accepted by God and can perform works that contribute to salvation, such as choosing to believe. This denies multiple texts, which state that man can do no good thing.

#### *Arminian quotes*

*It is perversely spoken, that original sin makes any one guilty of death. [Arminius]*

*Adam sinned in his own proper person only, and there is no reason why God should impute that sin unto infants. [Boraeus, in Artic. 31.]*

*All infants have the same innocency, ... That which we have by birth can be no evil of sin, because to be born is plainly involuntary. [Remonstrants]*

*Original sin is neither a sin properly so called, which should make the posterity of Adam guilty of God's wrath. [Remonstrants]*

*It is absurd that by one man's disobedience many should be made actually disobedient. [Corvinus, ad Molin., cap. 7. sect. 8.]*

*We no way doubt to affirm, that never any one was damned for original sin. [Corvinus]*

*Infants are simply in that estate in which Adam was before his fall. [Venator, Theol. re. et me., fol. 2.]*

#### *Bible quotes*

Nevertheless death reigned from Adam to Moses, even over those who had not sinned according to the likeness of the transgression of Adam, who is a type of Him who was to come. For if by the one man's offence many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many. And the gift is not like that which came through the one who sinned. For the judgment which came from one offence resulted in condemnation, but the free gift which came from many offences resulted in justification. For if by the one man's offence death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.) Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life. For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous. Rm 5:14-19

By man *came* death ... For as in Adam all die. 1 Cor 15:21-22

For as many as are of the works of the law are under the curse. Gal 3:10

There is none righteous, no, not one; there is none who understands; There is none who seeks after God. They have all turned aside; they have together become unprofitable; there is none who does good, no, not one. Rm 3:10-12

Who can bring a clean *thing* out of an unclean? No one! Job 14:4

What *is* man, that he could be pure? And *he who is* born of a woman, that he could be righteous?  
 ... How much less man, *who is* abominable and filthy, Who drinks iniquity like water! Job 15:14,  
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## Summary

The God of Calvinists	The god of Arminians
Sovereign in salvation.	No control in salvation.
God's decrees are fulfilled and never change.	God's decree is frustrated by men.
God definitely saves his chosen people in Christ.	God saves nobody for certain but provides a universal salvation that anyone can accept or reject.
Calvinism's God sends Christ to merit the power for the elect to believe and repent.	The god of Arminians leaves salvation up to the power of the individual's will.
God predestines all men according to his purpose and elects those who will be saved.	God predestines and elects no one. God merely foresees who will have faith in the future. Election just confirms men's actions.
Calvinism's God works out his salvation in time according to his sovereign will. His eternal plan is effected in time by his operations in the world.	The god of Arminian's is helpless to effect his will and just hopes that people will save themselves by free will.
God hates sin. He only loves the elect because they are in Christ; God is wrathful to all sinners.	God loves everybody, whether sinners or righteous. This means that God even loves the lost in hell. Some say that he even loves Satan.
God has one single will, though there may be different aspects of this will observable in action.	God has two contradictory wills (especially for Amyraldians).
God sent Christ to die for the elect alone.	God sent Christ to die for everyone.
God saved OT saints by faith in Christ, the coming Redeemer.	OT saints saved themselves by works.
God effectively calls some.	God ineffectively calls all.
God gives saving grace to some.	God gives general, non-saving grace to all.
God saves his people to the uttermost.	God does not certainly save anyone since men can fall away.
God does not favour sinful men or approve their works. No man can do good works without grace.	Men can do many good works and be approved by God.
God only saves the elect in Christ and no one else.	Even pagans can be saved by works without even knowing Christ.
All men are born guilty in Adam and are totally depraved.	All men are born innocent and are not affected by Adam's sin.

### The worst Arminian quotes (in modern English)

*I can boast when I obey God's grace, since it is in my power to disobey as well as to obey.* [Grevinchovius]

*The power of the death of Christ depends completely on us.* [Remonstrant's Apology]

*It is man's power to hinder the execution of God's will.* [Corvinus]

*God can do nothing to inspire or help man in his actions.* [Corvinus]

*The only cause of election is not the will of God, but our obedience.* [Episcopius]

*God can only wish that we do things; he cannot work in us effectually to do them.* [Vorstius; *de Deo*, p451.]

