



# THEOLOGICAL INFLUENCES ON THE CHURCH

## THE THEOLOGY OF JAMES ARMINIUS

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**H**is name, or the theological system called by it, is usually included in every serious discussion of Christian theology. For some, the name is an epithet for all that is heretical. For others, it represents a pinnacle of careful, reasonable study of God's Word. But how many who casually mention Arminius or Arminianism, whether for or against, really know what he believed? And how many know anything at all about the man himself?<sup>1</sup>

### I. JAMES ARMINIUS: HIS LIFE

Jacob Harmensz was born in Oudewater, Holland, in 1559 or 1560.<sup>2</sup> (He would later Latinize the shortened form of Harmenszoon or Herman's son to Arminius, his first name to Jacobus. The English translation is usually James.) His father died either shortly before or soon after his birth. As Carl Bangs explains in his landmark study of Arminius and his theology,

In 1559 Oudewater was still under Spanish control and of Roman Catholic faith. The stirrings of independence and of Protestantism were already being felt, however, and when Arminius' father died, a local priest of Protestant sympathies acted *in loco parentis* to the young boy.<sup>3</sup>

This priest, Theodore Aemilius, apparently supervised Arminius' early studies in Latin, Greek and theology and took the boy into his home in Utrecht. Aemilius died when Arminius was about fourteen. His new guardian was an older cousin, Rudolphus

Snellius, who took Arminius back with him to the University of Marburg, Germany, where the boy was accepted as a student.

In the following year, 1575, Spanish troops seeking to quell the rising independence movement led by William of Orange attacked Arminius' hometown of Oudewater and savagely killed most of its residents, including his family. Distraught by the news, Arminius made the 250 mile journey home on foot to verify the fate of his mother and siblings. Finding they had died as he had been told, he returned briefly to Marburg, then traveled to Rotterdam where he lived with Peter Bertius (the elder).

When William of Orange established for the new Dutch republic a university at Leiden, Arminius was sent there to enroll, along with Bertius' son Peter Bertius (the younger). Arminius was the twelfth student to enroll in the new school, entering as a student of liberal arts.

In 1581 the Merchants' Guild of Amsterdam offered Arminius a scholarship to study theology at Geneva, Switzerland, in exchange for a commitment to serve eventually as a minister in the now Reformed church in Amsterdam. He accepted the proposal and began studies in Geneva in 1582. There he came under the teaching of Theodore Beza, Calvin's successor. It is important to note that Beza had gone beyond Calvin at some points, especially regarding predestination.

Arminius left Geneva the following year and went to Basel. There he defended his theses and was rumored to have been offered a doctorate, which he refused on the grounds of being too young. He soon returned to Geneva, where Beza wrote a letter of reference for him to the gild in Amsterdam, recommending that his stipend be continued.

Having completed his studies at Geneva in 1586, Arminius eventually reported to Amsterdam in the fall of 1587 and passed examinations by the classis to be admitted as a *proponent*, a preacher on trial. Arminius began preaching trial sermons the following February and was ordained on August 27, 1588, the first native Hollander to minister in the Reformed church in Amsterdam. He quickly became a popular and influential preacher.

In 1590, Arminius married Lijsbet, a daughter of Laurens Jacobszoon Reael, prominent merchant and public official in Amsterdam. His resulting social standing may have contributed to the tensions between Arminius and some of the other Reformed ministers. Eight children were born to Arminius and Lijsbet in Amsterdam, three of whom died shortly after their births.

A precursor to the controversies which would characterize the theological life of Arminius came in the form of an invitation to write a defense of Beza's view of predestination. Whether this

was a logical selection of Arminius to defend his former teacher or, more probably, a trap to force him to publicize his suspected theological deviations, is impossible to determine with certainty.

The accepted storyline came to be that in the attempt to defend the extreme view of predestination Arminius found that he instead agreed with the opponents and experienced a major shift in his own theology. It is more likely, however, that Arminius never shared Beza's extreme view but maintained a consistent theological perspective throughout his life.

