

CALVINISM AND ARMINIANISM #2 - UNRESTRICTED FREE WILL

JOSHUA 24:1,14-22

The Arminian doctrine states that though man is fallen, his free will is not restricted and enslaved by his sinful nature.

I. HISTORY OF THE DUTCH REMONSTRANCE CONTROVERSY

- A. John Calvin - French Reformed (1509-1564)
 - 1. Jacobus Arminius - Dutch Reformed (1559-1609)
 - 2. Originally a student of Calvin
 - 3. 5 points rejected (See Attached)
- B. Study what the Bible says about Salvation
 - 1. Called Soteriology (Salvation / Study)
 - 2. Don't follow a doctrine named for a man
 - 3. Evidence their followers changed after they died
- C. John Calvin and Jacob Arminius were both PROTESTANTS
 - 1. They differed from Catholicism in SOME things
 - 2. NOT Baptists (Calvin persecuted Baptists)
 - 3. He BURNED those he considered to be heretics!

II. CHOOSING GOD

- A. Grace is the gift (not faith) - EPH 2:5 & 8-9
 - 1. Misinterpreted - Context is works for Salvation
- B. Once for ALL - HEB. 10:10
 - 1. They will claim that it only means for "elect"
 - 2. Where does it say that?
- C. Whosoever CALLS - ROMANS 10:12 & 13
 - 1. There is no difference! Rich unto ALL
 - 2. They fabricate concept "regeneration to faith"
- D. Whosoever BELIEVETH - JOHN 3:16 & 17

III. GOD HAS DONE ALL

- A. We could not do it, God did - ROMANS 8:3
- B. Our righteousnesses cannot do it - ISA. 64:6
- C. He put our sin on Jesus - 2 COR. 5:21

IV. BUT OUR CHOICE IS NOT UNRESTRICTED

- A. During the tribulation - 2 THESS 2:11
- B. The invitation can cease - GEN 6:3

CONCLUSION: The Bible teaches the freewill of man, but NOT the Arminian doctrine of Unrestricted Free Will. GEN. 6:3

THE SYNOD OF DORT

The Synod of Dort (also known as the Synod of Dorcht or the Synod of Dordrecht) was an international Synod held in Dordrecht in 1618–1619, by the Dutch Reformed Church, to settle a divisive controversy initiated by the rise* of Arminianism. The first meeting was on 13 November 1618 and the final meeting, the 180th, was on 29 May 1619. Voting representatives from eight foreign Reformed churches were also invited. Dort was a contemporary English term for the town of Dordrecht (and it remains the local colloquial pronunciation).

There had been previous provincial synods of Dort, and a National Synod in 1578. For that reason the 1618 meeting is sometimes called the Second Synod of Dort.

The acts of the Synod were tied to political intrigues that arose during the Twelve Years' Truce, a pause in the Dutch war with Spain. After the death of Jacob Arminius his followers presented objections to the Belgic Confession and the teaching of John Calvin, Theodore Beza, and their followers. These objections were published in a document called The Remonstrance of 1610, and the Arminians were therefore also known as Remonstrants. They taught conditional election on the basis of foreseen faith, unlimited atonement, resistible grace, and the possibility of lapse from grace. The opposing Calvinists or Gomarists, led by Franciscus Gomarus of the University of Leiden, became known as the Contra-Remonstrants.

The Arminians were accused of propagating false doctrine and perceived as ready to compromise with the Spanish, whereas the Dutch Calvinists were not, so Arminianism was considered by some to be not only theologically unsound but also political treason; in 1617–8 there was a pamphlet war and Francis van Aarssens expressed the view that the Arminians were working for Philip IV of Spain. Planning for a National Synod was begun by Adriaan Pauw in March 1618. Before that, there had been a debate as to whether the synod should be national, as the Contra-Remonstrants wished, or provincial for Holland, as the Remonstrants argued. This decision was worked out in 1617, with outside input from the English ambassador Dudley Carleton.

* Rise - Most Calvinists today do not reject the idea that early Christians believed in free will Salvation for several hundred years after Christ.