Church History Literacy

Did God Pick Me or Did I Pick Him?

(a/k/a Jacob Arminius and the Changing Protestant Church)

Lesson 64

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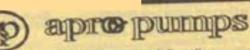
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Back in the 1500's:



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Church



Rome



Rome



Protest



Rome (Roman Catholic)



Protest



Rome (Roman Catholic)



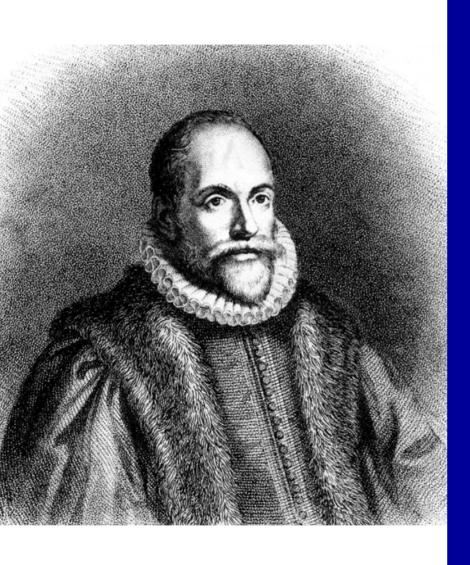
Protest (Protestant)



Rome (Roman Catholic)



Protest (Protestant)



