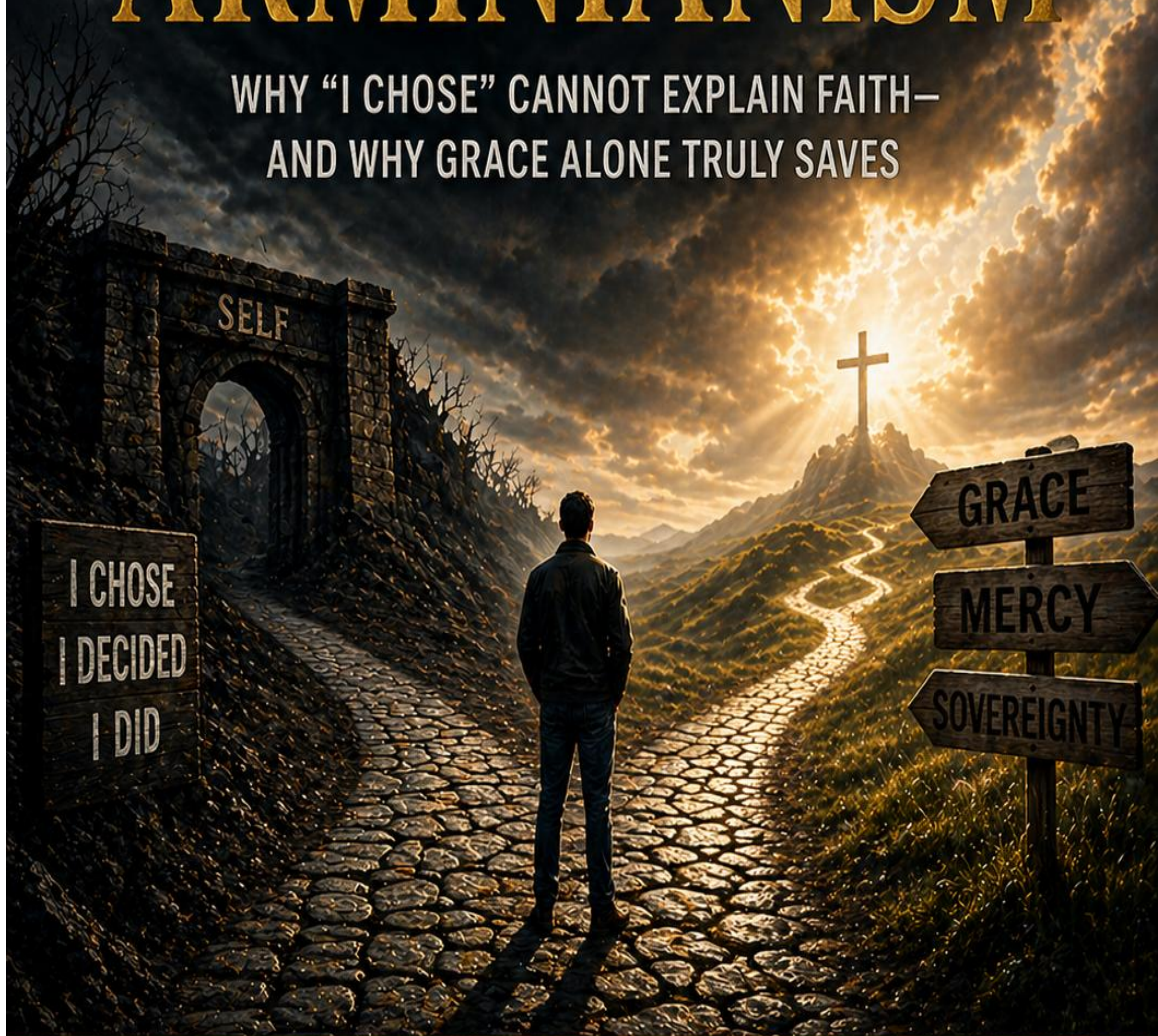


# THE ENDLESSLY CIRCULAR LOGIC OF ARMINIANISM

WHY "I CHOSE" CANNOT EXPLAIN FAITH—  
AND WHY GRACE ALONE TRULY SAVES



# The Endlessly Circular Logic of Arminianism

## I. The Question at the Center

Ask any Arminian, “Why are you saved?” and the answer will ultimately reduce to:

“*Because* I chose.”

Grace will be mentioned—but carefully limited. It “assisted,” “influenced,” or “enabled” the choice, but did not determine it. Thus, the final explanation is not:

“I am saved because of the grace of God,” period. Full stop.

but rather:

“I am saved *by* grace *because* I chose to believe.”

This shift is not harmless. It may be innocently, sincerely held to by reasons of genuine ignorance due to false assumptions or teaching. But once exposed, it is shown to be the very heart of the divide between Monergism and Synergism.

## II. Grace: Cause or Condition?

The Monergist answers:

“I believe *because God acted*. He gave me life, opened my eyes, and granted me understanding and faith itself.”