Despite theological disagreements, only one serious controversy threatened the ministry of Arminius in Amsterdam. In May, 1593,

... he affirmed his assent to the Belgic Confession, but reserved the right to interpret the "all" in article 16 (God delivers "all whom he . . . hath elected in Jesus Christ") to refer to believers.<sup>4</sup>

The consistory accepted this view, pending the decision of a general synod, "and Arminius continued his ministry in Amsterdam in relative peace until 1603, when he was called to Leiden."<sup>5</sup>

When two of the three theology faculty at the university in Leiden died in the plague of 1602, the choice of successors was of

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### HISTORICAL PERSPECTIVE

The name of Fort Wayne Bible Institute was changed in 1950, and the *Missionary Worker* offered constituents this explanation (excerpts):

The Fort Wayne Bible Institute will hereafter be known as Fort Wayne Bible College. . . . Several considerations led to the change in the name. The new name is more descriptive of the type of education now offered by the school. . . . A further reason is found in the misuse of the word *institute*. To many educators it stands for some form of short-term adult education. . . . Some Bible institutes are only evening schools or short-term church schools for laymen. . . .

It is hoped that the new name will not only be worn becomingly, but humbly and unassumingly by our Alma Mater.

—*Missionary Worker*, October 1950

significant interest throughout the country. Despite opponents' protests and after negotiations involving church, state and university, Arminius was appointed *professor ordinarius*.

Though four more children were born to Arminius' family in Leiden, and all lived to survive their father, these were not particularly happy years. Arminius was under almost constant theological attack from fellow faculty members, as well as from some of the clergy, and in declining health from the illness, probably tuberculosis, which eventually took his life so early.

Arminius preferred his teaching ministry to disputations with his accusers, yet neither did he yield to their assault. A humble and quiet man, he wrote no systematic theology and his major works were developed almost entirely in response to the incessant gossip and slander.

Therefore, since it is almost exclusively the issues on which Arminius was charged with deviation from Reformed theology about which he wrote, the extent to which he disagreed with the Calvinists of his day is undoubtedly exaggerated. And, ironically, had his opponents left Arminius alone, his theology probably would have, in large part, remained unpublished and died with him.<sup>6</sup>

Arminius completed his earthly journey in September of 1609, still waiting for a General Synod at which his views could be freely discussed by the church as a whole:

"It is said, that amidst all his sufferings, he died with great calmness and resignation, lamenting the evils to which the Church had been exposed, and earnestly praying for her peace and prosperity. In his last will, made on his death bed, he solemnly testifies that he had, with simplicity and sincerity of heart, endeavored to discover the truth by searching the Scriptures; and that he had never preached or taught anything, which he did not believe to be contained in them."<sup>7</sup>

Perhaps it is just as well that he was not present at the Synod of Dort when it was finally convened in 1618, for it condemned Arminianism as heresy without giving it so much as a hearing.

## II. JAMES ARMINIUS: HIS THEOLOGY

It is to the theology of James Arminius we now turn, principally as expressed in three works from the last year of his life: 1. The *Letter to Hippolytus a Collibus*, a written review of a verbal explanation of his views with which Hippolytus, the ambassador to the States General, had been especially pleased; 2. The *Apolo-gy Against Certain Theological Articles*, a refutation of thirty-

one reputed beliefs of Arminius which had been circulated in pamphlet form; and 3. The *Declaration of Sentiments* before the States of Holland, a speech before the parliamentary body which Arminius requested permission to make in addition to a written defense he had been required to submit. Topics and their order will be taken from his *Declaration of Sentiments*, since this was his prepared presentation of those issues he perceived to be most important in explaining and defending his theological views.

## A. PREDESTINATION

In his *Declaration of Sentiments*, Arminius refers to Predestination as “the first and most important article in Religion on which I have to offer my views” (*Works*, 1:613). Accordingly, it receives the overwhelming majority of space.

