

Doctrines of Grace

Fact/Study Sheet

Revised 4/03/05

Origins-“Neither John Calvin nor James Arminius originated the basic concepts which undergird the two systems that bear their names. The fundamental principles of each system can be traced back many centuries prior to the time which these two men lived. For example, the basic doctrines of the Calvinistic position had been vigorously defended by Augustine against Pelagius during the fifth century. ‘As there was nothing new in substance in the Calvinism of Calvin, so there was nothing new in the Arminianism of Arminius.” (1)

Appeal of Arminianism-“Man is by nature an Arminian. The basically human philosophical foundation of the system is quite compatible with his inherited rationalism. Arminianism succeeds well because it appeals to the natural mind of man. (1 Cor. 2:14) It seems so reasonable. Unregenerate man approves of it. It is eminently naturalistic, comfortably human. In this day of unprecedented emphasis upon the sufficiency and ability of man, the doctrine must inevitably be successful in the religious world”.(2)

“..Arminianism existed for centuries only as a heresy on the outskirts of true religion” (3)

Study required-“Many of those who have criticized Calvinism have done so without making any adequate study of the system, and it may truly be said that our opponents in general know little of our opinions except what they have picked up by hearsay..”(3)

“These distinctions which we have set forth between Calvinism and Arminianism are broad and important; and until one has made a special study of these truths he does not realize what a large amount of heresy has been incorporated into the Arminian system” (3)

George Mueller is famous for the orphanages he founded and the amazing faith he had to pray for God’s provision. Not many people know the theology that undergirded that great ministry. “Before this period (when I came to prize the Bible alone as my standard of judgment) I had been much opposed to the doctrines of election, particular redemption (i.e. limited atonement), and final persevering grace. But now I was brought to examine these precious truths by the Word of God. Being made willing to have no glory of my own in the conversion of sinners, but to consider myself merely an instrument; and being made willing to receive what the Scriptures said, I went to the Word, reading the New Testament from the beginning, with a particular reference to these truths. To my astonishment I found that the passages which speak decidedly for election and persevering grace, where about four times as many as those which speak apparently against these truths; and even those few, shortly after, when I had examined and understood them, served to confirm me in the above doctrines. As to the effect which my belief in these doctrines had on me, I am constrained to state for God’s glory that ..I have walked more closely with Him since that period. My life has not been so variable, and I may say that I have lived much more for God than before” (11)

A system- "For the five points, though separately stated, are really inseparable. They hang together; you cannot reject one without rejecting them all.." (1)

"Spurgeon's words are directly to the point 'But some people say the truth lies between Calvinism and Arminianism. It does not; there is nothing between them but a barren wilderness' "(2)

Calvinism taught by Jesus and Paul- "Although these doctrines constitute the purest expression of Calvinism, Calvin did not invent them, nor were they characteristic of his thought alone during the Reformation period. These truths are contained in the Old Testament Psalms. They were taught by Jesus, even to his enemies, as recorded in John 6 and 10 and elsewhere. The apostle Paul confirmed them in his letters to the Romans, the Ephesians, and others." (4)

Outstanding Calvinistic theologians, pastors, missionaries, and evangelists-

"..Calvinism..which has been drawn from the word of God, and preached by some of the best men that ever lived, many hundreds of years before Calvin was born." (5)

"Calvinism has been championed by many of the church's greatest theologians and preachers (and missionaries) A roll call of Calvinists would include such renowned leaders as Saint Augustine, John Wycliffe, Martin Luther, John Calvin, Ulrich Zwingli, Jerome Zanchius, Heinrich Bullinger, Martin Bucer, John Owen, George Whitefield, Augustus Toplady, John Bunyan, John Gill, John Newton, William Carey, Charles H. Spurgeon, Charles Hodge, William Cunningham, W.G.,T. Shedd , A.H. Strong, B.B. Warfield, Abraham Kuyper, A.W. Pink, J. Gresham Machen, Cornelius Van Til, John Murray, D. Martyn Lloyd-Jones, James Montgomery Boice, Sinclair Ferguson, Iain Murray, R.C. Sproul, J.I. Packer, John F. MacArthur, John Piper, to name just a few." (1)

