

The essential problem of Arminianism

A modern red herring

Arminian writers can be sly. From time to time correspondents write to me having been confused by this or that Arminian article claiming that Arminius himself was misrepresented and that Calvin (and the Reformed after him) were liars and cheats. They then dig up some obscure quote from Arminius (or a famous Arminian) that appears to be irenic and moderate. Often they then also dig up some equally obscure unfortunate quote from Calvin or Luther that seems immoderate. What do we say to all this?

Firstly all men have feet of clay. From time to time, and especially in an extempore message,¹ a good man may say something unfortunate or unwise. But to find out what the man actually taught and believed we have to study his whole theological thrust. The odd sentence here and there, in decades of ministry, has little to do with the general published doctrinal stance. We measure a man by what he actually consistently taught.

Thus an Arminian preacher may say many good things in a sermon that actually contradict his basic theological stance. Many Arminians are very double-minded (especially when they pray).² Likewise a good Calvinist may get carried away in an evangelistic sermon and overstep the mark once or twice.

So an obscure quote here and there is not an adequate basis for evaluating the overall theology of a man, Arminian or Calvinistic. Writers who use such tactics, as the basis of an argument against Calvinism, merely demonstrate their lack of scholarship (or effort).

What is the basic issue?

Now we can write pages and pages till the cows come home about the theological issues against Arminianism, and Arminians can debate these as much as they want. However, what we need to do is get down to the basic point underlying the difference between a synergistic³ Arminian system and a monergistic⁴ Calvinist system. What is the basic issue that all Arminians agree on which all Calvinists disagree with?

The key issue is the role of the human will in determining salvation.

No one debates that this is the real problem. All Arminians agree that the human will is sovereign in salvation; it is free to choose or to reject the Gospel. In fact, the Arminian Billy Graham organisation titled its house magazine 'Decision'.

All Calvinists believe that that the human will, or volition, is not free to choose. In fact, it is bound only to sin and can do no good thing at all. Choosing Christ, believing the Gospel, repenting from sin are all good things that the natural man cannot do because God says so.

¹ Calvin never preached from notes but spoke extempore from the text of Scripture. Like any preacher in this circumstance, occasionally there were unfortunate phrases, which seem to contradict the general thrust of his published theology. This is merely passion and zeal overtaking prudence in an appeal for faith in an evangelistic presentation. We can forgive Calvin this.

² It has been noted that many Arminians become Calvinists when they pray for God to intervene in the salvation of a friend.

³ Meaning co-operation of two (or more) forces. Hence man co-operates with God to provide salvation.

⁴ Meaning a single controlling factor. Hence sovereign grace – God controls salvation.

The key doctrinal issue

Thus the foundation issue is Total Depravity. Calvinists believe that all men are totally depraved, sinful in every area of their life and prone to sin in everything – even their ostensible good deeds.⁵ Arminians believe that man is not totally depraved but damaged. He is sick but not dead in sin. He retains the moral ability to choose good.

Conversion, for an Arminian, arises from a sinner choosing God by his free will. Conversion, for the Calvinist, is the result of election in eternity followed by saving grace enabling faith and repentance in time for the elect alone.

Arminian quotes

These quotations are taken from my paper, *The God of Arminians*. These are just a selection from this paper; there are many more damning statements on various theological subjects. The words of their own mouth condemn them. Let modern Arminians no longer twist words – here are the words of the original Arminians and some of their key followers.

These are not isolated, out-of-context comments; they are the basis of Arminian theology. In fact, most of them are from the period when they formulated these quotes into the defence of their system at the time of the Synod of Dort, where they were condemned. These quotes form the essential features of Arminian theology on the topic of man's ability.

I may boast of mine own, when I obey God's grace, which it was in my power not to obey, as well as to obey. [Grevinchovius]⁶

As we are justified by faith, so we are not elected but by [human] faith. [Grevinchovius]

God willeth many things which he neither would nor justly could will and purpose, did not some action of the creature precede. [Grevinchovius, Ad Ames., p24.]

No such will can be ascribed unto God, whereby he so would have any to be saved, that from thence his salvation should be sure and infallible. [Arminius, Antip., p583.]⁷

It is certain that God willeth or determineth many things which he would not, did not some act of man's will go before it. [Arminius, Antip., p211.]

