

Luther an Augustinian  
 very much believed we  
 could do nothing to merit.  
 No freedom of will

rebelled against supralapsarianism →  
 doubt predestination  
 objected to inevitable grace

Neither Luther nor Calvin thought  
 that grace was so selective that  
 you don't preach to the masses.

God Works as Nuncius -  
 Sola Gratia!

### Calvinist and Arminian Concepts of Man's State

Views:

1. Double predestination = heaven & hell  
 2. Supralapsarianism = everyone appointed to one or the other

2. Single predestination = some appointed to heaven, rest have to work  
 infra lapsarianism

3. No predestination  
 Sublapsarianism

kindness, love, grace, or simply telling the truth, took no special sanction for they were products of common grace. But in the stand before God there was nothing pleasing about man and even these common grace acts were not efficacious as they would grow from unworthy motivation, etc. Depravity meant that there was nothing a man could do to make himself pleasing to God. This aspect of the meaning of depravity is often misstated by anti-reformed theologians.

The Arminian reformers could not go with this to such a strong position. They knew man was lost but felt that man could grip God with such force that he could direct himself to good that would eventually lead to God. [Arminians not as arminians as his followers!]

c. Destiny...the Protestant reformers, (Luther, Calvin, Zwingli, et al) stood with Augustine on election and the force and aspects of Divine decrees. Luther's followers would move away from his strong emphasis in the next generation. Most anabaptist reformers did not agree with it and came closer to the ideas of Gregory I. In all of these positions, there is nothing "new" to the expression...simply a re-emphasis or iteration of a particular point.

d. Grace...man requires it, among the reformers, and is totally dependent on it.

The position of the reformed bodies is well put in Calvin: The Institutes of the Christian Religion, Volume 1, book 3.

There is an abundant amount of literature for this age and I frankly do not know what to suggest in some areas for specific reading. Summary readings in Calvin and Luther studies are probably the best approach.

### 2. Man's State...the Calvinist and Arminian views.

What is properly known as Arminianism grew from the teachings of a revisionist Calvinist, J. Arminius (d. 1609) and his disciple Episcopius. Reacting to the interpretation known as supralapsarianism Arminius rephrased many of the Calvinistic positions... leaving some open in judgment and others rather tightly knit. His basic view came out like this:

a. In Adam but the guilt of his sin was not imputed (all men in Adam) and only a defilement of nature resulted from his fall.

--Consequently men were weakened and