

History of the Reformation

Amyraldianism (4 Point Calvinism)

- Review – Theological Developments of the Reformation
 - Justification by faith
 - Good works flow from justification, not the grounds of it
 - *Sola Scriptura*
 - Lord's Supper
 - Not a mass
 - Differences between Luther, Zwingli, Reformed
 - Soteriology within Reformed
 - Arminianism, Amyraldianism, Calvinism
 - Baptism
 - Infant baptism vs believers only baptism
 - OT/NT relationships
 - Covenant Theology, New Covenant Theology
 - The Mosaic Law in the life of believers
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- Arminianism and Calvinism
 - Developed early 1600's within Reformed churches and universities, particularly in Holland
 - Arminius felt that Calvin's thought was modified by Theodore Beza to be too harsh and deterministic
 - Issue – If God only saves believers, belief must come from me. God is unfair to judge me over something over which I have no control.
 - Resolved at Synod of Dort (Dordt, Dordrecht)
 - TULIP acronym developed 20th Century
 - Election/Predestination
 - Arminian – God chooses for salvation those whom He knows will believe (looking down through the corridors of time)
 - Calvinism – God chooses individuals for salvation without any condition which makes them “good candidates for choice”
 - Man's nature
 - Arminian – man, in and of himself, is unable to do anything which is required to repent and believe in God
 - Calvinism – man, in and of himself, is unable to do anything which is required to repent and believe in God
 - The Application of Grace
 - Arminian – God sends prevenient Grace to all men to make all men “able to believe”. Some use that grace and believe in the Gospel, some reject that grace and do not believe.
 - Calvinism – there is no prevenient Grace. When the Spirit invades a man's heart (makes him spiritually alive), it is irresistible and the man will always choose freely to follow Christ.
 - Christ's Atonement
 - Arminian – given for all men. It takes away sin so that the only qualification for a man to be saved is to believe.
 - Calvinism – Christ's death fully saves those for whom it is intended.

- Perseverance and Preservation
 - Arminian – God sends more Grace to believers to continue to grow, however just as prevenient grace is rejectable, so a man may reject this additional grace and fall away.
 - Calvinism – God continues to give grace which preserves and enables God’s elect to persevere until the end.
 - NOT “once save, always saved”
 - Contra Remonstrance on Perseverance
 - 7. that nevertheless the true believers find no excuse in this teaching to pursue carelessly the lusts of the flesh, since it is impossible that those who by a true faith are engrafted into Christ should not produce the fruits of thankfulness; but on the contrary the more they assure themselves and feel that God works in them both to will and to do according to this good pleasure, the more they persist in working their own salvation with fear and trembling, since they know that this is the only means by which it pleases God to keep them standing and to bring them to salvation. For this reason He also employs in his Word all manner of warnings and threatenings, not in order to cause them to despair or doubt their salvation but rather to awaken in them a childlike fear by observing the weakness of their flesh in which they would surely perish, unless the Lord keep them standing in his undeserved grace, which is the sole cause and ground of their perseverance; so that, although He warns them in his Word to watch and pray, they nevertheless do not have this of themselves that they desire God’s help and lack nothing, but only from the same Spirit who by a special grace prepares them for this and thus also powerfully keeps them standing.
- Reformation in France
 - 1560’s – Huguenots in France were followers of Calvin. Increased in political power.
 - 1572 – St Bartholomew’s Day Massacre
 - Leaders of Huguenots invited to Paris and assassinated by Charles IX (son of Catherine de’ Medici)
 - 1598 – Henry IV – Edict of Nantes granted toleration
 - 1618 – John Cameron appointed professor of divinity in School of Saumur (est. 1598 by French Protestant Churches)
 - the will of man is determined by the practical judgment of the mind;
 - the cause of men's doing good or evil proceeds from the knowledge which God infuses into them
 - God does not move the will physically, but only morally, by virtue of its dependence on the judgment of the mind
- Moises Amyraut
 - 1596 - 1664
 - Student of Cameron at Saumur
 - Believed that Beza had shifted Calvin’s theology to a “Scholastic Calvinism”, overemphasizing the doctrine of predestination
 - Published *Traite de la Predestination* 1634
 - To restore the balance in “True Calvinism”
 - Argued that Calvin treated predestination as an aspect of soteriology. Beza and others put it in Theology proper.
 - They thought that to Calvin, predestination was an *ex post facto* explanation as to why some people did not believe
 - Tried to soften what he perceived as a harshness in Calvinistic theology