No new doctrine- "It is no novelty, then, that I am preaching; no new doctrine. I love to proclaim these strong old doctrines, which are called by nickname Calvinism, but which are surely and verily the revealed truth of God as it is in Christ Jesus. By this truth I make a pilgrimage into the past, and as I go, I see father after father, confessor after confessor, martyr after martyr, standing up to shake hands with me. Were I a Palagian, or a believer in the doctrine of free-will, I should have to walk for centuries all alone. Here and there a heretic of no very honourable character might rise up and call me brother. But taking these things to be the standard of my faith, I see the land of the ancients peopled with my brethren--I behold multitudes who confess the same as I do, and acknowledge that this is the religion of Go d's own church." (12)

Synod of Dort- "To understand how and why the system of theology known to history as Calvinism came to bear this name and to be formulated into five points, one must understand the theological conflict which occurred in Holland during the first quarter of the seventeenth century.

In 1610, just one year after the death of James Arminius (a Dutch seminary professor) *five articles of faith* based on his teachings were drawn up by his followers. The Arminians, as his followers came to be called, presented these five doctrines to the State of Holland in the form of a 'Remonstrance' (i.e. a protest). The Arminian party insisted that the Belgic Confession of Faith and the Heidelberg Catechism (the official

expression of the doctrinal position of the Churches of Holland) be changed to conform to the doctrinal views contained in the Remonstrance. The Arminians objected to those doctrines upheld in both the Catechism and the Confession relating to divine sovereignty, human inability, unconditional election or predestination, particular redemption, irresistible grace, and the perseverance of the saints. It was in connection with these matters that they wanted the official standards of the Church of Holland revised.

A national Synod was called to meet in Dort in 1618 for the purpose of examining the views of Arminius in the light of Scripture. The Great Synod was convened by the States-General of Holland on November 13, 1618. There were 84 members and 18 secular commissioners. Included were 27 delegates from Germany, the Palatinate, Switzerland and England. They were some of the most pious, learned, and prudent theologians...among whom were 39 pastors, 18 Ruling elders and 5 Professors from the Universities of Holland. There were 154 sessions held during the seven months that the Synod met to consider these matters, the last of which was on May 9, 1619.

The Synod had given a very close examination to the 'five points' which had been advanced by the Remonstrants, and had compared the teaching advanced in them with the testimony of Scripture. Failing to reconcile that teaching with the Word of God, which they had definitely declared could alone be accepted by them as the rule of faith, they had unanimously rejected them. They felt, however that a mere rejection was not sufficient. It remained for them to set forth the true Calvinistic teaching in relationship to those matters which had been called into question. This they proceeded to do, embodying the Calvinistic position in five chapters which have ever since been known as 'the five points of Calvinism'. The name Calvinism was derived from the great French reformer, John Calvin (1509-1564), who had done so much in expounding and defending these views.

No doubt it will seem strange to many in our day that the Synod of Dort rejected as **heretical** the five doctrines advanced by the Arminians, for these doctrines have gained wide acceptance in the modern Church. In fact, they are seldom questioned in our generation." (1) (Note- there are numerous web sites dealing with the Canons of Dort)

Baptists and the Canons of Dort- "Baptists are concerned with what has been well termed "the heart of Calvinism" This has to do with the doctrines of salvation. It was this which was clearly set forth in the "Five Points" of the Canons of Dort. The Synod actually rendered a great service to Christians of all succeeding generations by separating "the heart of Calvinism" from the rest of the traditional Reformed Covenant Theology. Dort rendered a great service to Baptists. Unable to accept the conclusions of Reformed ecclesiology, Baptists can nevertheless subscribe to the Canons of Dort without compromise" (2)

Calvinism in majority of creeds and confessions

"Baptists do not differ from the Presbyterian or Reformed churches on the doctrines of salvation." (2)

"If, in your investigation, you probe into the history and influence of Calvinism, you will discover that its doctrines have been incorporated into the majority of the great creeds of the Protestant churches. For example, the Presbyterian and Reformed Churches, the Established Church of England and her daughter the Episcopal Church of America, the free church of Holland, almost all of the churches of Scotland, and in the main the

Baptist and Congregationalist Churches both in England and America all possess creeds or confessions of faith which are Calvinistic in content." (1)

"It has been historically established that the theological background of the Baptist mainstream in America was Calvinistic in soteriology." (2)