Grace here is not merely a condition that makes salvation possible. It is the *effective cause* that brings faith into being.

In salvation, faith is real, necessary, and active—  
but it is always 100% the *result* of grace, not the cause of grace saving.

The Synergist, however, affirms grace is necessary while insisting:

“I still had to make the choice.”

And here the contradiction emerges.

### **III. The Problem of “Influence”**

What does it mean to say grace “influenced” the will?

If one person truly influences another, and that influence results in a decision, then the *cause* of that decision lies in the influence, not in an independent act of self-determination. If this is not so, then there was no actual influence!

To say:

“Grace influenced me,” yet “My choice is the decisive reason I believed,” is to affirm and deny grace in the same breath.

This is a glaring, obvious fallacy. It is evidence of confusion, deception and endlessly circular logic.

In this view, "grace" is present in technicality. But it is vague, non-specific, never fully defined and redacted. Meaning, grace is not acknowledged for what it did *within* - only what it did objectively: It sent Christ, provided the cross and a possibility of forgiveness.

In this view, grace *is* necessary - No Arminian / Synergist will deny it is necessary. But grace is not sufficient - meaning, it is not decisive / determinative. That is because per their doctrine and practice, grace in its saving aspect did not actually *influence* their heart to make the choice to "accept" God's gift.

**The synergist will likely respond:** “Influence need not be irresistible to be real. A mentor genuinely influences a student without determining the outcome. Both are real — the influence and the free response.”

But this analogy fails at its core *because* it assumes what it must first prove — that the sinner is a fully capable agent who merely requires some assistance; a nudge in the right direction. An unmerited “offer”, a kind request – “Please accept My gift and allow me to save you from eternal wrath. *Please!*”

Scripture does not describe the sinner that way. It describes him as *dead* (Ephesians 2:1), *blind* (2 Corinthians 4:4), and constitutionally *unable* to receive the things of God (1 Corinthians 2:14; Romans 8:7-8). - unless or until the Lord "opens their heart to heed" (Acts 16:14), “draws” (lit. pulls) and “grants” it to them to come to Christ (John 6:44, 65, cf 2 Tim 2:24-26)). A mentor influences a student who is *capable* of responding.

- No mentor, however gifted, influences a corpse into decision.

What is required here is not assistance — it is resurrection, Meaning, a new heart (Jer 24:7; Eze. 36:24-26; cf Psalm 51:10, 86:11). And this is not merely influence. It is sovereign, internal renewal and change. It comes *by* and *when* “the wind” – hence, the Spirit of God – blows where “it” – HE – wills. Jesus concluded, “so it is with *everyone* born of the spirit” (John 3:8).

- If this is not so, then both God’s promises – which He claims is the “cure” for faithlessness (Jer.3:21) and the prayers of godly people are reduced to mere adornments – ultimately irrelevant to the result.

#### **IV. The Endlessly Circular Explanation**

The logic of Synergism resolves into a circle:

*Why* are you saved?  
“Because I believed.”

*Why* did you believe?  
“Because I chose to.”

*Why* did you choose?  
“Because I chose to.”

This is not an explanation.  
It is an endless repetition. And when sincerely, persistently held to, it reveals the location of the *true* boast – which resides in self and not grace.

Faith is explained by appealing to self. While grace remains a background condition, never fully defined or specified as to what it actually did by way of “influence” - that never determines the outcome.

#### **IV. The True Divide**

The issue is not whether faith is required for salvation Scripture is clear, it is.

The *real* issue is:

What is the *cause* of that faith?

If the answer is ultimately “my choice,” then the decisive cause lies within the sinner and nothing God did in or by Christ and His grace. In which case the “Sola” in “Sola Gratia” is functionally denied in practice, testimony, teaching.

If the answer is “God’s grace, *alone*” then grace is *truly* grace; effective, decisive, and saving.

There is no meaningful middle ground.

#### **Conclusion**

A theology that claims:

“I am saved by grace... *because* I chose” does not preserve grace, it redacts and redefines it.

It speaks of grace, but locates the decisive cause in self.  
It affirms influence, in some vague, undefined way, but denies causation.

And in doing so, it collapses into endless circularity—an explanation that cannot account for itself because it denies the very meaning of influence while claiming to affirm it.

- And by this endless circular loop, God is denied the glory for what *He* did, while simultaneously claiming to honour Him for what He did!

Faith that is ultimately explained by the sinner’s own choice is not explained at all. It is only redacted, redefined and restated. And by this re-definition and redaction, the heart and truth of “Sola Gratia” is lost...while claiming to affirm it.

### **Life Principle**

Your persistent testimony reveals your heart – “*I* chose” or “*By* the grace of God, *I* chose” are not saying the same thing!

Your heart reveals your true boast.

Your true boast reveals your gospel.

Scripture speaks of the true—and of a “different gospel” (2 Cor 11:4; Gal. 1:6)

- Therefore, the matter is *very* serious.

May God give light (2 Tim. 2:24-26)

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