

Calvinism, Hyper-Calvinism, —AND— Arminianism

A WORKBOOK

KENNETH TALBOT & GARY CRAMPTON

ANSWER KEY



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PREFACE

The answer key that follows is designed to give instructors some assistance in regard to the chapter questions that are found in the workbook entitled, *Calvinism, Hyper-Calvinism, and Arminianism*. It is particularly important for instructors who are unfamiliar with Reformed doctrine, to review the model answers that have been provided in this key so that they can help their students to better comprehend the proper answer to each textbook question.

The answers in this key are not intended to be thoroughly comprehensive or exhaustive. The authors have provided basic answers for the textbook questions in the hope that students will also add their own unique perspectives when they answer the questions. Whenever possible, students should be encouraged to discuss the questions in the text with their instructors prior to sitting down to write their particular answers.

Above all, instructors must direct their students to incorporate meaningful and relevant Bible passages into the body of their written work. Students should not be permitted to simply copy down preprinted answers to their required questions. In other words, instructors must insist that their students do some actual biblical research during the process of writing their answers.

May the Lord bless you during the teaching process, and cause your student(s) to grow in the Christian faith.



—Chapter 3—

QUESTIONS FOR FURTHER STUDY

(Man and the Plight of Sin)

1. What is the first sin recorded in the Bible?

The first sin recorded in the Bible is the sin of Adam and Eve, when they partook of the forbidden fruit of the tree of the knowledge of good and evil in the garden of Eden (Genesis 3).

2. What effect did the first sin have on the rest of mankind?

As the Westminster Shorter Catechism (Q16) teaches, due to the fact that Adam was the federal or covenantal head of all mankind, when he fell, “all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.”

3. Why is the first sin called “original”? Why is it a legal issue?

The doctrine of “original sin” has to do with the fall of Adam, and all of his posterity with him, in the garden of Eden. “Original sin,” then, does not refer so much to the first sin itself, as it does to the results of that sin (Romans 5). As the Shorter Catechism (Q 17) states: “The fall brought all mankind into an estate of sin and misery.” That is, all mankind is guilty as a result of the fall. It was a forensic or legal act, with Adam representing mankind as a whole.

4. What is the difference between Calvinism and Arminianism on the issue of “the total depravity of man”?

Arminians teach that the human race was seriously affected by the fall, but that man was not left in a state of total inability, or total depravity. As taught by the Westminster Confession of Faith (6:4), Calvinists hold that: “From this original corruption, whereby we were utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.”

5. Can man as a sinner do good works unto his own salvation?

No man as a sinner can do good works unto his own salvation. In Romans 3:10–12, 28, Paul writes: “... There is none righteous, no, not one; there is none who understands; there is none who seeks after God.... There is none who does good no, not one.... Therefore we conclude that a man is justified by faith apart from the deeds of the law.”

6. What is meant by the phrase “bondage of the will” or “the will of man is in slavery to sin”?

When theologians speak of the “bondage of the will” or the fact that “the will of man is in slavery to sin,” they refer to those things discussed above. That is, apart from the saving grace of God, man is incapable of doing anything that pleases God. As Paul teaches, fallen man’s will is not neutral. Rather, he is a slave to sin (Romans 6:17; Ephesians 2:1–3). He is not autonomous.