Baptist confessions of faith-

"The London Confession of Faith (1689), which dominated the thinking of American Baptists in the early years of our own country's history, was formulated in agreement with the already existing Westminster Confession in areas of sin, grace, and salvation. The London Baptists of 1689 were without question staunch Calvinists, and the early American Baptists followed in their footsteps. The early American Baptists were predominately Calvinists. The Philadelphia Confession of Faith, which became the accepted standard for the mainstream of Baptist orthodoxy in the colonies, (and later in the nation) was almost an exact copy of the earlier London Confession of 1689. It's Calvinism was unchanged." (2)

New Hampshire Confession of 1833 (Greenwich Baptist)

"The New Hampshire confession has become the most influential and widely used statement of faith among Baptists on this continent. But the wide acceptance given to the New Hampshire document indicates that mainstream Baptist life continued to flow within the established Calvinistic tradition with respect to the Doctrines of Grace." (2)

Heresy

"It was well known that Arminianism had been reputed and judged as **heresy** among those people who were the main stream of Baptist life in Britain and America during the seventeenth, eighteenth, and into the nineteenth centuries." (2)

"Had a man been an Arminian in those days, (days of Augustine, Calvin, Whitefield, Puritans), he would have been accounted the vilest **heretic** breathing, but now we are looked upon as the heretics, and they as the orthodox. We have gone back to the old school; we can trace our descent from the apostles" (10) Charles H. Spurgeon

Calvinism in missions and revival

"The Puritans were reformed theologians, too, and it was through their teaching that England and Scotland experienced some of the greatest and most pervasive national revivals the world has ever seen. Among these Puritans were the heirs of the Scottish Reformer John Knox: Thomas Cartwright, Richard Sibbes, John Owen, John Bunyan, Matthew Henry, Thomas Boston, and many others. In America many thousands were influenced by Jonathan Edwards, Cotton Mather, and George Whitefield, all of whom were Calvinists.

In more recent times the modern missionary movement received its direction and initial impetus from those in the Reformed tradition. The list of these pioneers includes such missionaries as William Carey, John Rhyland, Henry Martyn, Robert Moffat, David Livingstone, John G. Paton, and John R. Mott. For all these men, the doctrines of grace were not merely an appendage to Christian thought; rather, these were the central doctrines that fueled their evangelistic fires and gave form to their preaching of the gospel.

In short, the doctrines known as Calvinism did not emerge late in church history, but find their origins in the teaching of Jesus, which have been preserved throughout the church in many periods, and which has always been characteristic of the church at its greatest periods of faith and expansion.” (4)

“The greatest missionary churches among us today are those that have been purged from the heresies of James Arminius.” (9)

Charles Grandison Finney’s Arminian influence on modern evangelism

“Charles Grandison Finney is a hero to the contemporary evangelical community. He is heralded as ‘America’s Greatest revivalist’. He is credited with directly or indirectly being responsible for the conversions of around 500,000 people. He is often regarded as the initiator of modern mass evangelism.” (5)

“His parents were not Christians, and Finney grew up largely ignorant of Christian doctrine.

Finney was..spectacularly converted. Ironically, though Finney’s conversion was dramatic, overwhelming, and revolutionary, he never came to understand that conversion is wholly a work of God.

It was, I believe, extremely unfortunate that Finney chose to pursue a preaching ministry immediately after his conversion. Devoid of any solid Christian influence in his early life, he was almost completely ignorant of the Scriptures and of theology. Finney boldly challenged conventional doctrine and persuasively championed his own rather novel set of doctrines consequently, he distrusted orthodox doctrine and rejected Calvinism altogether. “(6)

“Because, in the whole history of the church there is probably not a theologian as Pelagian as Finney. B.B. Warfield once observed of the theology of Charles Finney ‘God might be eliminated from it entirely without essentially changing its character’ The same might be said of contemporary evangelism.” (5)

“He studied doctrine only superficially and invented a unique system of theology that satisfied his own sense of logic.

..Finney denied that a holy God would impute people’s sin to Christ or impute Christ’s righteousness to believers. In essence, he denied the core of evangelical theology (justification by faith alone)” (6)

“At the heart of Finney’s theology is the conviction that man has a free will: man has not only the natural ability to make choices, but also the moral ability to make choices. The human will is free, therefore men have power or ability to do all their duty.

