

Calvinism Arminianism And The Word Of God A Calvary Chapel Perspective

Thanks to coded notes taken by the teenager John Pynchon, this volume virtually transports the reader back to Sundays in the seventeenth century, when the community gathered to listen to the Rev. George Moxon. The setting was Springfield, Massachusetts, founded in 1636 by John's father William Pynchon. As a note-taker, John recorded just what he heard in this rare resource, which allows the reader to listen in on the weekly sermons he documented in the 1640s. This symbol-by-symbol transcription into a word-for-word text preserves the character of the minister's original remarks, and reveals Moxon as an able, engaging speaker who offered encouragement--and challenge--to the growing plantation he faithfully served through its earliest years on the edge of a wilderness. Not only do the sermons in this collection provide snippets of popular theological discourse at particular moments in the 1600s; they also point to issues of the day, and they help us get inside the thoughts and word patterns of that era.

This work on historical theology follows key Christian beliefs chronologically discussing the most important movements and doctrinal developments for theology according to their historical appearance. Historical Theology Made Easy offers students of the Bible the opportunity to study the historical development of theology according to God's providence throughout the history of the Christian church. This approach allows readers to concentrate practically on the development of Christian teachings and their formulation in the early church, through the Middle Ages, Reformation, post-Reformation and into the modern period. This book includes key primary sources citing quotes from Irenaeus, Augustine, Aquinas, Luther, Calvin, the Puritans and others. It makes historical theology, which is often overwhelming, easy to follow.

Most people who attend their church services each week are not hearing the gospel. They are hearing an anti-gospel. The devil is a very subtle liar who opposes God and his gospel. See Genesis 3:1; John 8:44. That old serpent has stealthily introduced his deceptive anti-gospel into the pulpits of churches around the world. He has very craftily mixed the leaven of the Pharisees and Sadducees into the gospel and ruined the whole loaf. Matthew 16:6-12. The resulting false gospel is premised on the idea that all men are freed from the bondage to sin and therefore have the ability to choose of their own free will whether or not to believe in Jesus. This is not a dispute over a fine distinction that is only of interest to theologians. This issue goes to the heart of the gospel. It goes to the heart of salvation. It goes to the heart of who is Jesus. The bible states that man is spiritually dead and must be born again by the power of God. Ephesians 2:1-6; John 3:3-8. God has elected certain to be saved by his grace through faith in Jesus Christ. Ephesians 1:3-9; 2:8-10. He imbues his elect with the faith needed to believe in Jesus. Romans 3:21-26; John 1:12-13. The devil's false gospel reverses the order of things. Under the false gospel preached in most churches, Jesus does not choose his elect for salvation, instead all men have a free will to choose Jesus. Instead of God choosing man, man chooses God. This mythology is not supported by the bible. It is at the heart of a devilish conspiracy against God and man. The free will anti-gospel denies the sovereignty of God and blasphemously makes God out to be a liar. The free will gospel is a heathen gospel that has a god, but that god is not the God of the bible. The calling of the true Jesus is effectual; all who are chosen for salvation will believe in him. John 6:37-40. The free will gospel has a false Jesus who only offers the possibility of salvation, with no assurance. The scriptures warn about such a false Jesus. 2 Corinthians 11:4. The free will gospel denies the total depravity of man and the sovereign election of God. The true gospel has a Jesus who loves only his children and saves them for eternity in heaven. The devilish anti-gospel has a false Jesus who loves everyone in the world, but this false Jesus casts most of those whom he loves in hell, suffering in torments for eternity in a lake of fire. The true Jesus makes it clear in Matthew 7 that he never loved those who are sent to hell. "I never knew you: depart from me, ye that work iniquity." Matthew 7:23. See also Romans 9:21-23. The true God of the bible saves those whom he has elected for salvation and he condemns those whom he has elected for condemnation. See Romans 9. The false Jesus of the anti-gospel looks on helplessly while the sinner who is spiritually dead in trespasses and sin decides whether to believe in him. The true Jesus preordained and chose his elect to believe in him before the foundation of the world. Ephesians 1:4-5. The false Jesus is an impotent Jesus, who must yield to the desires of men; if men decide after they are saved that they would rather reject Jesus and take their chances with being thrown into hell, they can forfeit their salvation. The false Jesus is powerless to stop them. The true Jesus is Lord of Lords and King of Kings, who is able to preserve his elect and will lose none of those whom he has chosen for salvation. John 10:27-29.

If a plant grows with shallow roots, the storms of a season will wither away and uproot it; like a house built on sand, a poor foundation will doom its fate. But this isn't a book on botany, nor on architecture; foundations, good roots, are essential to thought structures as well as material structures. In theology, a bad foundation will produce results as catastrophic as bad roots or shifting sand. How we think about God and His work in the world will profoundly affect how we live and work out our Christian faith. This book evolved from the conviction that a prominent theological system rests on a fragile foundation. It is written as a small contribution towards refounding our understanding of God's relationship with the world and our salvation on His Word. The theology in question is Arminianism; the foundation is prevenient grace. Deep within Evangelical Arminianism lies the essential doctrine that God has acted in the life of all human beings, giving them enabling grace enough to respond or reject His offer of salvation. The contention of this book is that this doctrine has no biblical grounds and is rationally unfounded and that Arminianism itself stands or falls on this doctrine.