*The grace of God ... may be, and has been, resisted.* [John Wesley]<sup>48</sup>

*Some of God's desires are not fulfilled.* [Corvinus]

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<sup>48</sup> Works, Vol 13, p604.

*God does not always foresee what will happen when he planned something.* [Corvinus, *ad Mol.*]

*God changes his purpose.* [Arminius]

*Many decrees of God cease at a point in time.* [Episcopius, *Disp. de Vol. Dei., thes. 7*]

*God wants to do many things which he cannot do unless man acts first.* [Grevinchovius, *Ad Ames., p24.*]

*God hopes for and expects various things that never come to pass.* [Remonstrants, *Confess., cap. 2. sect. 9.*]

*The performance of good works is a condition required by us before justification.* [Fili Arm. *Praef. ad cap. 7. ad Rem.*]

*God often fears and suspects that unplanned evil may arise.* [Vorstius, *de Deo, p451.* ]

*God often plans something but instead something unforeseen occurs.* [Armin., *Antip. p. 667; Corvinus, Ad Molin., cap. 5. sect. 5.*]

*God wills many things which never come to pass.* [Corvinus, *Ad Molin., cap. v. sect. 2.*]

*The hope and expectation of God is deceived by man.* [Rem. *Scrip. Syn. in cap. v.,*]

*I do not believe ... the doctrine of absolute predestination. ... I believe no decree of reprobation. ... I do not believe the doctrine of irresistible grace, or of infallible perseverance.* [John Wesley]<sup>49</sup>

*The horrible decree of predestination is blasphemy. And here I fix my foot. ... I abhor the doctrine of predestination.* [John Wesley]<sup>50</sup>

*It is false to say that election is confirmed from everlasting.* [Remonstrants, *Apology.*]

*Men may make their election void.* [Remonstrants, *Apology.*]

*The immediate effect of the death of Christ is not the remission of sins, or the actual redemption of any.* [Arminius]

*We affirm that God's will can fail.* [Remonstrant declarations in Synod of Dort.]

*The death of Christ only gained a potential reconciliation, not an actual one.* [Corvinus]

*Christ did not die to save any one.* [Grevinchovius]

*The death of Christ, is nothing but obtaining a conditional salvation for all.* [Remonstrants]

*The elect may become reprobates, and the reprobates elect.* [Welsingius, *de Of. Ch. Hom.*]

*God grants the means of salvation unto all without difference.* [Corv.]

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<sup>49</sup> Works, Vol 10, p449.

<sup>50</sup> Works, Vol 7, p425, 426.

*The effect of the death of Christ is not the remission of sins, or the actual redemption of any.* [Arminius]

*He would have all men to be saved.* [Arminius, *Antip. fol.* p195.]

*Christ did not properly die to save any one.* [Grevinchovius]

*The efficacy of the death of Christ depends wholly on us.* [Rem. *Apology*]

*Christ died, not only for those that are saved, but also for them that perish.* [John Wesley]<sup>51</sup>

*One who was sanctified by the blood of Christ may nevertheless go to hell.* [John Wesley]<sup>52</sup>

*There is nothing more vain and foolish than to ascribe faith and regeneration to the merit of Christ.* [Remonstrant, *Apology*]

*Q. Are works necessary to the continuance of faith? A. Without doubt; for a man may forfeit the free gift of God, either by sins of omission or commission.* [John Wesley]<sup>53</sup>

*Those who live by faith may yet fall from God, and perish everlastingly ... Those who are sanctified by the blood of the covenant may so fall as to perish everlastingly.* [John Wesley]<sup>54</sup>

*I believe a saint may fall away; that one who is holy or righteous in the judgment of God himself may nevertheless so fall from God as to perish everlastingly.* [John Wesley]<sup>55</sup>

*We retain still after the fall a power of believing and of repentance, because Adam did not lose this ability.* [Rem. Declar. Sen. in Synod. ]

*As men may change themselves from believers to unbelievers, so God's determination concerning them changes.* [Remonstrants]

*If they charge you with holding salvation by works, answer plainly, 'In your sense, I do; for I deny that our final salvation depends upon any absolute, unconditional decree. If, therefore, there be no medium, I do hold salvation by works'.* [John Wesley]<sup>56</sup>

*Yet I believe, (and that without the least self-contradiction,) that final salvation is 'by works as a condition.'* [John Wesley]<sup>57</sup>

*Is the only way of salvation by the life, passion, death, resurrection, and ascension of Jesus Christ? I answer, No.* [Venator, *apud Fest. Hom. et Peltium.*]<sup>58</sup>

*As to the ancient Heathens, no more therefore will be expected of them than the living up to the light they had. ... We have great reason to hope, though being of another spirit, they are taught by God, in all the essentials of true religion, by his inward voice.* [John Wesley, *Works*, Vol 7, p226.]

