

d. Grace

Man's state requires it and he is totally dependent on God for the administration of what he needs.

The position of the reformed bodies is well put in Calvin: The Institutes of the Christian Religion, Vol. I, Book 3.

There is plenty of reading material on this line and the compendium works of Lutheran and Calvinistic theologies are helpful.

2. Man's State: The Arminian argument

James Arminius was a Calvinistic revisionist who died in 1609. His disciple, Episcopius, is in some ways more responsible for the better known arminian expressions. Arminius had been assigned to defend supralapsarianism and, finding himself unable to so do, rephrased many of the Calvinistic positions. Some he left open to the judgment of later exegetes and interpreters, others he gave decidedly hostile opinions. The basic view was something such as follows:

a. Essentialist Arminianism

(1) In Adam were all men, but the guilt of his sin was not imputed to all men. Only a defilement of nature resulted from his fall. Consequently men were weakened and made ineffectual in the pursuit of God

(2) The ability to please God, however, was present but it needed action...its presence was-at best-latent. If it could be fired some good would be achieved.

(3) Grace was received in connexion with the human will's cooperation. It could be resisted.. could be courted.

(4) One's position in blessing was a matter of simple foreknowledge of persons...there was nothing causative in the foreknowledge although after one came into a state of blessing it became "fait accompli" or something.

b. Contrasting Calvinism

There was rather a direct contrast between these developed views and the Calvinistic views of the time. The contrasting views can be summarized in this order:

(1) Man is marred by original sin and completely lost and defiled.

(2) He is already condemned and under the sentence of death, only awaiting the execution....