All unregenerate men have, by virtue of their free-will, a power of resisting the Holy Spirit, of rejecting the offered grace of God, of contemning the counsel of God concerning themselves, of refusing the gospel of grace, of not opening the heart to him that knocketh. [Arminius, Artic. Perpend.]

The efficacy of the death of Christ depends wholly on us. [Remonstrant's Apology]⁸

⁵ This does not mean that every man is a raving depraved beast, rather it means that every area of man's personality is damaged and cursed; thus even the good he would try to do is sinful and proud.

⁶ Nicholas Grevinchoven, d. 1632, minister of the Arminian party.

⁷ Jakobus Arminius (1560-1609); originator of the form of Semi-Pelagianism known as Arminianism. His followers became known as the Remonstrants at first, but his doctrines were somewhat softer. Arminius is the Latinised form of his Dutch name (Jakob Hermandszoon) since theologians wrote their works in Latin, the universal academic language. Thus 'Calvinus' is the Latinised form of the French Jean Cauvin.

⁸ The Remonstrants were the church party that followed Arminius and after his death protested (remonstrated) against Calvinism in Holland in 1610 publishing their Apology, the Five Articles of Remonstrance. The controversy led to the Synod of Dort in 1618-19 whereby they were defeated and the

We can resist God when he would convert us by his grace. [Remonstrant, Coll. Hag., p193. Rem. Defens. Sent. in Synod, p256.]

The will of man ought to be free from all kind of internal and external necessity in its actions. [Rem.]

The providence of God doth not determine the will of man. [Arminius, Artic. Perpen.]

That God should require that of us which himself will work in us is a ridiculous action, scarce fit for a stage. [Remonstrant's Apology]

The hope and expectation of God is deceived by man. [Rem. Scrip. Syn. in cap. v.,]

True conversion and the performance of good works is a condition required on our part before justification. [Fili Arm. Praef. ad cap. 7. ad Rem.]

There is nothing more vain and foolish than to ascribe faith and regeneration to the merit of Christ. [Remonstrant, Apology]

That in operation the efficacy [of grace] thereof dependeth on free-will. [Rem. Apol., p164.]

It always remaineth in the power of free-will to reject grace that is given and to refuse that which followeth; for grace is no almighty action of God, to which free-will cannot resist. [Armin. Antip., p243.]

We retain still after the fall a power of believing and of repentance, because Adam lost not this ability. [Rem. Declar. Sen. in Synod.]

The will of man ought to be free from all kind of internal and external necessity in its actions. [Remonstrants]

God by his influence bestoweth nothing on the creature whereby it may be incited or helped in its actions. [Corvinus]⁹

Faith is not obtained by the death of Christ. [Corvinus, ad Molin., cap. 28. p. 419.]

The sole and only cause of election is not the will of God, but the respect of our obedience. [Episcopius]¹⁰

Those things God would have us freely do ourselves; he can no more effectually work or will than by the way of wishing. [Vorstius; de Deo, p451.]¹¹

Our free-wills have such an absolute and uncontrollable power in the territory of all human actions, that no influence of God's providence, no certainty of his decree, no unchangeableness of his purpose, can sway it at all in its free determinations. [Remon. Act. Synod, p16.]

doctrines of grace formulated as TULIP (responding to the five chief Remonstrant points), summarising the Canons of the Synod of Dort.

⁹ Johannes Arnoldi Corvinus (real surname Ravens, c.1582–1650) was a Dutch Remonstrant minister and jurist. Losing his church office after Dort he became a lawyer in Amsterdam.

¹⁰ Simon Episcopius (1583–1643) was a Dutch theologian and Remonstrant at the Synod of Dort. His name is the Latinised form of his Dutch name 'Simon Bischof'.

¹¹ Conrad Vorstius (German: Konrad von dem Vorst, 1569–1622) was a German-Dutch Remonstrant theologian, and successor to Jacobus Arminius in the theology chair at Leiden.

Adam after his fall retained a power of believing; and so did all reprobates in him. [Grevinchovius, ad Ames., p188.]

[Adam] did not lose the power of performing that obedience which is required in the new covenant ... he lost not a power of believing, nor a power of forsaking sin by repentance. [Rem. Declar. Sent. in Synod., p107.]

Conversion and the performance of good works is a condition preredquired to justification. [Filiu Arm. Praef. ad cap. 7. ad Rem.]

