

Both hold to an atonement which is universal in its potential applicability, but particular in its actual accomplishment.

Both hold to a resistible saving grace. Thiessen holds to an irresistible prevenient grace.

Both hold that the regenerate have full power to persevere to the end; the Arminian Remonstrance is undecided whether or not regenerate persons can lose saving grace, whereas Thiessen is certain that they cannot.

Thiessen's view of the "five points" is similar in many respects to that of the Arminian Remonstrance. At the same time Thiessen's view is that of a very large proportion of contemporary evangelicals, and of "popular evangelical Christianity" in general.

2. Buswell's View on the Five Points

Buswell's view may be found primarily in his two volume work, *A Systematic Theology of the Christian Religion*. His view is as follows:

a. Total inability

"It remains at this point to indicate that, according to the Scriptures, and according to Christian experience as well, the natural man in his fallen condition is totally unable in the slightest degree to contribute to, or cooperate in his own regeneration. . . .

". . . . The point now under consideration is the fact that, apart from the supernatural work of the Holy Spirit, fallen humanity is wholly incapable of turning toward the grace of God. 'it is not of him that willeth, nor of him that runneth, but of God who showeth mercy.' (Romans 9:16) if this were not the case, the redeemed would be capable of at least some degree of boasting in their saved condition in eternity. The redeemed could say, 'I am saved because there was in me at least enough goodness to turn to God and lay hold upon His grace.' The creditable cause of salvation would then be in the sinner, and not in the Saviour." (pp. 138-139)

b. Unconditional Election

"The doctrine of unconditional election follows necessarily from the doctrine of total inability. If man is totally unable to contribute in the slightest degree toward his own salvation, it follows that salvation is wholly from the grace of God, and not conditioned upon any virtue, foreseen or otherwise, in fallen humanity. . . .

"One of the most subtle errors, giving glory to man rather than to God, is the notion that God's decree of election is based upon foreknown faith. Some speak as though God had looked down through the ages and observed those who would be good enough to believe in His Son, and had then elected to save them on the basis of their faith. . . .

"Unconditional election, then, bases our salvation wholly upon the grace of God. As the saying goes, 'If anyone is saved, God does all the saving.' " (pp. 139 141)