

justice and holiness and wrath and mercy shown in His condemnation of man at the fall; God's glory would be manifested in the expression of His sovereign grace and justice in electing some fallen men to salvation and passing by the remainder; God's glory would be manifested in the expression of His love and grace and mercy and justice in sending His dear Son to accomplish redemption for His elect; God's glory would be manifested in the expression of His love and grace and mercy and righteousness and power in applying redemption to His elect by His Word and Spirit; and God's glory would be manifested in the expression of His righteous indignation and wrath and justice in condemning the nonelect to eternal perdition for their sin. in this way God's glory would be secured, but not by the fulfillment of one aspect of God's purpose only (predestination) or by the expression of one attribute of God's nature only (sovereignty), but by the contribution of all aspects of God's eternal purpose seen as a unified plan, and the expression of many attributes and powers and prerogatives of God's nature and being. Perhaps Berkhof's pointed criticism of infralapsarianism could be mitigated or even overcome by this conception of the relationship of the final end (God's glory) to the means (the various aspects of God's decrees).

One further word should be added. infralapsarianism and supralapsarianism as divergent conceptions of the order of the decrees emerged during the Reformation. However, the Reformed Churches in their official confessional standards have always adopted the infralapsarian position without condemning the supralapsarian view. Berkhof finds an element of truth in each, and counsels tolerance.

c. Amyraldianism

(1) Analysis of the view

Amyraldianism is a view named after Moise (or Moses) Amyraut (A.D. 1596-1664), a French Protestant theologian who taught in the Theological School at Saumur, France. The view places its central emphasis upon the universality of the atonement, and places the decree respecting predestination after the decree respecting the atonement. Because of this emphasis and order, it is sometimes referred to as the Post-Redemptionist scheme. it is also referred to as Hypothetical Redemptionism, because of its view that the atonement does not have an absolute, but a hypothetical reference to all men, in the sense that all men are redeemed by Christ if they believe on Him; and it is also referred to as Hypothetical Universalism, because of its view that the atonement of Christ was intended to make salvation hypothetically possible for all men.

Amyraut held that the motive which moved God to redeem man was benevolence or general, indiscriminate love to all men. Out of this general love He sent His Son to die for all men, and thus to make salvation possible for all who will believe on the provided redeemer. However, foreseeing that no man will believe on the provided redeemer (because of moral depravity and moral inability), God elects some men, upon whom He determines to bestow His special, efficacious grace, and in whom He purposes to work saving faith; and He passes by the rest, to leave them in their sins.