I believe, that the grace of God ... may be, and hath been, resisted. [John Wesley]¹²

I do not believe the doctrine of irresistible grace. [John Wesley]¹³

Men are as free in believing or not believing as if he [God] did not know it at all. Indeed, if man were not free, he could not be held accountable either for his thoughts, words, or actions. If he were not free, he would not be capable either of reward or punishment; he would be incapable either of virtue or vice, of being either morally good or bad. [John Wesley]¹⁴

Were human liberty taken away, men would be as incapable of virtue as stones. Therefore, (with reverence be it spoken,) the Almighty himself cannot do this thing. [John Wesley]¹⁵

I am free to choose whom I will serve; and if I choose the better part, to continue therein even unto death. [John Wesley]¹⁶

The God of love is willing to save all the souls that he has made. ... But he will not force them to accept it; he leaves them in the hands of their own counsel. [John Wesley]¹⁷

It is plain, then, if we affirm, No man is saved by an absolute, unconditional decree, but; only by a conditional one; we must expect, all who hold unconditional decrees will say, we teach salvation by works. Let none, therefore, who hold universal redemption be surprised at being charged with this. Let us deny it no more; let us frankly and fairly meet those who advance it upon their own ground. If they charge you with holding salvation by works, answer plainly, 'In your sense, I do; for I deny that our final salvation depends upon any absolute, unconditional decree. If, therefore, there be no medium, I do hold salvation by works'. [John Wesley]¹⁸

Repentance absolutely must go before faith; fruits meet for it, if there be opportunity. [John Wesley]¹⁹

Q. But must not repentance, and works meet for repentance, go before this faith [i.e. justifying faith]? A. Without doubt; if by repentance you mean conviction of sin; and by works meet for repentance, obeying God as far as we can, forgiving our brother, leaving off from evil, doing good, and using his ordinances, according to the power we have received. [John Wesley]²⁰

¹² *Works*, Vol 13, p604.

¹³ *Works*, Vol 10, p449.

¹⁴ *Works*, Vol 6, p256.

¹⁵ *Works*, Vol 6, p355.

¹⁶ *Works* Vol 7, p258.

¹⁷ *Works*, Vol 7, p355.

¹⁸ *Works*, Vol 11, p579.

¹⁹ *Works*, Vol 8, p55-56.

²⁰ *Works*, Vol 8, p310.

We have received it as a maxim, that 'a man is to do nothing in order to justification.' Nothing can be more false. Whoever desires to find favour with God, should 'cease from evil, and learn to do well.' [John Wesley]²¹

Yet I believe, (and that without the least self-contradiction,) that final salvation is 'by works as a condition.' [John Wesley]²²

All infants have the same innocency, ... That which we have by birth can be no evil of sin, because to be born is plainly involuntary. [Remonstrants]

Original sin is neither a sin properly so called, which should make the posterity of Adam guilty of God's wrath. [Remonstrants]

It is absurd that by one man's disobedience many should be made actually disobedient. [Corvinus, *ad Molin.*, cap. 7. sect. 8.]

We no way doubt to affirm, that never any one was damned for original sin. [Corvinus]

Infants are simply in that estate in which Adam was before his fall. [Venator, *Theol. re. et me.*, fol. 2.]²³

To summarise

We can paraphrase the above quotes into the following propositions of Arminian theology on the ability of man.

- Man can accept or reject the Gospel.
- It is in man's power to accept Christ; thus he can boast about this decision of his own making.
- Election is by human faith.
- Election is by human obedience.
- God cannot do anything in salvation unless man allows him to.
- There is nothing in Scripture regarding sovereign election without man's will.
- The Holy Spirit can be resisted.
- God can be resisted when he wants to save someone.
- The efficacy of the death of Christ depends wholly on man.
- God cannot determine the will of man.
- Justification arises from good works.
- Choosing to believe and doing good works is necessary for justification.
- Regeneration has nothing to do with the merit of Christ.
- Faith is not obtained through the death of Christ.
- Grace depends on free will.
- Grace is not a mighty action of God.
- Grace can be resisted.
- Sinful, fallen man retains the power of believing the Gospel and repenting from sin.
- The will of man is free from internal and external influences.
- God does nothing to help an individual person get saved.

²¹ *Works*, Vol 8, p396-7.

