

**Discipleship:
An
Introduction to
Systematic Theology and
Apologetics**

Protestant Reformation Doctrines of Salvation

The Heights Church January 20, 2019

Reformed vs Arminian Soteriology – the essential differences (Review)

Subject	Calvinists	Arminians
Depravity/ Free Will	Free Will was lost in the Fall.	Everyone (but Jesus) was corrupted by the Fall but Free Will was not lost in the Fall.
Election	God elected a remnant of people based on his love/grace/mercy and not based upon any merit of each individual elect person.	God elected those he omnisciently foresaw would come to faith by their own Free Will .
Atonement	Christ's atonement was only for the elect.	Christ's atonement was SUFFICIENT for everyone but effective only for those who by their Free Will choose to believe.
Grace	The Holy Spirit changes the heart of the elect so that it is impossible for them to not believe in Christ.	The Holy Spirit tries to woo every person to believe in Christ but leaves the final choice up to each person's Free Will .
Eternal Security	The elect cannot lose their salvation.	A true believer can lose their salvation because of Free Will .

Reformed vs Arminian Soteriology – Irresistible Grace

- Article IV of the Remonstrance concludes: “But, as respects the mode of the operation of this grace, it is not irresistible, in as much as it is written concerning **many** that they have resisted the Holy Ghost,—Acts vii, and elsewhere in **many** places.”
- They probably are referring to Acts 7:51: "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit."
- As in the previous Articles of the Remonstrance, very little Biblical support is presented and a massive response is given by the Reformed delegates in which twelve points describing the correct doctrine are documented followed by the identification of nine errors in the Remonstrance position with Biblical support.

Reformed vs Arminian Soteriology – Irresistible Grace

- The NT warns believers against resisting the Holy Spirit.

And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. (Ephesians 4:30)

Do not quench the Spirit. (1 Thessalonians 5:19)

Reformed vs Arminian Soteriology – Irresistible Grace

- The Doctrine of Irresistible Grace does not mean that every instance of the Holy Spirit's work cannot be resisted.

So then he has mercy on whomever he wills, and he hardens whomever he wills. You will say to me then, "Why does he still find fault? **For who can resist his will?**" But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" (Romans 9:18 – 20)

Reformed vs Arminian Soteriology – Irresistible Grace

- Irresistible Grace is infinitely better than Free Will! It accomplishes salvation instead of merely making it possible.
- The Doctrine of Irresistible Grace means that whenever the Holy Spirit desires, he can overcome any and all resistance and make his influence irresistible.

"I know that you can do all things, and that no purpose of yours can be thwarted." (Job 42:2)

Our God is in the heavens; he does all that he pleases. (Psalm 115:3)

all the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the

earth; and none can stay his hand or say to him, "What have you done?" (Daniel 4:35)

Reformed vs Arminian Soteriology – Irresistible Grace (*Call*)

And those whom he predestined he also called *kaleō* , and those whom he called *kaleō* he also justified, and those whom he justified he also glorified. (Romans 8:30)

I am astonished that you are so quickly deserting him who called *kaleō* you in the grace of Christ and are turning to a different gospel (Galatians 1:6)

To this he called *kaleō* you through our gospel, so that you may obtain the glory of our Lord Jesus Christ. (2 Thessalonians 2:14)

Therefore he is the mediator of a new covenant, so that those who are called *kaleō* may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant. (Hebrews 9:15)

Reformed vs Arminian Soteriology – 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) The Greek word translated as draws is *helkō*. It is used seven other times in the NT.

1. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged (*helkō*) them into the marketplace before the rulers. (Acts 16:19)
2. Then all the city was stirred up, and the people ran together. They seized Paul and dragged (*helkō*) him out of the temple, and at once the gates were shut. (Acts 21:30)

Reformed vs Arminian Soteriology – Irresistible Grace

3. Then Simon Peter, having a sword, drew (*helkō*) it and struck the high priest's servant and cut off his right ear. (The servant's name was Malchus.) (John 18:10)
4. He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul (*helkō*) it in, because of the quantity of fish. (John 21:6)

Reformed vs Arminian Soteriology – Irresistible Grace

5. So Simon went aboard and hauled (*helkō*) the net ashore, full of large fish, 153 of them. And although there were so many, the net was not torn. (John 21:11)
 6. But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag (*helkō*) you into court? (James 2:6)
- Arminians claim God woos us but (*helkō*) means a strong, force-full action.