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<sup>51</sup> *Works*, Vol 7, p4.

<sup>52</sup> *Works*, Vol 10, p354-355.

<sup>53</sup> *Works*, Vol 8, p311-312.

<sup>54</sup> *Works* Vol 10, p296.

<sup>55</sup> *Works*, Vol 10, p340ff.

<sup>56</sup> *Works*, Vol 11, p579.

<sup>57</sup> *Works*, Vol 10, p432.

<sup>58</sup> Adolphus Venator, a Remonstrant.

*I have no authority from the word of God "to judge those that are without;" nor do I conceive that any man living has a right to sentence all the heathen and Mahometan world to damnation. [John Wesley, Works, Vol 7, p394.]*

*Infants are simply in that estate in which Adam was before his fall. [Venator, Theol. re. et me., fol. 2.]*

Clearly, these two Gods are very different; only one can be Biblical and the other a fabrication.

## Conclusion

The essence of all sin, and the foundation of Arminianism, is to crave self-sufficiency instead of dependence upon God. Men want independence because they are proud. As God is self-sufficient and self-existent, so man wants to be like God; thus he seeks to distance himself from God and pretend to be self-sufficient.

So, in the realm of salvation doctrine, sinful man tries to avoid any dependence upon God and asserts that salvation belongs to him. While there is some assent to a divine salvation in general terms, the chief portion is ascribed to man who is the only one who can actually initiate salvation in experience. God is just left as some heavenly provider who offers salvation to all but actually helps no one in particular. The power is down to man's decision.

All this is unbiblical. The Bible demonstrates that God is our salvation from cover to cover. Salvation is in him and thus he is in complete control over every aspect of salvation. This means that only those chosen by God are actually saved. Salvation is not a heavenly package waiting to be grabbed by men, but is a divine inheritance only given to God's chosen people.

Election is despised by Arminians and all sinners. Arminianism is universal, like most heresies, because election drives a stake in the heart of human pride. Election emphasises divine sovereignty and man hates this concept by nature. Thus Arminianism is an attempt to compromise on this issue by proposing that man and God are equally responsible for the conversion of men. Arminianism is an attempt by some confused Christians to bring universalistic ideas into the doctrine of salvation.

As we can see by the quotes given in this paper, this compromise against divine sovereignty leads to corruption; it breeds error upon error. Those who espouse Arminianism will fall into greater deception over time; both history and personal experience prove this to be true. There are testimonies of many men who started by believing that God loves everyone, then progressed to believing that Jesus died for everyone, then to asserting that everybody will be saved and finally denying that God exists at all.

Famous Charismatic church leaders in this country have already progressed from moderate Arminianism, to radical Arminianism, to asserting that God does not know the future and is not sovereign (Open Theism). In the past people who progressed this far went on to deny the divinity of Christ and affirm universalism (Socinianism).

Only by being completely Biblical can we be sure that we are following God. If we follow men instead, we are lost. The Biblical truth is affirmed by the Canons of the Synod of Dort, which first condemned Arminianism when it arose. It rightly confirms that Arminianism is the resurrection of Pelagian ideas, which are from hell.

[We reject those] who teach: That Christ by his satisfaction merited neither salvation itself for anyone, nor faith, whereby this satisfaction of Christ unto salvation is effectually appropriated; but that he merited for the Father only the authority or the perfect will to deal again with man, and to prescribe new conditions as he might desire, obedience to which, however, depended on the free will of man, so that it therefore might have come to pass that either none or all should fulfil these conditions. For these adjudge too contemptuously of the death of Christ, do in no wise acknowledge the most important fruit or benefit thereby gained, and bring again out of hell the Pelagian error.<sup>59</sup>

This was originally a restatement of Calvinism agreed by all European Reformed theologians and churches. It shows how far modern supposed Calvinists have fallen by introducing Semi-Pelagian free-will into the Gospel.

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<sup>59</sup> *Synod of Dort Canons*, Sec. 2: Rejection of errors, 3.