²² *Works*, Vol 10, p432.

²³ Adolphus Venator, a Remonstrant.

- Free will has such power that God's providence is unable to sway it at all.
- God cannot take away a man's free will.
- Salvation is in man's hands, even though God desires the salvation of everyone.
- Salvation is conditional.
- Salvation is by works.
- Human repentance precedes faith.
- Good works precede faith.
- Children are born innocent without sin.
- Men die for their own acts of sin and not because they are fallen in Adam.

These propositions are an accurate portrayal of Arminian theology as expressed by their own words in many places. This is not a caricature; it is pure Arminianism.

The basic foundation of Arminianism is the elevation of man. It centres on man and minimises the power of God in salvation. It is a sinful and proud theology worthy of the enemy of God's people.

The position of the Bible

Now I am not going to give Calvinistic quotes because my main concern is to demonstrate what God says; Calvinists merely seek to support Scripture, so the key thing is to see if God is an Arminian or not. Does God state that conversion is the work of man; that it is initiated by man from free will? That is the issue.

It is eminently clear that the Bible declares from cover to cover that man cannot decide to repent, that he cannot believe without transforming grace which gives him the gift of faith from heaven.

Grace is not a universal, potential factor hovering in the earth to help men believe. It comes from the cross and is the means God uses to implement what the cross does – to convert the elect alone; the few not the many; the sheep not the goats. There is only saving grace and no such thing as common grace. Grace only comes to the elect and no one else.²⁴

God is sovereign over all

The Most High rules in the kingdom of men, and gives it to whomever He chooses. Dan 4:25

All the inhabitants of the earth are reputed as nothing; He does according to His will in the army of heaven and among the inhabitants of the earth. No one can restrain His hand or say to Him, 'What have You done?' Dan 4:35

What is man that you are mindful of him. Ps 8:4

²⁴ Why would God give grace to the reprobate he has decreed in eternity would be damned? Do not confuse grace with providence. God's providential supply of good things for life (rain, seasons, sun etc.) are universal. The purpose of providence is to sustain the whole world so that the elect can be born into it, live and get converted. The wicked benefit from this providence and will, one day, account for their use of it. We are limited, in this paper, to one topic – man's ability; so I am not discussing related subjects such as the death of Christ for the elect alone, and thus the grace of God to the elect alone. Arminians believe in a universal grace; however, Arminians differ on what this grace does. Many modern Arminians take the Wesleyan view that it is a prevenient grace. That is, this grace is enough to assist a sinner to see Christ, hear the Gospel and believe; but is only used by those who choose to use it. Those who ignore or reject it do not get saved. This is unscriptural. Grace is only for the elect alone.

The LORD of hosts has sworn, saying, 'Surely, as I have thought, so it shall come to pass, and as I have purposed, so it shall stand.' Isa 14:24

Man cannot do any good

Who can bring a clean *thing* out of an unclean? No one! Job 14:4

What *is* man, that he could be pure? And *he who is* born of a woman, that he could be righteous? ... How much less man, *who is* abominable and filthy, Who drinks iniquity like water! Job 15:14, 16

The wicked in his proud countenance does not seek *God*; *God is* in none of his thoughts. Ps 10:4

But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear. For your hands are defiled with blood, And your fingers with iniquity; Your lips have spoken lies, Your tongue has muttered perversity. No one calls for justice, Nor does any plead for truth. They trust in empty words and speak lies; They conceive evil and bring forth iniquity. They hatch vipers' eggs and weave the spider's web; He who eats of their eggs dies, And from that which is crushed a viper breaks out. Their webs will not become garments, Nor will they cover themselves with their works; Their works are works of iniquity, And the act of violence is in their hands. Their feet run to evil, And they make haste to shed innocent blood; Their thoughts are thoughts of iniquity; Wasting and destruction are in their paths. The way of peace they have not known, And there is no justice in their ways; They have made themselves crooked paths; Whoever takes that way shall not know peace. Therefore justice is far from us, Nor does righteousness overtake us; We look for light, but there is darkness! For brightness, but we walk in blackness! Isa 59:2-9

Thus says the LORD: 'Cursed *is* the man who trusts in man and makes flesh his strength.' Jer 17:5