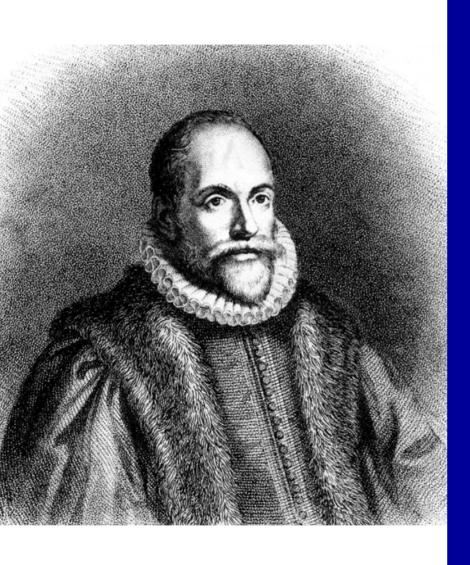


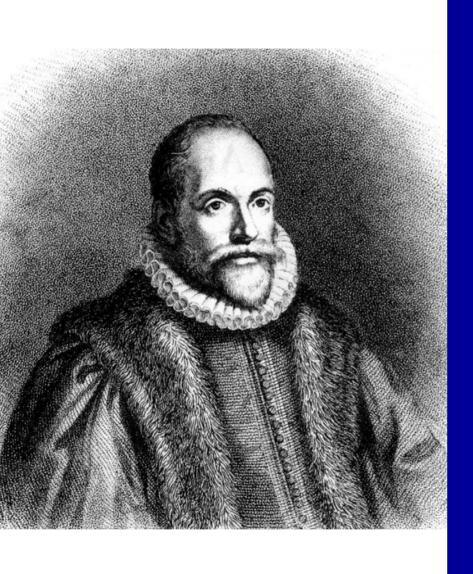




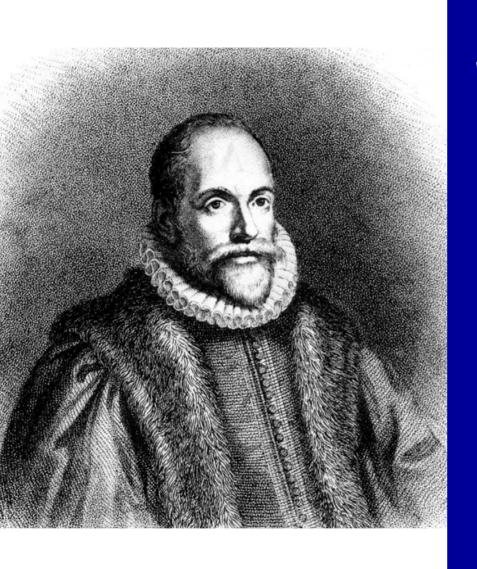




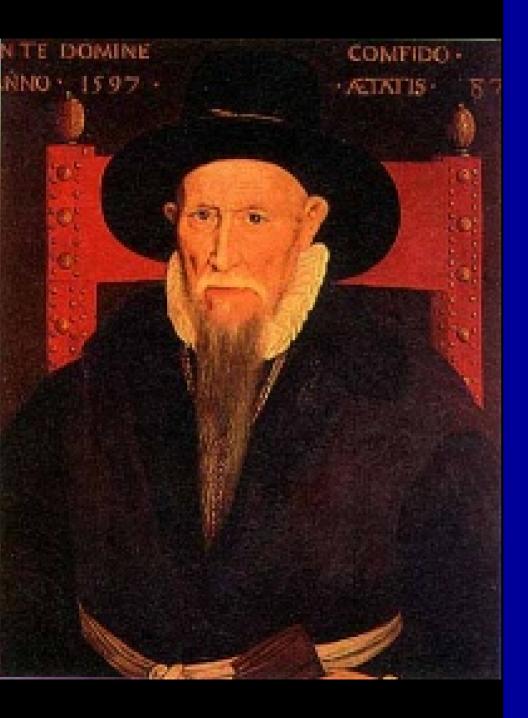




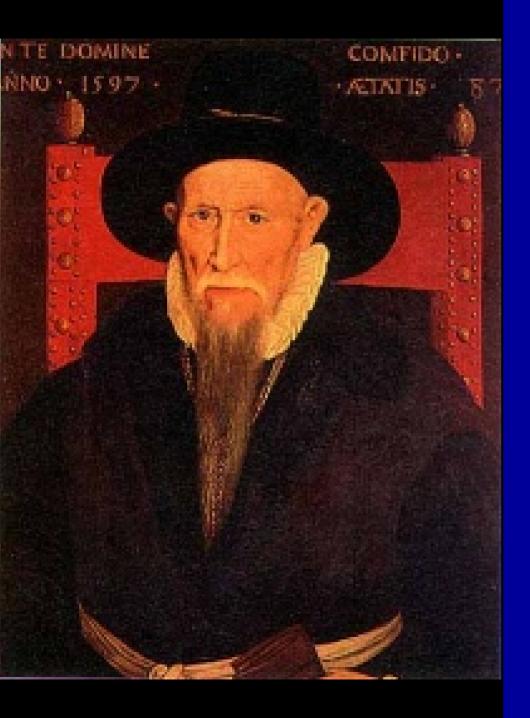
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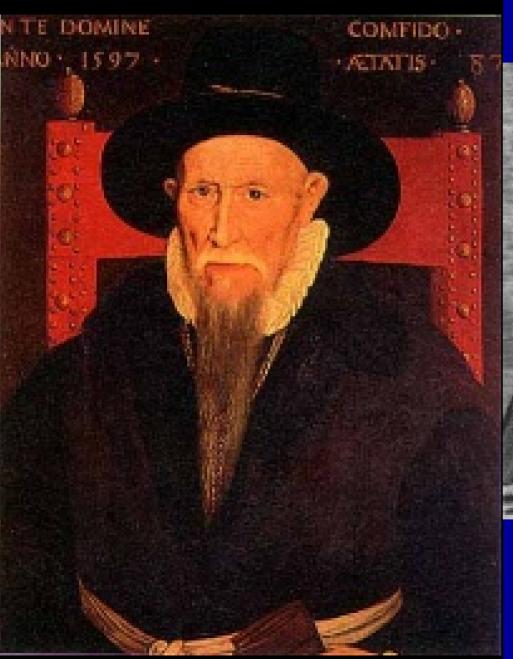
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Meet Professor Ted Beza



Meet
Professor
Ted Beza











Meet Professor Be a





"Predestination"



"Predestination"

"Election"



"Predestination"

"Election"

"The Elect"

Romans 9

Romans 9

Not only that, but Rebekah's children had one and the same father, our father Isaac. Yet, before the twins were born or had done anything good or bad—in order that God's purpose in election might stand: not by works but by him who calls—she was told, "The older will serve the younger." Just as it is written: "Jacob I loved, but Esau I hated."