Finney rejects the idea that regeneration involves a change in the sinner’s constituent nature effected by the Holy Spirit alone. For Finney, regeneration rests and depends on the decision or choice of a sinner. At this point Finney’s theology has had a massive influence on modern evangelism, which makes a “decision” the necessary prerequisite for regeneration. Modern evangelists frequently call sinners to choose to be born again or to make a decision to be regenerated. Here faith precedes regeneration and is a necessary condition for regeneration / and or conversion. It is at this point that Pelagianism has a strangle hold on the evangelical church today.” (5)

“No more soul-destroying doctrine could well be devised than the doctrine that sinners can regenerate themselves, and repent and believe just when they please” Renown theologian Charles Hodge (7)

"Finney..was..examined by his church to be licensed to preach. But one of the examiners did ask Finney if he accepted the Westminster Confession of Faith. Finney admitted later that he had never even read the Confession. But he answered the presbytery in a way that indicated affirmation of their doctrinal standards. Afterward, when Finney read the Confession, he was shocked to discover that it contradicted much of what he believed.

Finney's real converts are comparatively few. Finney's most enduring and far-reaching influence, unfortunately, is NOT from multitudes of souls saved or sinners reached with the gospel. Finney's real legacy is the disastrous impact he had on American evangelical theology and evangelistic methodology. The church in our generation is still seething with the leaven Finney introduced, and modern evangelical pragmatism is proof of that." (6)

Finney's invitational system

"The evidence is that our modern form of "the invitation" originated with Charles G. Finney slightly over a century ago. Its philosophical roots are Arminian. Earlier evangelists know nothing of this particular methodology" (2)

"The practice of "Decisional Regeneration" in the church must be exposed to save men from the damning delusion that because they have "decided" or "signed a card" they are going to heaven and are no longer under the wrath of God" (7)

"People who are examined today concerning their faith in Christ upon applying for membership in a local church will more often than not refer to the time when they "went forward" than to intelligent and Scripturally based trust in the Savior" (2)

"One may read thousands of pages of the history of the Christian Church without finding a single reference to the "old-fashioned alter call" before that last century. Most Christians are surprised to learn that history before the time of Charles G. Finney (1792-1875) knows nothing of this type of "invitation". The practice of urging men and women to make a physical movement at the conclusion of a meeting was introduced by Mr. Finney in the second decade of the nineteenth century. Dr. Albert B. Dod, a professor of theology at Princeton Seminary at the time of Mr. Finney's ministry pointed out the newness of the practice and showed that this method was without historical precedent. Professor Dod stated that one will search the volumes of church history in vain for a single example of this practice before the 1820's. Instead, history tells us that whenever the gospel was preached men were invited to Christ- not to decide at the end of a sermon whether or not to perform some physical action. The Apostle Paul, the great evangelist, never heard of an alter call, yet today some consider the alter call to be a necessary mark of an evangelical church. In fact, churches which do not practice it are often accused of having no concern for the lost. "(7)

"I am talking about this man-made, man-centered, unbiblical method of invitation. This invitation system has deceived and confused millions of people and continues to do so." (8)

"This is essentially the same counseling method used in large evangelistic crusades across the world. These campaigns are like huge factories turning out as many as ten thousand "decisions" in a week." (7)

“To have led men, even sincerely, into false hope will be an awful condemnation for a Christian when he stands before Almighty God.” (7)

Compiled by Jim Meyers

- (1) *The Five Points of Calvinism*- Steele , Thomas, Quinn- P&R Publishing
- (2) *Are Baptists Calvinists?* Kenneth Good- Backus Book Publishers (They have a web site)
- (3) *The Reformed Doctrine of Predestination*- Loraine Boettner- P & R Publishing (a classic on this subject)
- (4) *The Doctrines of Grace*-James.Montgomery Boice & Philip Graham Ryken- Crossway Books
- (5) *Willing to Believe*-R.C. Sproul- Baker Book House
- (6) *Ashamed of the Gospel*- John F. MacArthur- Crossway Books
- (7) *Decisional Regeneration*- J.E. Adams- Chapel Library
- (8) *Today's Evangelism- it's Measures and Methods*-Earnest Resinger- Craig Press
- (9) *The Biblical Doctrine of Election*- Eld. C.D. Cole
- (10) *A Defense of Calvinism*- Charles H. Spurgeon
- (11) *What we Believe about the Five Points of Calvinism*” Bethlehem Baptist Church staff
- (12) *Election*- Charles Haddon Spurgeon

Other recommended books

The Five Points of Calvinism- Edwin H. Palmer- Baker Book House
The Sovereignty of God- A.W. Pink- Baker Book House

