

#### 4. ARMINIANISM

- the medieval church: semi-Pelagianism and the need for reform
  
  
  
  
  
  
  
  
  
  
- meet Jacob Arminius (1559-1609) and the first Arminians
  
  
  
  
  
  
  
  
  
  
- theological points of disagreement with Calvinists
  - 1 conditional election — God elects to salvation on the basis of meeting the necessary conditions of repentance and faith
  - 2 universal atonement — all men can be saved: the cross of Christ is sufficiently meritorious to win the salvation of every man without exception
  - 3 total depravity — man is very, very sick spiritually, but insist each person possesses an island of righteousness within them to respond to God
  - 4 sufficient but resistible grace — if God calls, you can say 'no thanks,'
  - 5 uncertainty about the perseverance of the saints
  
  
  
  
  
  
  
  
  
  
- initial assessment
  
  
  
  
  
  
  
  
  
  
- meet John Wesley (1703-1791) and his divergence from other Arminians

Jn. 6:37; Phil. 1:6; Jn. 6:44; 1 Jn. 5:1  
Rom. 8:30; Acts 13:48

# How is a man saved?

	<b>Pelagius answers...</b> <i>(Pelagianism)</i>	<b>Cassian answers...</b> <i>(semi-Pelagianism)</i>	<b>Arminius answers...</b> <i>(Arminianism)</i>	<b>Augustine answers...</b> <i>(Augustinianism)</i>
<i>the author of salvation</i>	self <i>(autosoterism)</i>	self + God <i>(synergism)</i>	self + God <i>(synergism)</i>	God <i>(monergism)</i>
<i>sin's effect on man</i>	no effect	weakened	weakened...dead	dead
<i>man's spiritual condition</i>	morally neutral	basically good	basically good... totally depraved	totally depraved
<i>the condition of man's will</i>	free	free	free	bound
<i>God's grace</i>	helpful	necessary	necessary...essential	essential
	<b><i>heterodox</i></b>		     	<b><i>orthodox</i></b>