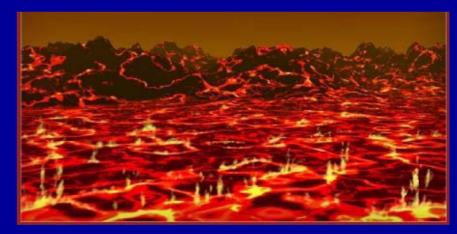
What then shall we say? Is God unjust? Not at all! For he says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." It does not, therefore, depend on man's desire or effort, but on God's mercy. For the Scripture says to Pharaoh: "I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the earth." Therefore God has mercy on whom he wants to have mercy, and he hardens whom he wants to harden.

One of you will say to me: "Then why does God still blame us? For who resists his will?" But who are you, O man, to talk back to God? "Shall what is formed say to him who formed it, 'Why did you make me like this?" Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use?

What if God, choosing to show his wrath and make his power known, bore with great patience the objects of his wrath—prepared for destruction? What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory—even us, whom he also called, not only from the Jews but also from the Gentiles? As he says in Hosea: "I will call them 'my people' who are not my people; and I will call her 'my loved one' who is not my loved one," and, "It will happen that in the very place where it was said to them, 'You are not my people,' they will be called 'sons of the living God.' " (Romans 9:10-26, N.I.V.)

God decides some go to heaven, others hell





God decides some go to heaven, others hell

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- God decides some go to heaven, others hell
- Then God decides to Create



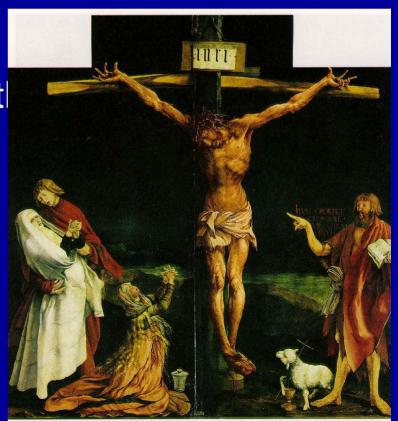
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- 4

- God decides some go to heaven, others hell
- Then God decides to Create
- God creates humanity that can sin and fall
- God sends a redemptive Christ
- God applies the cross to the elect

Arminius responds:

Arminius responds:

God predestined the church, not the individual

Jacob = Those with faith

Jacob = Those with faith

Esau = Those without faith

Jacob = Those with faith

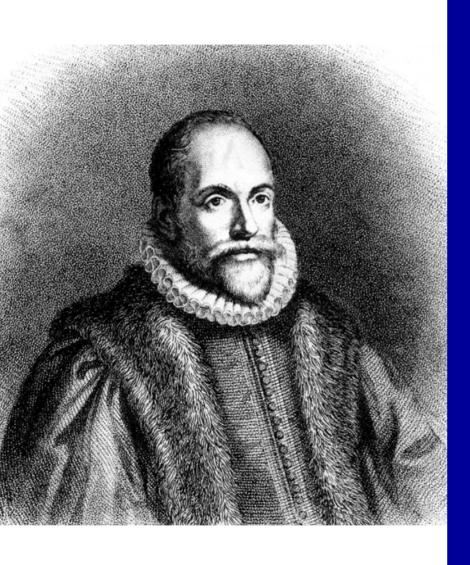
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Esau = Those without faith

