

The Five Points of Calvinism	T or F	The Five Points of Arminianism	T or F
<p>TOTAL DEPRAVITY: Because of the Fall, man is unable <u>of himself</u> to exercise <u>saving</u> faith and believe the gospel. The sinner is dead, blind, and deaf <u>to the things of God</u>; his heart is deceitful and desperately corrupt. His will is not free, but in bondage to his evil nature. Therefore, he will not—indeed cannot—choose good over evil in the spiritual realm. <u>Saving</u> faith is a gift from God, not the sinner’s gift to God. Consequently, saving faith requires regeneration by which the Spirit makes the sinner alive and gives him a new nature. <u>Because some Calvinists misunderstand the nature of the lost sinner being spiritually dead, blind, and deaf, passivity is introduced and the volitional dimension of saving faith is unintentionally undermined.</u> Those who wish to emphasize the philosophical causality of regeneration prior to faith should also clearly state that both occur simultaneously. There is no <u>Scriptural warrant</u> to separate regeneration (the New Birth) from saving faith; it is a wholistic work of God. Further, despite the many examples from Scripture of God controlling the actions of unregenerates, Reformed soteriology demands an <i>"initial infusion of the resurrection life of Christ into the human soul"</i> to explain John 6:44a. Unfortunately, anyone who refuses to accept their <i>monergistic</i> salvation model is labeled a <i>synergist</i>--a pejorative term used historically by Protestants Reformers to describe the semi-Pelagian views of Roman Catholics. Further, some Calvinists erroneously require the truth of the believer’s effectual calling also be made synonymous with the New Birth. Q. Cannot the Father supernaturally enable the sinner to believe the Word in order to accept the Savior and be born-again? Q. Cannot the Father’s work of drawing unregenerate sinners to Christ be kept prior to the New Birth itself? Q. Could both <i>monergism</i> and <i>synergism</i> be Scripturally and philosophically deficient? An. Yes, to all three questions.</p>	Largely True	<p>FREE WILL OR HUMAN ABILITY: Although human nature was seriously affected by the fall, man has not been left in a state of total spiritual helplessness. God graciously enables every sinner to repent and believe, but He does not interfere with man’s freedom. Each sinner possesses an autonomous free will, and his eternal destiny depends on how he uses it. Man’s freedom consists of his ability to choose good over evil in spiritual matters; his will is not enslaved or in bondage. The sinner has the power to either cooperate with God’s Spirit and be regenerated or resist God’s grace and perish. The lost sinner needs the Spirit’s assistance [Wesleyan], but he does not have to be regenerated by the Spirit before he can believe, for saving faith is always possible. Faith is the sinner’s gift to God; it is man’s contribution to salvation. <u>Among Arminians, there are varying nuances regarding autonomous freedom and explanations of how it operates. However, the doctrine of indeterminism remains a common denominator. All Arminians believe that an individual’s acts are only free if that person could always have chosen to do otherwise.</u></p>	False
<p>UNCONDITIONAL ELECTION: God’s choice of certain individuals unto salvation before the foundation of the world rested solely on His own sovereign will. His choice of particular sinners was not based on any foreseen response or obedience on their part, such as faith, repentance, etc. On the contrary, God gives faith and repentance to each individual whom He selected. These acts are the result, not the cause of God’s choice. Election therefore was not determined by or conditioned upon any virtuous quality or act foreseen in man. Those whom God sovereignly elected He brings through the power of the Spirit to a willing acceptance of Christ. Thus, God’s choice of the sinner, not the sinner’s choice of Christ, is the ultimate cause of salvation. <u>While not conditioned upon mankind, election is not arbitrary. God’s calling is sure (Rom.11:29). The fact of God’s elective purpose does not negate man’s volitional participation in the drama of redemption. We are not passive bystanders.</u></p>	True	<p>CONDITIONAL ELECTION: God’s choice of certain individuals unto salvation before the foundation of the world was based upon His foreseeing that they would respond to His call. He selected only those whom He knew would of themselves freely believe the gospel. Election therefore was determined by or conditioned upon what man would do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God (it was not created by the regenerating power of the Holy Spirit) but resulted solely from man’s will. Who would believe (and therefore who would be elected unto salvation) was left entirely up to man. God chose those whom He knew would, of their own free will, choose Christ. Thus the sinner’s choice of Christ, not God’s choice of the sinner, is the ultimate cause of salvation.</p>	False
