ARMINIUS & CALVIN

Two views of God's grace, election, and the human response

TOPIC	CLASSICAL REFORMED (CALVIN)	ARMINIAN (ARMINIUS)
The human condition	Because of sin, humanity is spiritually dead and unable to turn to God by itself. God's grace is necessary.	Because of sin, humanity cannot save itself. Prevenient grace is necessary to enable a response.
The basis of election	God's election rests on His sovereign decree, not on foreseen faith or human merit.	God's election is connected with His foreknowledge of those who will believe in Christ through His grace. Faith is not a merit.
The work of grace	God's saving call is effectual: the Spirit renews the heart and actually brings the elect to faith.	Prevenient grace makes faith possible, but it can be resisted. God does not compel the human response.
The human response	Faith is the result of God's effectual grace. A person truly comes to faith because God renews them.	Enabled by God's grace, a person may respond in faith or reject God's grace.
The role of the human will	God renews the will; the person comes to Christ willingly. Grace removes unwillingness, not human responsibility.	Grace restores the ability to choose. A person is not compelled and may resist grace.
Theological term	**MONERGISM** **God decisively accomplishes salvation.**	**SYNERGISM** **God's grace enables the human response of faith.**

Both traditions emphasize that salvation is possible only through God's grace. The main difference concerns how that grace works and how the human response of faith is understood.

A concise comparison for the accompanying video. The wording summarizes the classical positions.

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