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## Jacobus Arminius

- 1559 – born in the Netherlands
- 1575 – went to Marburg University in Germany
- 1576 – enrolled at the University of Leiden
- 1582 – went to Geneva to study under Beza
- 1588 – was ordained
- 1603 – return to the University of Leiden as a professor
- Denied irresistible grace

## Belgic Confession

## Heidelberg Catechism

## The Remonstrance

1610 – Remonstrance consisting of five articles of faith

1. God elects or reprobates on the basis of foreseen faith or unbelief.
2. Christ died for all men and for every man, although only believers are saved.
3. Man is so depraved that divine grace is necessary unto faith or any good deed.
4. This grace may be resisted.
5. Whether all who are truly regenerate will certainly persevere in the faith is a point which needs further investigation.<sup>1</sup>

## Synod of Dordt

### Remonstrance

1618 – Remonstrance finally addressed

November 13, 1618 – Synod of Dordt begins

### Five Points of Calvinism

The “Five Articles against the Remonstrants” were put into the acronym TULIP. The five points are

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<sup>1</sup> Roger Nicole, “Arminianism,” in *Baker’s Dictionary of Theology*, ed. Everett F. Harrison (Grand Rapids, MI: Baker, 1960), 64 quoted in David N. Steele, Curtis C. Thomas, and S. Lance Quinn, *The Five Points of Calvinism*, 2<sup>nd</sup> ed. (Phillipsburg, NJ: P&R Publishing Company, 2004), 2.



1. Total Depravity – This does not mean we are as bad as we could be, but that sin has so completely disabled us that we have no ability to do anything towards our salvation.
2. Unconditional Election – This means that God unconditionally chooses some for salvation, and his choice is not based on anything good or bad within those people.
3. Limited Atonement – This means when Jesus died on the cross he only paid for the sins of the elect.
4. Irresistible Grace – This means when God chooses to show someone saving grace that person cannot refuse to be born again.
5. Perseverance of the Saints – This means God preserves true Christians to the end. They never lose their salvation or reject their salvation.

## Arminianism Examined

### Arminian Philosophy

- Man is never so completely corrupted by sin that he cannot savingly believe the gospel when it is put before him, nor
- Man is never so completely controlled by God that he cannot reject it.
- God’s election of those who shall be saved is prompted by His foreseeing that they will of their own accord believe.
- Christ’s death did not ensure the salvation of anyone, for it did not secure the gift of faith to anyone (there is no such gift); what it did was rather to create a possibility of salvation for everyone if they believe.
- It rests with believers to keep themselves in a state of grace by keeping up their faith; those who fail here fall away and are lost.

### Calvinism and Arminianism Compared

Article	Arminianism	Calvinism
<b>Human Ability</b>	Although human nature was seriously affected by the Fall, man has not been left in a state of total spiritual helplessness.	Because of the Fall, man is unable of himself to savingly believe the gospel.
<b>Election</b>	God’s choice of certain individuals for salvation before the foundation of the world was based upon His foreseeing that they would respond to His call.	God’s choice of certain individuals for salvation before the foundation of the world rested solely in His own sovereign will.
<b>Redemption</b>	Christ’s redeeming work made it possible for everyone to be saved, but did not actually secure the salvation of anyone.	Christ’s redeeming work was intended to save the elect only and actually secured salvation for them.
<b>Calling</b>	The Spirit calls inwardly all those who are called outwardly by the gospel invitation; He does all	In addition to the outward general call to salvation, which is made to everyone who



	that He can to bring every sinner to salvation. But inasmuch as man is free, he can successfully resist the Spirit's call.	hears the gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The external call (which is made to all) can be, and often is, rejected. However, the internal call (which is made only to the elect) cannot be rejected; it always results in conversion.
<b>Perseverance</b>	Those who believe and are truly saved can lose their salvation by failing to keep up their faith. (Not all Arminians hold this belief. Some believe that after conversion a person's salvation is secure.)	All who are chosen by God, redeemed by Christ, and given faith by the Spirit, are eternally saved.
<b>Summary</b>	Salvation is accomplished through the combined efforts of God (who takes the initiative) and man (who must respond) – man's response being the determining factor. God has provided salvation for everyone, but His provision becomes effective only for those who, of their own free will, choose to cooperate with Him and accept His offer of grace. At the crucial point, man's will plays a decisive role; thus, man, not God, determines who will be the recipients of the gift of salvation.	Salvation is accomplished by the almighty power of the triune God. The Father chose a people, the Son died for them, and the Holy Spirit makes Christ's death effective by bringing the elect to faith and repentance, thereby causing them to willingly obey the gospel. The entire process is the work of God and is by grace alone. Thus, God, not man, determines who will be the recipients of the gift of salvation.

### Pelagianism

- Both Pelagius and Augustine lived in the fifth century
- Pelagius said human nature was not corrupted by sin; in essence he denied original sin
- A church council in Ephesus condemned Pelagianism in 431 A.D.

### Semi-Pelagianism

- This theology held that man in his own fallen state takes the first step towards salvation
- The Synod of Orange rejected semi-Pelagianism in 529 A.D.

### Semi-Augustinianism (Arminianism)

- The grace of Arminianism is called prevenient grace – a grace given to everyone
- This is the theology that has persisted since the early seventeenth century