

Indicative table of soteriological systems within Protestantism. In: *Blog de reflexion chretien*, 2020-09-01. Available from: <https://reflexionsjesus.wordpress.com> (All right reserved – Do not reproduce)

Soteriological view or divine providence mode	Hyper-Calvinism	5 points Calvinism	4 points Calvinism (or moderate, or Amyraldism)	Lutheranism	Molinism	4 points Arminianism (or moderate)	Classical Arminianism (or reformed)	Wesleyan Arminianism	Semipelagianism	Pelagianism	Open theism	Process theology			
Examples of historical proponents	John Brine	John Calvin ⁽¹⁾	Moses Amyraut	Martin Luther ⁽²⁾	Luis de Molina	Dwight L. Moody	Jacobus Arminius	John Wesley	John Cassian	Pelagius	Clark Pinnock	Alfred Whitehead			
	John Gill	George Whitefield	Richard Baxter	Philip Melancthon	William Lane Craig	Harry A. Ironside	Robert Picirilli	Richard Watson	Benjamin Whichcote	Jonathan Mayhew	Dallas Willard	Charles Hartshorne			
	Herman Hoeksema	John Piper	Millard J. Erickson	Robert Jenson	Kenneth Keathley	Charles Stanley	Keith D. Stanglin	Henry Orton Wiley	Philipp van Limborch	Charles Finney ⁽³⁾	Gregory A. Boyd	John B. Cobb			
God's knowledge	God has exhaustive and certain knowledge of the future (omniscience)										God does not know the future				
God's power	God is all powerful (omnipotence)											God is not all-powerful			
God's providence	Divine determinism (God is the initial cause of everything, including the sin of his creatures)			Divine determinism (only concerning salvation)		Free will theism (God allows his creatures to be the initial cause of their actions, including their own sins)					Process theism (God influences his creatures)				
Human's freedom	Compatibilism (determined freedom)			Compatibilism (determined freedom only concerning salvation)		Incompatibilism (libertarian free will is the usual experience although divine control is possible)					Libertarian free will				
Human's election	Unconditional election = predestination by predetermination (elect and non-elect)			Unconditional election = predestination by predetermination (elect)		Conditional election = predestination by "middle knowledge"		Conditional election (upon faith) = predestination by divine foreknowledge			Conditional election (without divine foreknowledge)		No election		
Extent of the atonement	Limited atonement (Christ died only for some)			Unlimited atonement (Christ died for all but only those who believe can benefit from it)								No atonement			
Human's condition	Total depravity								Partial depravity		No depravity		From: Total depravity to: No depravity		No depravity
Human's calling	Effectual calling (elect) Common grace (non-elect)			External calling		Prevenient grace					Grace consists in an external moral encouragement		From: Prevenient grace to: External moral encouragement		No need of grace
Human's conversion	Irresistible grace (elect)			Irresistible grace (regenerated elect) Resistible grace (regenerated non-elect)		Resistible grace							From: Resistible grace to: External moral encouragement		
Human's regeneration	Regenerating grace								Grace consists in an external moral encouragement		From: Regenerating grace to: External moral encouragement				
Human's preservation	Unconditional preservation (elect) ("Perseverance of the saints")			Unconditional preservation (regenerated elect) Apostasy (regenerated non-elect)		Conditional or unconditional preservation (by "middle knowledge")		Unconditional preservation (by fatalism following regeneration)			Conditional preservation (upon faith) (regenerated)			No possible apostasy	
Governmental theory of the atonement					Jesus cannot be punished and did not endure the exact suffering due to the sins of men. His sufferings are a substitutionary atonement that satisfies the justice of God.										
Penal substitution theory of the atonement					Jesus was punished instead of men and endured the exact suffering due to their sins. His punishment is a substitutionary atonement that satisfies the justice of God.										
Protestant denominations approximate spectrum of views	Reformed														
	Particular Baptists														
	Presbyterians														
	Southern Baptists														
	Lutherans														
	Anabaptists; General / free will Baptists														
	Pentecostals														
	Anglicans														
	Charismatics														
	Methodists; Holiness movement														
Adventists															

Note 1: John Calvin did not write an explicit treatment concerning the extent of the atonement.

Note 2: Martin Luther sometimes denied any form of human freedom.

Note 3: In Charles Finney's theology, grace consists in an external and internal moral encouragement.