

c. Particular Atonement

"There is no question among those who adhere to the Calvinistic System of doctrine as to the fact that the atonement of Christ is universal in three respects: (1) it is sufficient for all. it is absolutely infinite in its value and thus in its potentiality . . . . (2) The atonement is applicable to all . . . . (3) The atonement is offered to all.

"on these three points of the universality of the atonement, there is no essential difference between the evangelical Arminian and the true Calvinist. There is a fourth point also in which there is agreement between the evangelical Arminian and the true Calvinist, and this point has to do with the particularity of the atonement. (4) The atonement is particular in its ultimate results. Evangelical Arminians agree with Calvinists that many, perhaps a majority of those who reach adulthood, are not saved, but are eternally lost. (5) it is the fifth point in which there is a sharp difference between those who hold to the Calvinistic system of doctrine on the one hand and both Arminian and Amyraldians on the other. it is held that the atonement is particular in its design and intention There is a special sense in which Christ is the Mediator for His elect, and not for all . . . . Within the decrees of God, the atonement was intended to accomplish precisely what it does accomplish. it accomplishes the salvation of the elect of God; it furnishes the ethical and legal ground for common grace. . . ; and it renders the lost ethically and logically inexcusable." (pp. 141-143)

d. Infallible Grace

"The doctrine of infallible grace is analytically implied in what has been said of the doctrines of unconditional election and particular atonement. If God has elected to save a people, and has provided for the certainty of their salvation, it follows that He will infallibly accomplish that salvation.

"Perhaps the phrase 'irresistible grace', by which this doctrine is often designated, psychologically inclines the mind to a horizon entirely too limited. Of course, it is true that men resist the grace of God. it is also true that some men resist the grace of God for a time, but eventually manifest 'those better things which accompany salvation' (Hebrews 6:9).

"The plan of salvation is not symmetrical. Those who are lost are lost 'because' they have resisted the grace of God in Christ (John 3:18). Those who are saved are saved because God saves them, and for no other reason (Romans 9:16). it is better to call this doctrine 'infallible grace'. The word 'Irresistible' seems to put the emphasis upon the finite concept of resistance, whereas the word 'infallible' places the emphasis where it belongs, within the eternal decrees of God, and the ultimate eventualities of His redemptive program. God will infallibly save His elect." (pp. 144-145)