Reformed vs Arminian Soteriology – Irresistible Grace

7. And I, when I am lifted up from the earth, will draw (*helkō*) all **people** to myself." (John 12:32) **NOTE:** **people** is not in the original Greek text. It **literally says** And I, when I am lifted up from the earth, will draw (*helkō*) all (*pas*) to myself."
- Does John 12:32 support the Arminian view of Limited Atonement? No, because in our study of the “sheep” in John 10 the sheep (the elect) are the ones atoned for and all of them are glorified because the sheep hear the shepherd’s voice and they all come to him.

Limited Atonement* – Jesus lays down his life for the sheep (review)

- **14** I am the good shepherd. I know my own and my own know me, **15** just as the Father knows me and I know the Father; and I lay down my life for the sheep. **16** And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. (John 10:14 – 16)
- **26** but you do not believe because you are not part of my flock. **27** My sheep hear my voice, and I know them, and they follow me. **28** I give them eternal life, and they will never perish, and no one will snatch them out of my hand. **29** My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand. (John 10:26 – 29)
- The sheep are not everyone. They are a specific group that Christ died for. They believe in Jesus because they are sheep (given to Jesus by the father). They have been called and every sheep will have eternal life.

* *The atonement is the **work** Christ did in his **life** and **death** to **earn** our salvation.*

Reformed vs Arminian Soteriology – Irresistible Grace

- But the main problem in seeing John 12:32 as denying that the drawing (in John 6:44) actually produces the “coming” (in John 6:44) is seen in John 6:64 – 65).

64 But there are some of you who do not believe." (For Jesus knew from the beginning who those were who did not believe, and who it was who would betray him.) **65** And he said, "This is why I told you that no one can come to me unless it is **granted him by the Father.**"

- “No one can come to me” explains why some do not believe. However, the ultimately decisive factor is not an individual’s resistance to the gospel but that unbelievers are not drawn or granted to come to the Father.

Reformed vs Arminian Soteriology – Irresistible Grace

- Resistance to repentance is overcome as a result of irresistible grace.

And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness.

God may perhaps grant them repentance leading to a knowledge of the truth, and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will. (2 Timothy 2:24 – 26)

- If a person hears a preacher say, “Repent and come to Jesus” they may reject this general call. **BUT** if God grants them repentance they can not disobey because God has changed their heart and made it willing to repent.

Reformed vs Arminian Soteriology – Irresistible Grace

- Salvation is not just a gift of God but the requirements of salvation are also a gift of God.
- Many truly repentant people do not know this because they have been taught the erroneous doctrine of “Free Will” and are stunted in their worship, love and brokenhearted joy over all that God did to bring about their conversion.

Reformed vs Arminian Soteriology – Irresistible Grace

- Preaching and witnessing are compatible with Irresistible Grace.

For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are (“the” **NASB**) called *klētos*, both Jews and Greeks, Christ the power of God and the wisdom of God. (1 Corinthians 1:22 – 24)

- Two calls are implied in this text:
 1. A general call given indiscriminately that often is interpreted as folly and rejected.
 2. But the called (“elect”) receive it as the power and wisdom of God.

Reformed vs Arminian Soteriology – Irresistible Grace

- God changes the elect's will without coercion

And even if our gospel is veiled, it is veiled only to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God. For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake. For God, who said, "Let light shine out of darkness," **has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.** (2 Corinthians 4:4 – 6)

- Once this happens our will towards Christ is fundamentally altered.

Reformed vs Arminian Soteriology – Irresistible Grace

- Being “Born Again” is the cause of believing in Jesus. Believing in Jesus is not the cause of being “Born Again.”

For so the Lord has commanded us, saying, "I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth." And when the Gentiles heard this, they began rejoicing and glorifying the word of the Lord, and **as many as were appointed to eternal life believed.** (Acts 13:47 – 48)

One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. **The Lord opened her heart** to pay attention to what was said by Paul. (Acts 16:14 – 15)

Reformed vs Arminian Soteriology – Irresistible Grace

- Being “Born Again” is the cause of believing in Jesus. Believing in Jesus is not the cause of being “Born Again.”

But to all who did receive him, who believed in his name, he gave the right to become children of God, who were born, **not of blood nor of the will of the flesh nor of the will of man, but of God.** (John 1:12 – 13)

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit." (John 3: 6 - 8)