Arminius begins with a detailed description of the extreme or supralapsarian view of predestination, grounded in the eternal, immutable decree of God, prior both to creation and to the fall, unconditionally assigning some human beings to eternal life (in demonstration of God’s mercy) and some to eternal damnation (in demonstration of His justice). This decree is followed by subsequent decrees assuring the ultimate execution of the first through all necessary means, including creation, the fall, the limited atonement by Jesus Christ, the certain call to faith and the ultimate perseverance of the elect.

Arminius lists fully twenty reasons why he rejects such a view of predestination:

1. It is not the foundation of Christianity of salvation, or of its certainty.
2. It comprises within it neither the whole nor any part of the Gospel.
3. It was never admitted, decreed, or approved in any Council, either General or Particular, for the first 600 years after Christ.
4. None of those Doctors or Divines of the Church who held correct and orthodox sentiments for the first 600 years after the birth of Christ, ever brought this doctrine forward or gave it their approval.
5. It neither agrees nor corresponds with the harmony of those confessions which were printed and published together in one volume at Geneva, in the name of the Reformed and Protestant Churches.
6. It is doubtful whether this doctrine agrees with the Belgic Confession and the Heidelberg Catechism.
7. It is repugnant to the nature of God, particularly to those

attributes of his nature by which he performs and manages all things—his wisdom, justice and goodness.

8. It is contrary to the nature of man.

9. It is diametrically opposed to the act of creation.

10. It is at open hostility with the nature of eternal life.

11. It is opposed to the nature of eternal death and to those appellations by which it is described in Scripture.

12. It is inconsistent with the nature and properties of sin.

13. It is repugnant to the nature of grace, and as far as its powers permit, it effects its destruction.

14. It is injurious to the glory of God.<sup>8</sup>

15. It is highly dishonorable to Jesus Christ our Savior.

16. It is hurtful to the salvation of men.

17. It inverts the order of the Gospel of Jesus Christ.

18. It is in open hostility to the ministry of the Gospel.

19. It completely subverts the foundation of religion in general and of the Christian religion in particular.

20. It has been rejected both in former times and in our own days by the greater part of the professors of Christianity.

Arminius follows with a much briefer treatment of two slightly different views of predestination which might be called “modified supralapsarianism” and “sublapsarianism” respectively, but neither of which, he contends, avoid the particular problem of the necessity of the fall and the portrayal of God as the ultimate author of sin.

It is important to note that Arminius does not abandon predestination. He is careful, however, to define it with specific reference to Scripture, writing:

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### **HISTORICAL PERSPECTIVE**

The announcement of Kitchener Camp Meeting, set for June 29-July 9, 1933, encouraged readers to “get as many of your friends as possible to the camp and expect a record attendance at your services after camp. . . .”

It continued, “There will be a boarding tent and supply center on the grounds. The rates for the boarding tent will be as follows: Adults, 6 meal ticket for \$1.00. Children under 12, 12 meals for \$1.00. Children under 5, single meals, 15 cents.”

Now there is an example of the “good old days” to which we all might like to return!!

—*Gospel Banner* June 1933

In the Gospel no other predestination to life and death is taught, than that by which believers are destined to life, impenitents and unbelievers to death.<sup>9</sup>

Arminius builds his doctrine of predestination on a different sequence of divine decrees:

1. The first absolute decree of God is that by which Jesus Christ is appointed as Mediator, Redeemer, Savior, etc. For Arminius, predestination, as all of theology, must be Christo-centric.<sup>10</sup>

2. The second absolute decree of God is that by which certain groups of people are assigned eternal destinies: those who repent and believe are, in and through Christ only, appointed to eternal life; those who refuse to repent and believe are left under wrath and appointed to damnation.

3. The third decree of God is that by which he administers sufficient means for repentance and faith, according to divine wisdom and divine justice.

4. The fourth decree of God is that by which he decrees particular persons to be saved or damned, based on his divine foreknowledge of who would actually believe and persevere and who would not believe and persevere.

