

Calvinism	Arminianism
Total Depravity	Total Depravity & Prevenient grace
Unconditional Election	Conditional Election
Limited Atonement	Unlimited Atonement
Irresistible Grace	Resistible Grace
Perseverance of the Saints	Perseverance of the Saints Or Possible Apostasy
Monergism	Synergism
Regeneration precedes faith	Faith precedes regeneration

Primary Intention: To preserve God's sovereignty

Total depravity: Man is totally incapable of doing good or meriting salvation. Calvin taught Augustine's doctrine of Original Sin as part of total depravity. The doctrine of Original Sin states that man is born guilty of sin (Isa. 53:6; Rom. 1:18-32; 3:9-26 {10-12}; 5:12-20; 1 Cor. 2:14; 13:12; Col. 1:21)

Primary Intention: To preserve God's character

Total depravity: Arminius' version differs only in that while man is born with a sin nature, he is not born guilty of sin. (Rom. 5; 1 Tim. 4:10) {quote from pp. 3-4 of WW}

Prevenient grace: Grace that is shown to man by God which allows man to accept the gift of salvation through faith. (Eph. 2:8)

Unconditional election: God chooses who will go to heaven and who will go to hell based purely upon “His good pleasure.” This point includes the doctrine of double predestination, which states that some are predestined for heaven while others are predestined for hell. (Rom. 8:29-30; 9{15-16, 22}; Eph. 4:3-6)

Limited atonement: Jesus’ atoning work on the cross was not for all of humanity. It was only for the “elect.” (John 10:11, 15; Acts 20:28; Rom. 8:32-33)

Irresistible grace: Just what it sounds like. God’s saving grace is irresistible. If God has predestined someone to be part of the “elect,” they cannot resist His saving grace. Irresistible grace destroys man’s free will in relation to salvation. (John 6:44; Rom. 8:30)

Perseverance of the saints: God will enable true believers to persevere in their faith. He will grant them the grace necessary to persevere or He will call them home prior to them doing something that will forfeit their salvation. (Eph. 1:13-14; Phil. 1:6; 1 Peter 1:5; 2 Tim. 1:12)

Monergism: There is only one party at work and active in the salvation process. God is that party.

Regeneration precedes faith: If man is predestined to be saved based solely upon God’s “good pleasure”, he is a new creation before he actually professes faith.

Conditional election: The “elect” are determined by their decision to accept the gospel and trust in Jesus for their salvation. God predestines these people for heaven and salvation based upon his divine foreknowledge of who will receive Jesus as their Savior. (John 3:16; Rom. 8:29, 10:9; 1 Tim. 2:4; 2 Pet. 3:9 [“whoever,” “whosoever,” and “everyone” passages])

Unlimited atonement: Jesus’ atoning work on the cross was for all humanity. However, it is not automatic. One must profess faith in Jesus as Lord and Savior to receive the benefits of Christ’s atoning work. (John 1:29; 3:16; 1 John 2:2; 2 Cor. 5:19; Heb. 2:9; “all,” “world,” “many” passages)

Resistible grace: Mankind can resist God’s saving grace. This preserves man’s free will in the process of salvation. (Ps. 81:11; Jer. 32:33; Acts 7:51; 26:14; 1 Thess. 5:19; [Responsiveness and receptiveness: Matt. 21:28-32; Luke 18:18-23; parable of sower])

Possible Apostasy: Arminius was uncertain of this point. He wrestled with passages such as (Parable of the sower [Matt. 13; Mark 4; Luke 8] Heb. 6:4-6)

Synergism: There are two parties working together in the salvation process. Those two parties are God and the individual. It is vital to understand that man’s role is simply not resisting the God given faith through God’s grace in Jesus Christ. Man cannot earn or merit salvation; he can only accept or reject it.

Faith precedes regeneration: Man must profess faith in Christ before he can be made a new creation.

Total Depravity:

- There is no one righteous, not even one; there is no one who understands, there is no one who seeks God. All have turned away, together they have become useless; there is no one who does good, there is not even one.

Romans 3:10-12

Unconditional Election:

- I will show mercy to whom I show mercy, and I will have compassion on whom I have compassion. So then it does not depend on human will or effort, but on God who shows mercy.

Romans 9:15-16

- And what if God, desiring to display His wrath and to make His power known, endured with much patience objects of wrath ready for destruction?

Romans 9:22

Limited Atonement:

- I lay down My life for the sheep.

John 10:15

- ... the church of God, which He purchased with His own blood.

Acts 20:28

Irresistible Grace:

- No one can come to Me unless the Father who sent Me draws him, and I will raise him up on the last day.

John 6:44

Perseverance of the Saints:

- I know whom I have believed and am persuaded that He is able to guard what has been entrusted to me until that day.

2 Tim 1:12

Total Depravity with Prevenient Grace:

- In fact, we labor and strive for this, because we have put our hope in the living God, who is the Savior of everyone, especially of those who believe

1 Tim 4:10

Conditional Election:

- For those He foreknew He also predestined

Romans 8:29

- if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised Him from the dead, you will be saved.

Romans 10:9

- This is good, and it pleases God our Savior, who wants everyone to be saved and to come to the knowledge of the truth.

1 Tim 2:3-4

Unlimited Atonement:

- "Here is the Lamb of God, who takes away the sin of the world!"

John 1:29

- He Himself is the propitiation for our sins, and not only for ours, but also for those of the whole world.

1 John 2:2

Resistible Grace:

- "You stiff-necked people with uncircumcised hearts and ears! You are always resisting the Holy Spirit; as your forefathers did, so do you."

Acts 7:51

Perseverance or Apostasy:

- For it is impossible to renew to repentance those who were once enlightened, who tasted the heavenly gift, became companions with the Holy Spirit, tasted God's good word and the powers of the coming age, and who have fallen away

Heb. 6:4-6

Calvinism	Arminianism
<i>Strengths</i>	<i>Strengths</i>
High view of God (sovereignty)	High view of God (character)
Emphasizes dependence on God	Preserves man's free will
Doesn't require a distinction between election and predestination	Balances "few are chose" with "God wills that all be saved" by placing onus on the individual
Allows for salvation of unreached people groups	Supports Romans 8:29-30
<i>Weaknesses</i>	<i>Weaknesses</i>
God's character is brought into question	Must be careful not to impugn God's sovereignty
Deterministic & fatalistic	Can lead to a high view of man
Can lead to Antinomianism	Can lead to salvation by works
No incentive for evangelism	
God is made the source of evil	
Since God's decrees are sovereign and God decreed that Jesus live a sinless life, Jesus is unable to sin. =>Jesus is not an acceptable substitute for man	