

JOHN CALVIN AND TRINITARIAN GRACE

The reformer's pre-vindication of Moise Amyraut (1596-1664)

In response to the anti-Amyraldian criticism that the particular election of the Father and a universal redemption by the Son introduces inter-personal disharmony within the Godhead, it is clear from Calvin that all three persons concur in redeeming activity, *each in a dualistic way*. Thus no disharmony exists at all.

GOD THE FATHER

This is His wondrous love towards the human race, that He desires all men to be saved, and is prepared to bring even the perishing to safety...It could be asked here, if God does not want any to perish, why do so many in fact perish? My reply is that no mention is made here of the secret decree of God by which the wicked are doomed to their own ruin, but only of His loving-kindness as it is made known to us in the Gospel. There God stretches out His hand to all alike, but He only grasps those (in such a way as to lead to Himself) whom He has chosen before the foundation of the world.

Comment on 2 Peter 3: 9

GOD THE SON

... Our Lord made effective for [the pardoned thief on the cross] His death and passion which He suffered and endured for all mankind...

Sermons on Christ's Passion, pp. 151.

GOD THE HOLY SPIRIT

... the Holy Spirit bestows 'regeneration only on the elect' while still 'touching the reprobate with a taste of his grace'

Comment on Hebrews 6: 4-5

Biblical validation

Note the 'general/universal' dualism in the following passages:

God the Father - John 3: 16; Matthew 22: 14; 1 Timothy 4: 10

God the Son - John 6: 32-3, 37, 44, 51

God the Holy Spirit - Acts 3: 26; 7: 51; 13: 48

Dr Alan C Clifford