It is important to understand that just as it is illogical and inappropriate to hold to the so-called fifth point of Calvinism, the perseverance of the saints, while discarding the four preceding tenets upon which it is based, so it is illogical and inappropriate to profess (or even to attack) the fourth of Arminius' decrees, predestination based on divine foreknowledge, without understanding the previous three decrees on which it is based and which make it both possible and necessary in his theological system!<sup>11</sup>

As would be expected, Arminius proceeds to demonstrate how his view of predestination answers each of the twenty objections he raised against the supralapsarians. (I will spare the reader the corresponding list!)

## **B. THE PROVIDENCE OF GOD**

Arminius defines divine providence as:

that solicitous, continued, and universally present inspection and oversight of God, according to which he exercises a general care over the whole world, but evinces a particular concern for all his [intelligent] creatures without any exception, with the design of preserving and governing them in their own essence, qualities, actions, and passions, in a manner that is at once worthy of Himself and suitable to them, to the praise of his name and the salvation of believers (*Works*, 1:658).<sup>12</sup>

### **C. THE FREE-WILL OF MAN**

Arminius proposes that in his “primitive condition,” as originally created, man was endowed with every necessary ability to perform true good in obedience to the commandment, yet still required the assistance of divine grace actually to do so. (Compare this to Wesley’s concept of “preventive grace”.) In his “lapsed and sinful state,” however, man has lost even the ability and so must be regenerated. Having been regenerated, man is again capable of doing good, but still requires the assistance of divine grace to perform it in fact.

Arminius is careful to differentiate his understanding of man’s free will and ability to do good from that of Pelagius, (fifth century opponent of Augustine usually associated with the doctrine of salvation by human effort), since it always remains dependent upon the work of God’s grace in and through man. Man’s ability is only from God’s grace and its accomplishment requires the grace of God as well. This context leads to Arminius’ next point.

### **D. THE GRACE OF GOD**

In Arminius’ own terminology, God’s grace is a “gratuitous affection” by which God gives his Son for a miserable sinner, justifies him in and for the sake of Jesus Christ, and adopts him into the right of sons, unto salvation. It is also an “infusion” of all the gifts of the Holy Spirit which pertains to the regeneration and renewing of man. It is not, however, irresistible,<sup>13</sup> since Arminius sees many scriptural examples of those who do, indeed, “resist the Holy Spirit and reject the grace that is offered.”

### **E. THE PERSEVERANCE OF THE SAINTS**

All true believers have sufficient power in the Holy Spirit, and assisted by His grace, to overcome the enemies of their souls. Satan cannot deceive them out of their salvation. Arminius affirms that no believer can fall away, as long as he continues to believe. He leaves open possibility, however, that certain Scriptures teach that it is at least possible that a believer might stop believing and so turn from his faith. As Bangs observes, for Arminius, “properly speaking it is impossible for a believer to fall away” but “it may be possible for a believer to cease believing.”<sup>14</sup>

### **F. THE ASSURANCE OF SALVATION**

Regarding assurance, Arminius states:

It is possible for him who believes in Jesus Christ to be certain and persuaded, and, *if his heart condemn him not*, he is now in reality assured, that he is a *Son of God*, and *stands in the grace of Jesus Christ* (*Works*, 1:671).

This is not to suggest, however, that a believer should ever presume upon an assurance which leads to complacency. Arminius suggests that “the extent of the boundaries of this assurance” be a subject for investigation at the proposed convention.

### **G. THE PERFECTION OF BELIEVERS IN THIS LIFE**

Arminius contends that it is possible for the regenerate to perfectly keep God’s precepts in this life, but only by the grace of Christ and by no means without it. He cites Augustine as support for his view, finding the parallel assertion of possibility by Pelagius objectionable only because it is by the believer’s own strength and ability. Arminius argues that believing in this possibility does not require that there has ever been anyone who has done so, apart from Christ, of course.