- Affirmed universal will of God so save and a universal atonement
 - However, argued that the will of man was in bondage to sin
- Soteriology of Amyraut
 - Amyraut affirmed the doctrine of total depravity
 - Denied freedom of the will
 - Taught that faith was a gift of God
 - Asserted that saving grace in the elect was irresistible
 - Believed in unconditional election of some to salvation
 - Controversy surrounding his view of the extent of the Atonement
 - Developed a doctrine which, in his mind, reconciled God's desire that all might be saved and the fact that some reject God's offer of salvation
- Verses at Issue
 - I John 2:2 – and He Himself is the propitiation of our sins; and not for ours only, but also for those of the whole world
 - I Tim 2:4 – who desires all men to be saved and to come to the knowledge of the truth
 - 2 Pet 2:1 – “false teachers among you . . . denying even the Lord who bought them
 - John 3:16 – For God so loved the world that He gave His only-begotten son. . .
 - Titus 2:11 – For the grace of God has appeared, bringing salvation to all men
- Limited Atonement
 - Calvinistic view – Classic “L” of T-U-L-I-P
 - The *scope* or *extent* of Christ's Substitutionary Death on the Cross was limited to those who are predestined to salvation. Its primary benefits are not given to all of mankind but rather to believers only
 - The **power** of the atonement is **not limited**. No sin is too great to be expiated by Christ's sacrifice.
 - “Everyone except a pure Universalist limits the Atonement of Christ. They either limit its application or they limit its scope.” (Dr. Gary D. Long)
 - Christ's death is a Definite Atonement
 - Arminian view – Christ's death is unlimited. He died for the sake of all people, making salvation available for all, but is certain for no one.
 - All men receive universal prevenient grace
 - Only those who cooperate (choose) then receive special grace
 - Amyraut's view
 - God, moved by compassion for the plight of fallen mankind, designed to save all men (desires to save every man actually)
 - He sent His Son Jesus Christ as a substitutionary offering for the sins of all men and of every man (to make salvation *possible*)
 - However, this sacrifice is not effectual unto salvation unless God's offer of grace is accepted by man in repentance and faith
 - Which is the fruit of God's special grace, conferred on those only whom He has chosen
 - Duality of the Covenant of Grace-
 - One conditional covenant
 - With all of mankind to save on the condition of repentance and belief of the Gospel
 - Possible on a purely natural level because the human will is capable of a response
 - However, it is morally impossible because of the debilitating effects of sin

- other words, man has not lost the power of will, just the power to will good
 - Unconditional covenant
 - God guarantees the salvation of the elect
 - Promises to graciously work within them to elicit the repentance and faith on which salvation is suspended
 - Two-fold will of God
 - He wills the salvation of all mankind on condition of faith
 - He wills the salvation of the elect specifically and unconditionally
 - Amyraut believed that difficulties were met
 - God is not frustrated that all are not saved because He only willed their salvation on condition of faith
 - Elect are always saved
- Summary
 - Charles Hodge called this view Hypothetical Universalism
 - 19th Century Theologian – Systematic Theology
 - “Christ’s Atonement is sufficient for all, but efficient only for the elect”
 - Christ’s died to make salvation possible for all
 - He is not “culpable” for choosing some for eternal punishment
 - It is an atonement of possibility rather than reality
 - Most common evangelical position of the 20th/21st Century
 - Continuation of the mind of man trying to wrestle with the old question of Romans 9, “But if that’s the case, then that’s not fair!” (Rom 9:19)
- Conclusion
 - John 6:37-40 – “³⁷ All that the Father gives me will come to me, and whoever comes to me I will never cast out. ³⁸For I have come down from heaven, not to do my own will but the will of him who sent me. ³⁹And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. ⁴⁰For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”
 - John 10:14-15 – “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.”
 - 2 Cor 5:21 – “²¹ For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.”
 - Eph 5:25-27 – “²⁵ . . . just as Christ loved the church and gave himself up for her ²⁶ to make her holy, cleansing her by the washing with water through the word, ²⁷ and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless.
- To answer the question, “For whom did Christ die?”
 - One only needs to ask the following:
- What did Christ’s death accomplish?
 - Arminian – it makes man savable
 - He must exercise his free will to be saved
 - Amyraldian – it atones for the sins of all men
 - It is only effective for God’s elect
 - Calvinist – it atones for the sins of God’s elect
 - It reconciles them to God