

## A Display of Arminianism

John Owen

### Chapter 8

If babies are born like Adam was before the Fall, then we have to ask the question, “What was Adam’s \_\_\_\_\_ before the Fall?”

Owen writes, *“It is not my intention to enter into any curious discourse concerning the state and grace of Adam before his fall, but only to give a faithful assent to what God Himself affirmed of all the works of His hands,--they were exceedingly good. No evil, no deformity, or anything tending thereunto, did immediately issue from that Fountain of goodness and wisdom.”*

*“And careful we must be of casting any aspersions of defect on him (Adam) that we will not with equal boldness ascribe to the image of God.”*

We know, through experience, and through honest consideration that our hearts are \_\_\_\_\_ to inward pollution. We are filled with lust, malice, envy, pride, and all other evils. Our current condition reveals how truly we have fallen from that position of innocence known by Adam before the Fall.

*“Nothing doth more manifest the deviation of our nature from its first institution, and declare the corruption wherewith we are polluted, that that propensity which is in us to every thing that is evil...”*

**Arminian error #1 Adam was created with an inclination in his heart towards \_\_\_\_\_**

*“Now, because neither Scripture nor experience will suffer Christians quite to deny this pravity of our nature, this averseness from all good and propensity to sin, the Arminians extenuate as much as they are able, affirming that it is no great matter, no more than Adam was subject unto in his state of innocence.”*

They write, *“By reason of his creation, man had an affection to what was forbidden by the law...man had not been fit to have had a law given unto him, had he not been endued with a propension and natural inclination to that which was forbidden by the law.”*

*“But, what! Did God create in Adam a proneness unto evil? Was that part of his glorious image in whose likeness he was framed?”*

They claim that the righteousness that Adam had at the beginning was simply the ability to keep his concupiscence within \_\_\_\_\_. Therefore, they write, *“In the spiritual death of sin there are no spiritual gifts properly wanting in the will, because they were never there.”*

**Arminian error #2-Adam was created with an \_\_\_\_\_ nature**

The Arminian claim is that *“man was created with a nature not only weak and imperfect, unable by its native strength and endowments to attain that supernatural end for which he was made, and which he was commanded to seek, but depraved also with a love and desire to things repugnant to the will of God, by reason of an inbred inclination to sinning.”*

## **Rebuttal**

### **1. Man was created \_\_\_\_\_**

*“God in the beginning ‘created man in His own image,’ that is, ‘upright,’ endued with a nature composed to obedience and holiness. That habitual grace and original righteousness wherewith he was invested was in a manner due unto him for the obtaining of that supernatural end whereunto he was created...There was no contention between the flesh and the Spirit.”*

### **2. Salvation is talked about in terms of “\_\_\_\_\_” (that is opposed to our former nature)**

*“We were created in such a perfect uprightness as is opposite to all evil inventions to which image when we are again in some measure ‘renewed’ by the grace of Christ (Col. 3:10).”*

### **3. The Scriptures teach that concupiscence is \_\_\_\_\_**

*“An inclination to evil, and a lusting after that which is forbidden, is...everywhere in the Scripture condemned as sin...A repugnancy to the law must needs be sinful...We must speak no more, then of a state of innocency, but only of a short space wherein no outward actual sins were committed.”*

*“Is this the true happiness of paradise,-to be turmoiled with a nature swelling with abundance of vain desires, and with a main stream carried headlong to all iniquity, if its violent appetite be not powerfully kept in by the bit and bridle of original righteousness?”*

### **4. To say that man was created with an inclination to evil makes God the \_\_\_\_\_ of sin**

*“The operation of any thing which hath its original with the being of the thing itself must needs proceed from the same cause as doth the essence or being itself...therefore, this inclination or affection can have no other author but God; by which means He is entitled not only to cause the first sin, as the efficient cause, but to all the sins in the world arising from thence.”*