

## FOUR VIEWS OF THE WILL OF GOD AND THE CROSS

<i>*Shading and Bold shows agreement</i>	<b>Arminianism</b>	<b>Classic/Moderate Calvinism</b>	<b>High Calvinism</b>	<b>Hyper-Calvinism</b>
<b>1. God's Love</b>	God <i>equally</i> loves all men.	God loves all men, but <i>especially</i> the elect.	God loves all men, but <i>especially</i> the elect.	Classic hyper-Calvinists say that God <i>only</i> loves the non-elect <i>merely</i> to physically preserve them. ----- Some modern hyper-Calvinists deny that God loves the non-elect in <i>any sense</i> .
<b>2. God's Will</b>	God <i>equally</i> wills all men to be saved.	God wills all men to be saved, but <i>especially</i> the elect.	God wills all men to be saved, but <i>especially</i> the elect.	God <i>only</i> wills the elect to be saved.
<b>3. God's Grace</b>	God gives all men prevenient grace.	God gives <i>common</i> grace to all, but only <i>effectual</i> grace to the elect.	God gives <i>common</i> grace to all, but only <i>effectual</i> grace to the elect.	Classic hyper-Calvinists say that God is gracious to the non-elect <i>merely</i> to physically preserve them. ----- Some Modern hyper-Calvinists say that God is <i>only</i> gracious to the elect.
<b>4. Gospel Offers</b>	The Gospel should be indiscriminately <i>offered</i> to all.	The Gospel should be indiscriminately <i>offered</i> to all.	The Gospel should be indiscriminately <i>offered</i> to all.	All say the gospel is not <i>offered</i> ( <i>i.e.</i> a tender or overture), however some ( <i>e.g.</i> PRC) redefine the word "offer" to mean a bare presentation.
<b>5. Christ's Death, or the Extent of Expiation and Redemption</b>	<b>Christ suffers for the sins of all mankind</b> with an <i>equal</i> intent to save all men (see #2).  <b>Unlimited Expiation and Redemption, and a Limited Application.</b>	<b>Christ suffers for sins of all mankind</b> , but with an <i>unequal</i> intent/will to save all men (see #2).  <b>Some say Unlimited Expiation and Redemption, and a Designed Limitation in the Effectual Application.</b> ----- <b>*Others believe in an Unlimited Expiation with Limited Redemption (<i>i.e.</i> a Designed Limitation in the Effectual Application).</b>	Christ <i>only</i> suffers for the sins of the elect because of his singular intent.  Expiation <i>and</i> Redemption Limited by Design, <i>and</i> a Designed Limitation in the Effectual Application.	Christ <i>only</i> suffers for the sins of the elect because of his singular intent.  Expiation <i>and</i> Redemption Limited by Design, <i>and</i> a Designed Limitation in the Effectual Application.

<b>6. Sufficiency</b>	<b>Christ's death is <i>extrinsically</i> and <i>intrinsically</i> sufficient for all.</b>	<b>Christ's death is <i>extrinsically</i> and <i>intrinsically</i> sufficient for all.</b>	Christ's death is <i>extrinsically</i> sufficient for the elect, but only <i>intrinsically</i> sufficient ( <i>i.e.</i> of infinite value) for the rest.	Christ's death is <i>extrinsically</i> sufficient for the elect, but only <i>intrinsically</i> sufficient ( <i>i.e.</i> of infinite value) for the rest.
<b>7. Human Ability</b>	All men have the <i>moral</i> ability to believe (see #3).	All men have the <i>natural</i> ability to believe, but only the elect are given the <i>moral</i> ability to believe. Some reject this distinction.	All men have the <i>natural</i> ability to believe, but only the elect are given the <i>moral</i> ability to believe. Some reject this distinction.	Only the elect have any ability to believe.
<b>8. Responsibility</b>	All men are responsible to <i>evangelically</i> believe ( <i>i.e.</i> "duty-faith").	All men are responsible to <i>evangelically</i> believe ( <i>i.e.</i> "duty-faith").	All men are responsible to <i>evangelically</i> believe ( <i>i.e.</i> "duty-faith").	Classic hyper-Calvinists deny that all are responsible to <i>evangelically</i> believe ( <i>i.e.</i> "duty-faith" is denied). ----- Modern hyper-Calvinists affirm "duty-faith."

**NOTABLE REPRESENTATIVES**

<b>Arminianism</b>	<b>Classic/Moderate Calvinism</b>	<b>High Calvinism</b>	<b>Hyper-Calvinism</b>
Arminius, Episcopius, J. Goodwin, H. Grotius, J. Horn, Whitby, J. Wesley, R. Watson, T. Grantham, A. Clarke, J. Taylor, T. Summers, W. B. Pope, J. Miley, H. O. Wiley, Dale Moody, I. H. Marshall, H. Hammond, J. Griffith, S. Loveday, G. Cockerill, S. Ashby, M. Pinson, J. M. Hicks, P. Marston, R. Forster, J. Dongell, S. Harper, S. Hauerwas, W. Willimon, J. Walls, S. Grenz, J. Cottrell, L. F. Forlines, Robert Picirilli, J. Walls, R. Shank, R. Dunning, S. Witski, J. Kenneth Grider, R. Olson, G. Osborne	Calvin, Vermigli, Musculus, Oecolampadius, Zanchi, A. Marlorate, Bullinger, Zwingli, Luther, Ursinus, Kimedoncius, Paraeus, Rollock, Cranmer, Latimer, Coverdale, Ussher, Davenant, Culverwell, Ward, Hall, Crocius, Alsted, Martinius, Cameron, Amyraut, Daille, Preston, Bucanus, Baxter, Polhill, Harris, Saurin, Calamy, Marshall, Vines, Seaman, Scudder, Arrowsmith, T. Adams, Bunyan, Charnock, Howe, Bates, Humfrey, J. Truman, Swinnock, Edwards, Brainard, Ryle, Chalmers, Wardlaw, A. Strong, Douty, Clifford, Erickson, Demarest, Curt Daniel ----- *Fuller (later writings), *C. Hodge, *Dabney, *Shedd (see #5 above)	Beza, Perkins, Ames, Rutherford, E. Reynolds, Owen, Turretin, Witsius, T. Goodwin, Sedgwick, Dickson, Durham, Knollys, Keach, H. Collins, Ridgley, E. Coles, T. Boston, A. Booth, Spurgeon, Dagg, Kuypers, Warfield, Cunningham, Girardeau, Bavink, A. A. Hodge, Berkhof, Boettner, John Murray, Stebbins, Bahnsen, Iain Murray, Hulse, J. I. Packer, Roger Nicole, Helm, R. C. Sproul, Doug Wilson, Horton, David Steele, Curtis Thomas, R. K. M. Wright, Grudem, S. L. Johnson, Storms, G. Long, MacArthur, P. Johnson, John Piper, Tom Ascol	R. Davis, Hussey, Skepp, Gill, Brine, Gadsby, Huntington, J. C. Philpot, W. J. Styles, William Rushton, Pink (early writings), Herman and Homer Hoeksema, Herman Hanko, Gordon Clark, John Gerstner (later writings), David Engelsma, John Robbins, Vincent Cheung, George Ella, Robert Reymond

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