<p>LIMITED ATONEMENT or PARTICULAR REDEMPTION: Christ’s redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary endurance of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of His people, Christ’s redemption secured everything necessary for their salvation, including faith which unites them to Him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, therefore guaranteeing their salvation. <u>In reaction to the Arminian’s universalism, the Calvinist fails to see and acknowledge the global propitiation aspect of Christ’s atonement. Because Christ’s death is a propitiation for the whole world (1 John 2:2), God the Father is “just” in providing substitutionary atonement for His elect. Both Limited and Unlimited Atonement are true.</u></p>	Partially True	<p>UNIVERSAL REDEMPTION or GENERAL ATONEMENT: Christ’s redeeming work made it possible for everyone to be saved but did not actually secure the salvation of anyone. Although Christ died for all men and for every man, only those who believe on Him (exercise their free will in favor of God) are saved. His death enabled God to pardon sinners on the condition that they believe, but it did not actually put away everyone’s sins. Christ’s redemption becomes effective only if man chooses to accept it. <u>The Arminian interprets all Scripture through the lens of his so-called “free will.” He rejects the plain statement of Luke 14:18, “But they all alike began to make excuses” and believes he is different and makes no excuse to accept the invitation to eat at the “great banquet.” He is in full agreement with the Jewish critics in John 8:31-47, “We are Abraham’s descendants and have never been in bondage to anyone.”</u></p>	False
<p>IRRESISTABLE GRACE or THE EFFICACIOUS CALL OF THE SPIRIT: In addition to the outward general call to salvation which is made to everyone who hears the gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The external call (which is made to all without distinction) can be, and often is, rejected; whereas the internal call (which is made only to the elect) cannot be rejected: it always results in conversion. By means of this special call the Spirit irresistibly draws sinners to Christ. He is not limited in His work of applying salvation by man’s will. The spirit graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ. God’s saving grace therefore, is invincible; it never fails to result in the salvation of those to whom it is extended.</p>	True	<p>THE HOLY SPIRIT CAN BE EFFECTUALLY RESISTED: The Spirit calls inwardly all those who are called outwardly by the gospel invitation; He does all that He can to bring every sinner to salvation. But inasmuch as man is free, he can successfully resist the Spirit’s call. The Spirit cannot regenerate the sinner until he believes; faith (which is man’s contribution) precedes and makes possible the new birth. Thus, man’s free will limits the Spirit in the application of Christ’s saving work. The Holy Spirit can only draw to Christ those who allow Him to have His way with them. Until the sinner responds, the Spirit cannot give life. God’s grace, therefore, is not invincible; it can be, and often is, resisted and thwarted by man.</p>	False
<p>PERSEVERANCE OF THE SAINTS: All who are chosen of God, redeemed by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus preserved to the end. <u>The Calvinist generally abhors as "pernicious" and "perverse" the term "eternal security." His assurance of salvation focuses upon the visible “works of perseverance,” rather than the clear statements of Scripture. This uncertainty has given rise to what is today called, “Lordship Salvation.” If the Gospel you believed did not include the claims of the “Lordship of Christ” and you didn’t accept Christ as Lord, then you probably are not “saved.” Biblical assurance and security are based on the clear statements of Scripture. Inconsistent behavior can be a sign of carnality and immaturity, rather than absence of salvation.</u></p>	Partially True	<p>FALLING FROM GRACE: Those who believe and are truly saved can lose their salvation by failing to keep up their faith, etc. (All Arminians have not agreed on this point; some have held that believers are eternally secure in Christ.) <u>The Arminian cannot logically and consistently hold to both “free will” and be “secure in Christ.” However, some Arminians believe, without a shred of Scriptural support, that salvation removes free will from the believer.</u></p>	False