

You can speak to someone who seems to you to be very depraved and wicked; you can present him the gospel and he can sneer at it, and never give an indication that you ever see that he is interested at all. Yet on his dying bed he may turn to Christ and be saved. There are not many of whom this is true, but there are certainly some.

A man can quote Scripture and understand the plan of salvation and be thoroughly orthodox in all these things and yet not truly believe in Christ, and not truly be saved. We do not know who is saved and who is lost, but there is absolutely nothing limited about the atonement. The atonement is sufficient for all, but we believe in a substitutionary atonement. He died in the place of those whom God chose, and those in whose place he died are infallibly saved.

Salvation is of God from beginning to end, but there is nothing limited about the atonement. It is a very unfortunate term. Some substitute particular atonement, but that would ruin the acrostic. If you are going to substitute something, I would rather substitute substitutionary atonement.

The fourth letter "I" is Irresistible grace. That certainly gives a wrong impression. Everyone resists the grace of God. We even after we're saved resist. God drags us kicking and screaming into his kingdom! We all resist Him; we do resist him, but God in his wonderful grace overcomes our resistance and brings us into his kingdom.

Strangely the last term, the only one of the five which was original-- the perseverance of the saints-- as I mentioned last time, I spoke on this theme, the term is used in a sense it no longer has. It does not now mean to continue in a certain condition, in a certain place. You say, I persevered in Hatfield for the last 8 years. You would never say that today. Unless you were trying to say not that we lived or continued there but that we worked hard for some object, and the very essence of Calvinism is that Christians do not persevere! It is God who perseveres!

Some have said, the term means the perseverance of God on behalf of the saints. That's not what this phrase means in today's English and it can be very confusing to those who are not familiar with the teaching.

What the term means is that eternal life is eternal! It is simply that when God has implanted in us a new life, that new life is in us to stay. It means that God knows His own. It means God gave His Son a ransom for many, and that those for whom he gave His Son a ransom, they have been saved, they are saved, they will be saved. His hand is upon them for all eternity. So I regret what I consider a false terminology--Five Points of Calvinism has been brought into vogue, because it gives a false impression.

But particularly the negative aspect I believe is not that which is vital; it is the positive aspect. That God gave His Son