Update 1/30/05

The Two Systems Contrasted

The reason that so many Christians have only a weak faith, and that so many churches present only a rather superficial form of Christianity, is that they never really see the system in its logical consistency. It is not enough for the professing Christian to know that God loves him and that his sins have been forgiven. He should know *how* and *why* his redemption has been accomplished and how it has been made effective. And that is set forth systematically in the Five Points of Calvinism.

| The Five Points Of Arminianism | The Five Points of Calvinism |
|--|--|
| 1. <i>Free-Will or Human Ability.</i> 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 so in such a manner as not to interfere with man's freedom. Each sinner possesses a free-will, and his eternal destiny depends on how he uses it. Man's freedom consists of his ability to choose good over evil in spiritual matters; his will is not enslaved to his sinful nature. The sinner has the power to either cooperate with God's Spirit and be regenerated or resist God's grace and perish. The lost sinner needs the Spirit's assistance, but he does not have to be regenerated by the Spirit before he can believe, for faith is man's act and precedes the new birth. Faith is the sinner's gift to God; it is man's contribution to salvation. | 1. <i>Total Inability or Total Depravity.</i> Because of the fall in Adam man is unable of himself to savingly believe the Gospel. The sinner is spiritually dead, blind, and deaf to the things of God; his heart is deceitful and desperately corrupt. His will is not free but is in bondage to his sinful nature. He is as spiritually dead and estranged from God as are the fallen angels – "dead through your trespasses and sins," Eph. 2:1. Therefore he will not – indeed cannot – choose good over evil in the spiritual realm. Consequently it takes much more than the Spirit's assistance to bring a sinner to Christ – it takes regeneration by which the Spirit brings a sinner from spiritual death to spiritual life and gives him a new nature. "Ye must be born anew" (or, from above). John 3:17. Faith is not something man contributes to salvation but is itself a part of God's gift of salvation – it is God's gift to the sinner, not the sinner's gift to God. "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God, not of works, that no man should glory." Eph. 2:8,9. |

| The Five Points of Arminianism | The Five Points of Calvinism |
|--|--|
| 2. <i>Conditional Election.</i> God's choice of certain individuals unto salvation before the foundation of the world was based on His foreseeing that they would respond to His call. He selected only those whom He knew would of themselves freely believe the Gospel. Election therefore was determined by or conditioned upon what Man would do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God (it was not created by the regenerating power of the Holy Spirit), but resulted solely from man's will. It was left entirely up to man as to who would believe and therefore as to who would be elected unto salvation. God chose those whom He knew would, of their own free will, choose Christ. Thus the sinner's choice of Christ, not God's choice of the sinner, is the ultimate cause of salvation. | 2. <i>Unconditional Election.</i> 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. |
| 3. <i>Universal Redemption.</i> 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 in Him will be saved. His death enabled God to pardon sinners on the condition that they believe, but it did not actually put away anyone's sins. | 3. <i>Limited Atonement.</i> Christ's redeeming work was intended to save the elect only and actually secured salvation for them. His death was substitutionary endurance of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of His |

The Two Systems Contrasted

The reason that so many Christians have only a weak faith, and that so many churches present only a rather superficial form of Christianity, is that they never really see the system in its logical consistency. It is not enough for the professing Christian to know that God loves him and that his sins have been forgiven. He should know *how* and *why* his redemption has been accomplished and how it has been made effective. And that is set forth systematically in the Five Points of Calvinism.

| The Five Points Of Arminianism | The Five Points of Calvinism |
|--|---|
| 1. <i>Free-Will or Human Ability.</i> 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 so in such a manner as not to interfere with man's freedom. Each sinner possesses a free-will, and his eternal destiny depends on how he uses it. Man's freedom consists of his ability to choose good over evil in spiritual matters; his will is not enslaved to his sinful nature. The sinner has the power to either cooperate with God's Spirit and be regenerated or resist God's grace and perish. The lost sinner needs the Spirit's assistance, but he does not have to be regenerated by the Spirit before he can believe, for faith is man's act and precedes the new birth. Faith is the sinner's gift to God; it is man's contribution to salvation. | 1. <i>Total Inability or Total Depravity.</i> Because of the fall in Adam man is, unable of himself to savingly believe the Gospel. The sinner is spiritually dead, blind, and deaf to the things of God; his heart is deceitful and desperately corrupt. His will is not free but is in bondage to his sinful nature. He is as spiritually dead and estranged from God as are the fallen angels – "dead through your trespasses and sins," Eph. 2:1. Therefore he will not – indeed cannot – choose good over evil in the spiritual realm. Consequently it takes much more than the Spirit's assistance to bring a sinner to Christ – it takes regeneration by which the Spirit brings a sinner from spiritual death to spiritual life and gives him a new nature. "Ye must be born anew" (or, from above), John 3:17. Faith is not something man contributes to salvation but is itself a part of God's gift of salvation – it is God's gift to the sinner, not the sinner's gift to God. "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God, not of works, that no man should glory." Eph. 2:8,9. |