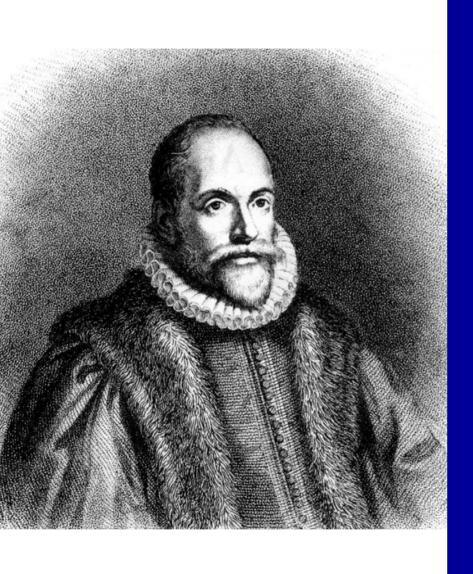
God's choice is based on man's choice

God's choice is based on man's choice

"For those God foreknew he also predestined to be conformed to the likeness of his Son" Rom. 8:29

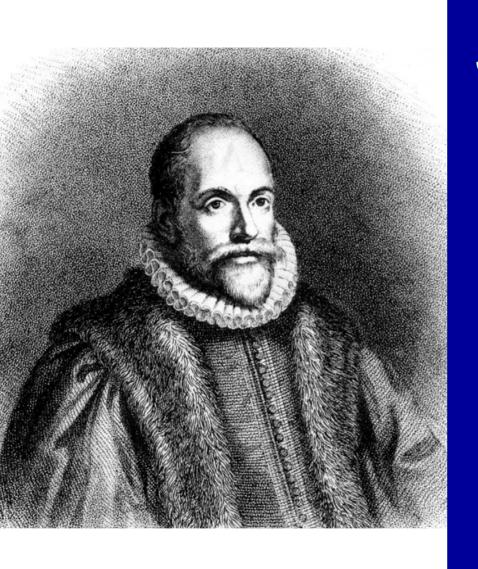


Jacobus Arminius



Jacobus Arminius

• Survives challenges ... barely



Jacobus Arminius

Surviveschallenges ...barely

Dies of TB at 49

1. Predestination of *class*, not *person*

1. Predestination of *class*, not *person*

"Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him." (Jn 3:36)

- 1. Predestination of *class*, not *person*
- The atonement was intended for all mankind

- 1. Predestination of *class*, not *person*
- The atonement was intended for all mankind

"And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 Jn 2:2)

- 1. Predestination of *class*, not *person*
- The atonement was intended for all mankind
- Man cannot exercise saving faith by himself

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"Apart from me you can do nothing." (Jn 15:5)

- 1. Predestination of *class*, not *person*
- The atonement was intended for all mankind
- Man cannot exercise saving faith by himself
- 4. An act of God is necessary for salvation, but God does not force it

- Predestination of class, not person
- The atonement was intended for all mankind
- 3. Man cannot exercise saving faith by himself
- 4. An act of God is necessary for salvation, but God does not force it

Acts 7 "You always resist the Holy Spirit"

- 1. Predestination of *class*, not *person*
- The atonement was intended for all mankind
- 3. Man cannot exercise saving faith by himself
- 4. An act of God is necessary for salvation, but God does not force it
- 5. Uncertain on falling from grace



T U L P



Total depravity

U

P



Total depravity
Unconditional election

P



Total depravity
Unconditional election
Limited atonement



Total depravity
Unconditional election
Limited atonement
Irresistable grace
P



Total depravity Unconditional election Limited atonement I rresistable grace Perseverance of the saints







Salvation is not rocket science!

Salvation is not rocket science!

"For by grace you have been saved, through faith - and this is not from yourselves, it is the gift of God - not by works so that no one can boast." (Eph 2:8-9)

Here is our blessed assurance!

Here is our blessed assurance!

"Repent and be baptized, everyone of you, for the forgiveness of sins."

(Acts 2:38)