The heart *is* deceitful above all *things*, and desperately wicked. Jer 17:9

There is none righteous, no, not one; there is none who understands; there is none who seeks after God. They have all turned aside; they have together become unprofitable; there is none who does good, no, not one. Rm 3:10-12

By the deeds of the law no flesh will be justified in His sight. Rm 3:20

All have sinned and fall short of the glory of God. Rm 3:23

But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know *them*, because they are spiritually discerned. 1 Cor 2:14

Man is enslaved and his will is not free

Jesus answered them, 'Most assuredly, I say to you, whoever commits sin is a slave of sin.' Jn 8:34

You were slaves of sin. Rm 6:17

[Men] all their lifetime [are] subject to bondage. Heb 2:15

Note the multitude of verses, which say that man is blind, deaf, dead, corrupt, powerless, sick, rebellious, full of cursing and bitterness, his understanding darkened, only thinking of evil continually, full of iniquity, and in bondage, etc. Man is not free to choose good.

Even the apparent 'good' deeds of sinful men are wicked in God's eyes.

Then the LORD saw that the wickedness of man *was* great in the earth, and *that every intent* of the thoughts of his heart *was* only evil continually. Gen 6:5 [Everything a sinful man does is wicked, even that which seems good to others.]

Who can bring a clean *thing* out of an unclean? No one! Job 14:4 [Everything done by man comes from an unclean source. If the root is bad the fruit is bad also.]

The sacrifice of the wicked *is* an abomination to the LORD. Prov 15:8 [Even religious acts are wicked.]

The sacrifice of the wicked *is* an abomination. Prov 21:27

The ploughing of the wicked *are* sin. Prov 21:4 [Even neutral acts done by the reprobate are wicked.]

One who turns away his ear from hearing the law, even his prayer *is* an abomination. Prov 28:9 [God does not hear the prayers of the wicked, they are an abomination.]

There is none righteous, no, not one; there is none who understands; There is none who seeks after God. They have all turned aside; they have together become unprofitable; there is none who does good, no, not one. Rm 3:10-12 [No man can do any good, thus he cannot believe in Christ without special grace.]

The choice to do spiritual good requires supernatural power from God

Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Jn 1:13

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Jn 3:6

This is the work of God, that you believe in Him whom He sent. Jn 6:29

By grace you have been saved through faith, and that not of yourselves; *it is* the gift of God. Eph 2:8

For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake. Phil 1:29

Who chose whom?

Choosing Christ, deciding to believe and repent, is a gift of sovereign grace given only to the elect.

You have also done all our works in us. Isa 26:12

Many are called, but few chosen. Matt 20:16

For many are called, but few *are* chosen. Matt 22:14

Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Jn 1:13

Jesus answered and said to them, 'This is the work of God, that you believe in Him whom He sent.' Jn 6:29

You did not choose Me, but I chose you and appointed you that you should go and bear fruit. Jn 15:16

Him God has exalted to His right hand *to be* Prince and Saviour, to give repentance to Israel and forgiveness of sins. Acts 5:31

God has also granted to the Gentiles repentance to life. Acts 11:18

Now when they had come and gathered the church together, they reported all that God had done with them, and that He had opened the door of faith to the Gentiles. Acts 14:27

And when he desired to cross to Achaia, the brethren wrote, exhorting the disciples to receive him; and when he arrived, he greatly helped those who had believed through grace. Acts 18:27

The goodness of God leads you to repentance. Rm 2:4

For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. Rm 8:29-30

The purpose of God according to election might stand, not of works but of Him who calls. Rm 9:11

It is not of him who wills, nor of him who runs, but of God who shows mercy. Rm 9:16

What do you have that you did not receive? 1 Cor 4:7

Blessed *be* the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ. Eph 1:3

He chose us in Him before the foundation of the world. Eph 1:4

Having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will. Eph 1:5

By grace you have been saved through faith, and that not of yourselves; *it is* the gift of God. Eph 2:8

For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake. Phil 1:29

God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth. 2 Thess 2:13

Knowing, beloved brethren, your election by God. 1 Tim 1:4

... correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth. 2 Tim 2:25

Looking unto Jesus, the author and finisher of *our* faith. Heb 12:2

When was grace given to the elect?