| The Five Points of Arminianism | The Five Points of Calvinism |
|--|--|
| 2. <i>Conditional Election.</i> God's choice of certain individuals unto salvation before the foundation of the world was based on His foreseeing that they would respond to His call. He selected only those whom He knew would of themselves freely believe the Gospel. Election therefore was determined by or conditioned upon what Man would do. The faith which God foresaw and upon which He based His choice was not given to the sinner by God (it was not created by the regenerating power of the Holy Spirit), but resulted solely from man's will. It was left entirely up to man as to who would believe and therefore as to who would be elected unto salvation. God chose those whom He knew would, of their own free will, choose Christ. Thus the sinner's choice of Christ, not God's choice of the sinner, is the ultimate cause of salvation. | 2. <i>Unconditional Election.</i> 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. |
| 3. <i>Universal Redemption.</i> 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 in Him will be saved. His death enabled God to pardon sinners on the condition that they believe, but it did not actually put away anyone's sins. | 3. <i>Limited Atonement.</i> Christ's redeeming work was intended to save the elect only and actually secured salvation for them. His death was substitutionary endurance of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of His |

| The Five Points of Arminianism | The Five Points of Calvinism |
|--|---|
| Christ's redemption becomes effective only if man chooses to accept it. | 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, thereby guaranteeing their salvation. |
| 4. <i>The Holy Spirit Can Be Effectually Resisted.</i> 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. | 4. <i>The Efficacious Call of the Spirit, or Irresistible Grace.</i> In addition to the outward general call to salvation which is made to everyone who hears the Gospel, the Holy Spirit extends to the elect a special inward call that inevitably brings them to salvation. The external call (which is made to all without distinction) can be, and often is, rejected, whereas the internal call (which is made only to the elect) cannot be rejected, it always results in conversion. By means of this special call the Spirit irresistibly draws sinners to Christ. He is not limited in His work of applying salvation by man's will, nor is He dependent upon man's cooperation for success. The Spirit graciously causes the elect sinner to cooperate, to believe, to repent, to come freely and willingly to Christ. God's grace, therefore, is invincible; it never fails to result in the salvation of those to whom it is extended. |
| 5. <i>Falling From Grace.</i> Those who believe and are truly saved can, and | 5. <i>Perseverance of the Saints.</i> All who were chosen by God, redeemed |

| The Five Points of Arminianism | The Five Points of Calvinism |
|---|--|
| some do, lose their salvation by failing to maintain their faith and good works. Not all Arminians have been agreed on this point; some have held that believers are eternally secure in Christ, that once a sinner is regenerated, he can never be lost. | by Christ, and given faith by the Spirit are eternally saved. They are kept in faith by the power of Almighty God and thus persevere to the end. |
| According to Arminianism: 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 the decisive role; thus MAN, not God, determines who will be the recipients of salvation. | According to Calvinism: Salvation is accomplished by the almighty power of the triune God. The Father chose a people, the Son died for them, the Holy Spirit makes Christ's death effective by bringing the elect of faith and repentance, thereby causing them to willingly obey the Gospel. The entire process (election, redemption, regeneration) 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. |

The Five Points of Calvinism may be more easily remembered if they are associated with the word T-U-L-I-P:

- T – Total Inability
- U – Unconditional Election
- L – Limited Atonement
- I – Irresistible (Efficacious) Grace
- P – Perseverance of the Saints

The above chart contrasting the Five Points of Arminianism with the Five Points of Calvinism was written by David N. Steele and Curtis C. Thomas. Messrs. Steele and Thomas have served for several years as co-pastors of a Southern Baptist church, in Little Rock, Arkansas. This information can be found in their updated and expanded book *Five Points Of Calvinism* by David N. Steele, Curtis C. Thomas and S. Lance Quinn. This book is published by P&R Publishing