

repentance, and obedience. And if God has, from among undeserving, unworthy sinners, chosen before the foundation of the world some to life, and if Christ has particularly accomplished their redemption, and if the Holy Spirit has begun to powerfully apply that redemption to them, then we are assured that God's preservation of His elect to the completion of their salvation is as certain as is the fulfillment of all of the other aspects of His eternal plan and purpose.

Comparing, then, the Arminian and the Calvinist view of God's Plan of Salvation, as set forth in the Arminian Remonstrance and in the Westminster Confession of Faith, we notice the following similarities and dissimilarities:

In Regard to Fallen Man's Spiritual and Moral State:

The Arminian Remonstrance and the Westminster Confession both hold to man's spiritual deadness and his total depravity.

In Regard to God's Eternal Election to Salvation:

The Arminian Remonstrance teaches an election conditioned upon a foreseen response to the grace of God in terms of faith and repentance. The Westminster Confession teaches an election unconditioned by man's foreseen response, but grounded wholly in God's gracious gift of particular love.

In Regard to Christ's Atonement:

The Arminian Remonstrance teaches a universal design, but a particular application of the Atonement. Both teach a universal value of the Atonement. Thus the statement *The Atonement is sufficient for all, but efficient only for the elect is in accord with both the Arminian Remonstrance and the Westminster Confession.

In Regard to the Application of Christ's Redemption:

The Arminian Remonstrance teaches that the grace of God in regeneration is necessary for saving faith, but that a man may will to resist this grace. The Westminster Confession teaches that the grace of God in regeneration is necessary for saving faith, but that this grace actually secures the willingness of a man, so that he comes most freely, being made willing by God's grace.

In Regard to the Perseverance of the Saints:

The Arminian Remonstrance teaches that the possibility of falling utterly from grace needs further study. But it also asserts that grace, in its continuance as well as its beginning, is resistible. Thus the assurance of perseverance is dependent upon a man's continued nonresistance to God's grace. The Westminster Confession teaches that, by God's preservation, a true believer on Jesus Christ will most certainly persevere to the completion of his salvation.