

TULIP INTRODUCTION - NOTES

4-15-18

*After the Holy Scriptures, I exhort the students to read the Commentaries of Calvin. . . . I tell them that he is incomparable in the interpretation of Scripture; and that his Commentaries ought to be held in greater estimation than all that is delivered to us in the writings of the ancient Christian Fathers: so that, in a certain eminent spirit of prophecy, I give the preeminence to him beyond most others, indeed beyond them all. I add that, with regard to what belongs to common places, his Institutes must be read after the Catechism, as a more ample interpretation. But to all this I subjoin the remark, that they must be perused with cautious choice, like all other human compositions. **Jacob Arminius***

The Five Arminian Articles

(from Philip Schaff, Creeds of Christendom Volume 3)

Article I (Conditional Election) – That God, by an eternal, unchangeable purpose in Jesus Christ his Son, before the foundation of the world, hath determined, out of the fallen, sinful race of men, to save in Christ, for Christ's sake, and through Christ, those who, through the grace of the Holy Ghost, shall believe on this his Son Jesus, and shall persevere in this faith and obedience of faith, through this grace, even to the end; and, on the other hand, to leave the incorrigible and unbelieving in sin and under wrath, and to condemn them as alienate from Christ, according to the word of the gospel...in [1 John_3:36](#) : 'He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him,' and according to other passages of Scripture also.

Article II (Unlimited Atonement) – That, agreeably thereto, Jesus Christ, the Saviour of the world, died for all men and for every man, so that he has obtained for them all, by his death on the cross, redemption and the forgiveness of sins; yet that no one actually enjoys this forgiveness of sins except the believer, according to the word of the Gospel of [1Jn_3:16](#) : 'God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' And in the First Epistle of [1Jn_2:2](#) : 'And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.'

Article III (Depravity) – “That man has not saving grace of himself, nor of the energy of his free will, inasmuch as he, in the state of apostasy and sin, can of and by himself neither think, will, nor do any thing that is truly good (such as saving Faith eminently is); but that it is needful that he be born again of God in Christ, through his Holy Spirit, and renewed in understanding, inclination, or will, and all his powers, in order that he may rightly understand, think, will, and effect what is truly good, according to the Word of Christ, [1 John_15:5](#) : 'Without me ye can do nothing.'

Article IV (Resistible Grace) – That this grace of God is the beginning, continuance, and accomplishment of all good, even to this extent, that the regenerate man himself, without prevenient or assisting, awakening, following and cooperative grace, can neither think, will, nor do good, nor withstand any temptations to evil; so that all good deeds or movements, that can be conceived, must be ascribed to the grace of God in Christ. But as respects the mode of the operation of this grace, it is not irresistible, inasmuch as it is written concerning many, that they have resisted the Holy Ghost. Acts vii., and elsewhere in many places.

Article V (Falling from Grace) – That those who are incorporated into Christ by a true faith, and have thereby become partakers of his life-giving Spirit, have thereby full power to strive against Satan, sin, the world, and their own flesh, and to win the victory; it being well understood that it is ever through the assisting grace of the Holy Ghost; and that Jesus Christ assists them through his Spirit in all temptations, extends to them his hand, and if only they are ready for the conflict, and desire his help, and are not inactive, keeps them from falling, so that they, by no craft or power of Satan, can be misled nor plucked out of Christ's hands, according to the Word of Christ That those who are incorporated into Christ by a true faith, and have thereby become partakers of his life-giving Spirit, have thereby full power to strive against Satan, sin, the world, and their own flesh, and to win the victory; it being well understood that it is ever through the assisting grace of the Holy Ghost; and that Jesus Christ assists them through his Spirit in all temptations, extends to them his hand, and if only they are ready for the conflict, and desire his help, and are not inactive, keeps them from falling, so that they, by no craft or power of Satan, can be misled nor plucked out of Christ's hands, according to the Word of Christ, [1 John_10:28](#) : 'Neither shall any man pluck them out of my hand.' But whether they are capable, through negligence, of forsaking again the first beginnings of their life in Christ, of again returning to this present evil world, of turning away from the holy doctrine which was delivered them, of losing a good conscience, of becoming.

And I have my own private opinion, that there is no such thing as preaching Christ and him crucified, unless you preach what now-a-days is called Calvinism. I have my own ideas, and those I always state boldly. It is a nickname to call it Calvinism. Calvinism is the gospel, and nothing else. I do not believe we can preach the gospel, if we do not preach justification by faith without works; not unless we preach the sovereignty of God in his dispensation of grace; nor unless we exalt the electing, unchangeable, eternal, immutable, conquering love of Jehovah; nor, I think, can we preach the gospel, unless we base it upon the peculiar redemption which Christ made for his elect and chosen people; nor can I comprehend a gospel which lets saints fall away after they are called, and suffers the children of God to be burned in the fires of damnation, after having believed. Such a gospel I abhor. The gospel of the Bible is not such a gospel as that. We preach Christ and him crucified in a different fashion, and to all gainsayers we reply, "We have not so learned Christ." **Charles Spurgeon**