

Philip Edgcumbe Hughes - Salvation in which man has even the smallest hand is thereby invested with a degree of doubt. But salvation which from beginning to end is entirely the work of God is invested with complete assurance.

http://www.churchsociety.org/churchman/documents/Cman_076_3_Hughes.pdf

Monergism states that the regeneration of an individual is the work of God the Holy Spirit alone, as opposed to synergism, which, in its simplest form, argues that the human will cooperates with God's grace in order to be regenerated. To the synergist, faith may arise from unregenerated human nature. Salvation is not complete until the individual performs some action(s). According to monergism, faith in Christ only springs from a heart first renewed by God. Among various arguments, proponents believe 1 Corinthians 12:3 to mean that no one can possibly confess Jesus as Lord apart from the Holy Spirit's prompting and conviction.

Since faith is infinitely beyond all the power of our unregenerated human nature, it is only God who can give the spiritual ears to hear and eyes to see the beauty of Christ in the gospel. God alone disarms the hostility of the sinner turning his heart of stone to a heart of flesh.

Irresistible Grace - According to Calvinism, those who obtain salvation do so, not by their own "free" will, but because of the sovereign grace of God. That is, men yield to grace, not finally because their consciences were more tender or their faith more tenacious than that of other men. Rather, the willingness and ability to do God's will, are evidence of God's own faithfulness to save men from the power and the penalty of sin, and since man is so corrupt that he will not decide and cannot be wooed to follow after God, God must powerfully intervene. In short, Calvinism argues that regeneration must precede faith.

Common grace is seen in God's continuing care for his creation, his restraining human society from becoming altogether intolerable and ungovernable, his making it possible for mankind to live together in a generally orderly and cooperative manner, and maintaining man's conscious sense of basic right and wrong behavior.

John Bradford – "Faith is so far from the reach of man's free will that to reason it is plain foolishness.

Tyndale – God chooseth us first and loveth us first, and openeth our eyes to see his exceeding abundant love to us in Christ; and then we love again, and accept his will above all things, and serve him in that office whereunto he hath chosen us."

Cranmer – "our justification doth come freely by the mere mercy of God; and of so great and free mercy that, whereas all the world was not able of themselves to pay any part towards their ransom, it pleased our heavenly Father, of his infinite mercy, without any of our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in Him."

Cranmer – "That faith which bringeth forth either evil works or no good works is not a right, pure and lively faith, but a dead, devilish, counterfeit, and feigned faith, as St Paul and St James call it...For the right and true Christian faith is not only to believe that Holy Scripture and all the aforesaid articles of our faith are true, but also to have a sure trust and confidence in God's merciful promises, to be saved from everlasting damnation by Christ; whereof doth follow a loving heart to obey his commandments."

