

- (1) illumination
- (2) conversion
- (3) regeneration
- (4) justification
- (5) renovation
- (6) glorification.
- (7) Christian grace

b. The Calvinistic schemes is a bit different and somewhat less complicated in ideal and more complicated in terminology:

- (1) election
- (2) council of peace
- (3) distribution of grace
- (4) appropriation of grace
- (5) blessings accompanying grace

c. Summary:

(1) Calvin sees repentance preceding saving faith, this is an open question with some of the reformers, but repentance is still a work of God...it is His goodness that leads us to it before we may really know where we are headed.

(2) The arrangement of events will indicate to some extent how much one feels dependence on the sovereign work of God.

(3) Arminian arrangements are less uniform than those described but often place more stress on man's response.

(4) A comparison/contrast of the reformer's ideals may be made with the Catholic concept of the schoolmen by comparing with the notes on page 113.

FURTHER READING IN THE DOCTRINE AT THIS TIME MAY BE MADE IN

Pelikan: The Christian Tradition, Volume III: The Growth of Medieval Theology. Particularly chapters 2 and 3. The whole portion is worthwhile but in chapter 2 note particularly the the segment on the "plan of salvation."

Peterson: Calvin's Doctrine of the Atonement is a nice study by one of our own gang and gives some added force to the understanding of subjective christology the placing a clearer emphasis on the reformer's position.

There is no shortage of works on the subject but we may conclude by saying that the saving work, in the minds of the reformers, was put back into the court of God.