Is it not from the mouth of the Most High that woe and well-being proceed? Lam 3:38

As many as had been appointed to eternal life believed. Acts 13:48

The riches of His grace which He made to abound toward us in all wisdom and prudence ... according to His good pleasure which He purposed in Himself. Eph 1:7-9

In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will. Eph 1:11

[God] has saved us and called *us* with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began. 2 Tim 1:9

God controls the contingent acts of men

You meant evil against me; *but* God meant it for good. Gen 50:20

You have also done all our works in us. Isa 26:12

O LORD, I know the way of man *is* not in himself; *It is* not in man who walks to direct his own steps. Jer 10:23

The preparations of the heart *belong* to man, but the answer of the tongue *is* from the LORD. ... A man's heart plans his way, but the LORD directs his steps. Prov 16:1, 9

The lot is cast into the lap, but its every decision *is* from the LORD. Prov 16:33

The king's heart *is* in the hand of the LORD, *like* the rivers of water; He turns it wherever He wishes.
Prov 21:1

[Man's] days *are* determined, the number of his months *is* with You; You have appointed his limits,
so that he cannot pass. Job 14:5

Propositions arising from these quotes

- God is sovereign in salvation.
- God gives salvation to whom he chooses.
- God initiates salvation not man.
- No one can resist God.
- Even the contingent actions of men are under God's sovereign control and are predestined.
- Sinful man can do no good in God's eyes at all.
- Sinful man can do no spiritual work.
- All man's works are unclean in God's eyes.
- Man does not seek God; therefore he cannot choose salvation or initiate conversion.
- Man's sin has separated him from God so that God does not hear him.
- Man's heart is deceived and wicked. It only does evil continually.
- The prayers of the reprobate are an abomination to God.
- The religious works of the reprobate are an abomination to God.
- Even the neutral daily work of the reprobate is iniquitous in God's eyes.
- Those who trust in themselves are cursed.
- No one seeks after God and no one does good. They are all unprofitable.
- No one can fulfil the law or be justified by it; thus no one is justified by good works.
- Natural men cannot receive anything from God.
- Natural man cannot discern spiritual things.
- Man's will is enslaved to Satan and wickedness.
- Man is in bondage to sin, and can only sin.
- The act of conversion is a supernatural matter under God's sovereignty.
- Men are converted by God's power and chosen by God's will.
- Conversion is a spiritual work performed by the Holy Spirit.
- Conversion is the work of God, not man.
- Conversion is the result of grace (given by God to the elect).
- The grace of God is a gift; it is not the reward of work.
- Faith is a gift of grace.
- Repentance is a gift of grace.
- Only few are chosen.
- Men do not chose to be saved; Jesus chooses those who are saved.
- Election has nothing to do with man's will or deeds.
- Election is predestined in eternity.
- Only those elected in eternity are saved.
- Conversion is not of human will or strength but God's calling.
- God's calling is from eternity. Those chosen for salvation were chosen in eternity.

- God gives the elect everything they need to be saved in Christ.
- Jesus is the author and finisher of *our* faith.

The essence of these Scriptural propositions is the elevation of God in salvation. The Calvinist, for whom these are proof texts, centres upon God in the work of salvation. Thus the basic difference between Arminianism and Biblical Calvinism is that the Arminian makes man to be God while the Calvinist declares that God is God.

Clearly, these propositions are the very opposite of the Arminian propositions. One has to say that it can only be a result of severe deception that Arminians can maintain their theology. Scripture declares the truth of God's sovereignty and man's inability from cover to cover. To fail to see this is a gross deception.

For instance; just take one text: 'there is none who seeks after God,' (Rm 3:11). This is a crystal clear assertion – no sinful man ever seeks after God.²⁵ Not one! This verse alone destroys the essential principle of Arminianism. A child can understand this.

Conclusion

There is no point in supplying hundreds more texts; the case is clear. Arminianism is totally contradictory to Scripture in every aspect, but particularly in its claim that the choice of salvation is made by man in time instead of God in eternity. Arminianism is a lie and its theology is unbiblical. People may choose to defend it but, in all honesty, it is not Christian.

Arminius says, '*A sinner chooses Christ*'. Christ says, '*You did not choose Me, but I chose you.*' An Arminian believes in Arminius; a Calvinist believes in Christ.

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²⁵ This is why the Calvinist teaches irresistible grace. No one can be saved unless God draws him to Christ (Jn 6:44, 65). This is the grace that saves; it is for the elect alone to draw them after Christ because they cannot seek him themselves.