

Arminianism – Total Depravity

“Arminians together with Calvinists affirm total depravity because of the fall of humanity in Adam and its inherited consequence of a corrupted nature in bondage to sin. A common myth about Arminianism is that it promotes an optimistic anthropology.”

— Roger Olson, *Arminian Theology: Myths and Realities* (2006: InterVarsity Press), 55-56.

“Humanity was created in the image of God, good and upright, but fell from its original sinless state through willful disobedience, leaving humanity sinful, separated from God, and under the sentence of divine condemnation ... Total depravity does not mean that human beings are as bad as they could be, but that sin impacts every part of a person's being and that people now have a sinful nature with a natural inclination toward sin, making every human being fundamentally corrupt at heart ... Therefore, human beings are not able to think, will, nor do anything good in and of themselves, including merit favor from God, save ourselves from the judgment and condemnation of God that we deserve for our sin, or even believe the gospel ... If anyone is to be saved, God must take the initiative.”

— Brian Abasciano and Martin Glynn, *An Outline of the FACTS of Arminianism vs. the TULIP Calvinism*.

“Man does not have saving faith of himself, nor out of the powers of his free will, since in the state of sin he is able of himself and by himself neither to think, will, or do any good (which would indeed to be saving good, the most prominent of which is saving faith). It is necessary therefore that by God in Christ through His Holy Spirit he be regenerated and renewed in intellect, affections, will, and in all his powers, so that he might be able to understand, reflect upon, will and carry out the good things which pertain to salvation. We hold, however, that the grace of God is not only the beginning but also the progression and the completion of every good, so much so that even the regenerate himself is unable to think, will, or do the good, or to resist any temptations to evil, apart from that preceding or preventient, awakening, following and cooperating grace. Hence all good works and actions which anyone by cogitation is able to comprehend are to be ascribed to the grace of God... The will in the fallen state, before calling, does not have the power and the freedom to will any saving good.”

— *The Opinions of the Remonstrants*, 1618: The Opinion of the Remonstrants regarding the third and fourth articles, concerning the grace of God and the conversion of man, sections 1, 2, and 4.

“Arminians and Calvinists alike believe in total depravity: because of the fall, every aspect of human nature is tainted by sin.”

— Peterson, R., and Williams, M., *Why I Am Not An Arminian* (2004: InterVarsity Press), 163.

“Concerning man in his natural state unassisted by the grace of God... every imagination of the thoughts of his heart is still evil, 'only evil,' and that 'continually.'”

— John Wesley, Sermon XLIV: Original Sin, in *The Essential Works of John Wesley* (2011: Barbour Publishing Inc.), 128.