### **H. THE DIVINITY OF THE SON OF GOD**

On this issue, the argument revolves around the use of the term *autotheos* to refer to Jesus Christ. Arminius suggests that the term can mean “one who is truly God” (which he affirms as true of Jesus) or “one who is God of himself” (which he contends is true only of the Father, in the classical theological understanding of the Godhead).

Arminius explains his distinction in three sentences:

GOD is from eternity, possessing the Divine Essence from eternity. THE FATHER is from *no one*, having the Divine Essence from no one. THE SON is from *the Father*, having the Divine Essence from the Father (*Works*, 1:694).

### **I. THE JUSTIFICATION OF MAN BEFORE GOD**

In one of the few instances where Arminius refers to Calvin directly,<sup>15</sup> he affirms that he would sign his name to Calvin’s understanding of this issue. Arminius does not believe his view is at variance with Calvin’s. The discussion centers on the meaning of Paul’s words in Romans 4, “Faith is imputed for righteousness.” From three possibilities in current discussion in his day, Arminius selects the view which sees that:

... faith itself, as an act performed according to the command of the gospel, is imputed before God *for* or *unto* righteousness, –and that of works; since it is not the righteousness of the law (*Works*, 1:699-700).

### **J. THE PROPOSED REVISIONS**

In the final section of his *Declaration*, Arminius discusses the

debate over possible revisions of the Dutch Confession and the Heidelberg Catechism. The rationale of Arminius for supporting the possibility of revision offers insight into his view of biblical authority, a foundational element in his ongoing controversy with other leaders in the Dutch Reformed church. His primary concern is that Scripture should pass judgment on creeds or confessions and not the other way around.

With this order in mind, he offers seven criteria by which such church documents should be evaluated:

1. Are these human writings in accord with the Word of God?
2. Is everything included which it is necessary to believe for salvation?
3. Are too many particulars included which are not necessary to be believed unto salvation?
4. Are ambiguous terms employed which provide occasion for litigation and dispute?
5. Are any included elements contradictory to each other?
6. Is everything included placed in the due order required by Scripture?
7. Is everything arranged so as to promote peace and unity with the rest of the Reformed churches?

Such questions could well be asked by any ecclesiastical body considering revisions to its official doctrinal documents!

### **III. JAMES ARMINIUS: AN ASSESSMENT**

So what conclusions are to be drawn from the life and work of Arminius? Certainly the vantage point of the observer, culturally and theologically, will influence those results. But let us at least attempt to make our assessment from a point of view as near to that of Arminius himself as is possible, nearly four centuries after he lived.

#### **A. HIS CONTEXT**

There are two critically important contextual issues to be addressed if one is to be fair to Arminius.

First, he was, as we all are, a man of his times. And for him, that meant studying, teaching and practicing his theology in a volatile environment where church and state were inextricably intertwined. Many of the attacks against his beliefs had political, even criminal, overtones in an age where uniformity of religious beliefs was considered vital to the unity and security of the state. How much more might he have said, how much theological interaction and growth might have transpired, had there been the kind

of theological freedom in 16th-Century Holland which we so take for granted in 20th-Century America?

Second, Arminius never considered himself as anything but a committed participant in the Reformed church. He was not, as he has often unfortunately been portrayed, a Pelagian (or even semi-Pelagian) attacking the Reformed tradition. He saw Reformed theology as in the mainstream of the historical Christian faith, and himself in the mainstream of Reformed thought. His adversaries, not Arminius, were the innovators. Modern scholars tend to agree with this view. Mildred Bangs Wynkoop even argues that "Arminius lived and died a 'Calvinist'. Arminius' Arminianism is not Pelagianism or any degree of it."<sup>16</sup>

## **B. HIS CHARACTER**

Within the political and theological context of his day, it is also important to remember the kind of person Arminius was. His attitude and manner apparently spoke as loudly as his arguments. Finding condemning comments from him about even those with whom he strongly disagreed is a difficult assignment. He had a gentleness and humility of spirit which knew the difference between exploding a faulty argument and attacking the person who expressed it, even while his adversaries persistently practiced the latter art.

It was clearly the desire of Arminius to avoid division within the church. He did not want to construct his own brand of theology, but to call the church back to its theological foundations. His dying desire was to see a General Synod where issues could be discussed openly and where the leaders of the church, himself included, could learn and improve from each other's reasoned arguments. He offered to resign his professorship if his views were proved, by the church as a whole, to be in error. Yet he pledged always to work for the good of the church.

## **C. HIS COMMITMENT**

Fundamentally, Arminius sought to live a Christian commitment built on three pillars: 1. a view of Scripture which saw it as the authority for life, both for individual Christians and for the church as a whole; 2. a view of God which gave Him glory and emphasized His wisdom, goodness, justice and love; and, 3. a view of man which recognized both his free will, with the accompanying responsibility, and his continuing need for God's grace.

Arminius believed that his theology was an accurate reflection of the truth of Scripture, that it exalted the infinite glory and goodness of God, and that it taught the moral responsibility of

man. Whether he succeeded in this attempt will ever remain for theologians to debate, but for God alone to judge.

#### IV. EPILOGUE

From a historical perspective, did Arminius lose the battle? At first glance, it would seem so. He died still under suspicion of heresy, with some opponents seeing his early death as an act of God's judgment. Almost immediately after his death, his followers who took on his name adjusted his views sufficiently to make them almost unrecognizable as his.<sup>17</sup> And within a decade, what was left of the theological movement which bore his name was condemned at the Synod of Dort.

But that is not the whole story. While a case may be made that not until the ministry of John Wesley was any true version of Arminianism resurrected,<sup>18</sup> the views of Arminius enjoy an amaz-

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#### HISTORICAL PERSPECTIVE

In the summer of 1947, Rev. Lester L. Rassi served as evangelist at the Nebraska Camp Meeting. Excerpts of his report to the *Gospel Banner* follow:

It was my happy privilege to visit the Nebraska Camp Meeting, also to serve as their evangelist, August 14-24. Rev. and Mrs. Norman Zimmerman were in charge of the musical program.

On arrival we found that the people there have a beautiful and well-kept campground, with all the necessary facilities to take care of the people. . . . We were surprised to learn that people (many of them) came for hundreds of miles to attend the camp. They drove in from Nebraska, Iowa, Illinois, South Dakota, Alberta, Kansas, and even California. . . .

Rev. Charles Gray (district superintendent) and his wife are mighty fine people; they have a warm place in our heart. . . .

We will not forget the last Saturday night of camp, when the power of God came down on the people, tears, prayers and shouts of victory, with an unusual altar service. We must see more of God's power manifested.

-*The Gospel Banner*, October 1947

ing acceptance among today's Christians. Bangs puts it mildly when he notes that "there are many Christians today whose whole religious thinking has been molded by the Arminian tradition."<sup>19</sup> Martin Marty goes so far as to describe the American form of faith as that of the Arminian man!<sup>20</sup> And Atkinson contends that the theology of Arminius

... is the working philosophy of practically all Protestant churches today, and the avowed theology of the leading churches of England and the United States of America—the Anglican and Methodist denominations respectively.

It seems bizarre to us that in 1603 Arminius was persecuted by the Gomaristic party for teaching "that the God of mercy wills the salvation of all men." The truth which Arminius taught now lives in the basic assumption of the Christian world.<sup>21</sup>

## END NOTES

<sup>1</sup> As Carl Bangs observes, "Noteworthy is the fact that in the persistent 'Arminian-Calvinist' controversy of the intervening centuries, neither side has had much to say about Arminius himself: 'Arminius: An Anniversary Report,' *Christianity Today* 5 (10 October 1960): 15.

<sup>2</sup> The exact date is uncertain due to the destruction of town records in the massacre discussed here.

<sup>3</sup> Carl Bangs, *Arminius: A Study in the Dutch Reformation* (Nashville, TN : Abingdon, 1971), 33.

<sup>4</sup> Carl Bangs, introduction to reprint of "London Edition: of *The Works of James Arminius*, trans. James Nichols and William Nichols, 3 vols. (Grand Rapids MI : Baker, 1991), 1:xiii.

<sup>5</sup> *Ibid.*

<sup>6</sup> Lowell M. Atkinson makes this point. "The Achievement of Arminius," *Religion in Life* 19, no. 34 (Summer 1950) : 423.

<sup>7</sup> Moses Stuart, "Life and Times of Arminius," *Methodist Magazine and Quarterly Review [Methodist Review]* 15 (January 1833) : 22.

<sup>8</sup> As William F. Warren summarizes the Arminian viewpoint: "John Calvin ...boldly attributed to God what would have been execrated in a human tyrant," "Arminius," *The Methodist Quarterly Review [Methodist Review]* 39 (July 1857) : 359.

<sup>9</sup> "Examination of the Theses of Dr. Francis Gomarus Respecting Predestination," *Works*, 3:650-651.

<sup>10</sup> As Bangs observes, "There is found in Arminius a Christological understanding of salvation as election which has been usually obscured in later forms of Arminianism," "Arminius and the Reformation," *Church History* 30 (June 1961) : 170.

<sup>11</sup> In Bangs' words, "election in terms of foreseen faith can stand neither alone nor first," "Anniversary," 19. Indeed, "Arminianism, when it has treated the fourth decree in isolation, has departed from Arminius and has opened itself to serious difficulties," "Reformation," 167.

<sup>12</sup> "Arminianism, as the customary antithesis to Calvinism, is, within the limits of the evangelical doctrines, the theology that tends to freedom in opposition to the theology of necessity, or absolutism," A. J. Johnson, "Arminianism and Arminius," *Methodist Quarterly Review [Methodist Review]* 61 (July 1879) : 405.

<sup>13</sup> Diarmaid MacCulloch writes that Arminius' "great act of rebellion was . . . to deny the irresistibility of God's grace," "Arminius and the Arminians," *History Today* 39 (October 1989): 30.

<sup>14</sup> "Anniversary," 19.

<sup>15</sup> F. Stuart Clarke contends that "there is no evidence that Arminius deliberately singled out Calvin as the man against whom he would react," "Arminius' Understanding of Calvin," *Evangelical Quarterly* 54 (January-March 1982 : 25-26).

<sup>16</sup> Mildred Bangs Wynkoop, *Foundations of Wesleyan-Arminian Theology* (Kansas City, MO. : Beacon Hill Press, 1967), 60.

<sup>17</sup> John Mark Hicks draws the historical distinction clearly: "As historians of theology, we owe it to those who have preceded us to carefully understand and categorize their thought. The Arminian tradition is the historical line of Arminius and Wesley. The Remonstrant tradition is the historical line of Grotius, Limborch and Latitudinarianism," "The Righteous of Saving Faith: Arminian Versus Remonstrant Grace," *Evangelical Journal* 9 (Spring 1991) : 34. Even today, as Wynkoop observes, "There are many streams of theology and political ideology called Arminian that lead far afield from Arminius' teaching" *Theology*, 60.

<sup>18</sup> Bangs concurs: "The most faithful appropriation and development of the primitive Arminian dogmatics is found in the Wesleys and the early Methodist writers," "Anniversary," 19. For a detailed study of the relationship between Arminius and Wesley, see David Eugene Eaton, "Arminianism in the Theology of John Wesley," Ph.D. diss., Drew University, 1988.

<sup>19</sup> Bangs, "Anniversary," 19.

<sup>20</sup> G. J. Hoenderdaal, "The Life and Thought of Jacobus Arminius," *Religion in Life* 29 (Autumn 1960) : 546.

<sup>21</sup> Atkinson, "Achievement," 420.

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