Calvinism, Arminianism, and the Word of God: A Calvary Chapel Perspective

Does God love everyone? When Jesus died on the cross at Calvary, did he die for the sins of the elect only or for the sins of the whole world? Can anyone respond in faith to the gospel message? Or is the act of believing a gift of God only given to a subset of humanity called the elect so that the rest of humanity is unable to believe and destined to spend

eternity apart from God? What does the term elect mean in the New Testament? These are fundamental questions about the God of the Bible and the salvation He provides in Jesus Christ. This book invites you to sit as an unbiased juror and consider the traditional principles of TULIP Calvinism as explained by the leading Calvinists in their own words, then to weigh their proffered Scriptural evidence to make your own determination. This book will address exegetically all of the most commonly cited proof texts for Calvinism, with a thorough consideration of the "pillar" passages like John 6:44, Romans 3 and 9, and Ephesians 1:4. This book will defend a middle ground position (called NULIF - "new life") between TULIP Calvinism and Arminianism and demonstrate that you can tell people with confidence that God loves them, Jesus died for their sins, and they can be saved by trusting Christ for the forgiveness of their sins based on his finished work at Calvary. HUTSON SMELLEY is an attorney, Bible teacher and seminary student residing in Houston, Texas with his wife and seven children. He has a degree in Biblical Studies from the College of Biblical Studies, a B.S. in Mathematics from the University of Houston, a M.S. in Mathematics from Texas A&M University, and a J.D. from the University of Houston. His website can be found at www.proclaimtheword.net.

This invaluable tool seriously discusses profound truths that apply to every facet of life. Biblical truth should be made applicable to the total personality. The "inescapable questions of life" are answered from the standard of God's authoritative Word.

A revised and abridged edition of *Beyond Calvinism and Arminianism: An Inductive Mediate Theology of Salvation*, in Which theologian/missiologist Olson gives the fruit of a 25-year theological pilgrimage. His inductive focus on Scripture results in a middle view of salvation truth, thus resolving polarized extremes. This edition is much more readable and accessible for most Christians. The exegetical methodology emphasizes context, word studies, and grammar of all relevant passages, with extensive support for eternal security and refutation of deterministic concepts of salvation. In the foreword, Dr. Tim LaHaye refers to the incredible distribution of the academic edition, which sold out in 3 years. A revised academic edition is forthcoming in 2006.

Calvinism and Arminianism? In the midst of this tumultuous debate, it is easy to ignore the plain statements of the Bible and to believe we have the ability to fully understand God's ways. How tragic it is when we become more concerned with being "right" than being loving. Our desire at Calvary Chapel is to bring believers together in the love and unity of the Holy Spirit, focusing on our awesome God rather than on ourselves.

From the beginning of time, thinkers have puzzled over the paradox of fate vs. Free will. In theological terms, this leads to the struggle between Calvinism and Arminianism. As we explore this paradox we find that examining the fruit of each position reveals that the River of Life seems to flow between these two extremes, and that again, truth involves a careful balance. We hear a lot about the "Sovereignty of God": and the prerogatives of our Creator are pretty obvious. As the children's riddle goes, "Where does the gorilla sleep in the forest?" "Anywhere he wants to." And, as most of you have discovered, He has also given us one of His greatest treasures - His Word. Jealous as He is of His Name, Psalm 138:2 highlights: "...for thou hast magnified thy word above thy name." And indeed, God has declared in detail the responsibilities He desires of His people. The Bible lays out just how He desires to be worshipped, etc. Beyond the mysteries associated with the "sovereignty of God" - and the libraries are full of studies on that subject - there emerges what is, to many of us, an even more troubling mystery: The Sovereignty of Man! Internationally recognized Biblical authority, Chuck Missler, explores the fundamental paradox underlying our ultimate destiny.

Anyone Can Be Saved articulates a biblical-theological explanation of the doctrine of salvation in light of the rise of Calvinistic theology among Southern Baptist churches in the United States. Ten scholars, pastors, and leaders advocate for the ten articles of the Traditional Statement by appealing to Scripture, the Baptist Faith and Message, and a variety of biblical, theological, and philosophical writings. Although many books address the doctrine of salvation, these authors consciously set aside the Calvinist-Arminian presuppositions that have framed this discussion in western theology for centuries. The contributors are unified in their conviction that any person who hears the gospel can be saved, a view that was found among earlier Baptists as well as other Christian groups today. This book is not meant to be the final word on Southern Baptist soteriology, but is offered as a peaceable contribution to the wider conversation on the doctrine of salvation.

Within Protestant Christianity there has been a great debate going on for over 400 years between what is known as Calvinism and Arminianism. This disagreement has caused much division between many Christians and churches, with no end in sight. Furthermore, many in each camp refuse to concede the possibility that any point of their theology is wrong. *Calvinism vs. Arminianism* examines these two soteriological (study of salvation) systems in light of the Bible by using literal-grammatical methods of interpretation and scripture comparison. It rejects the notion that God's Word can contradict itself, thus cannot be understood by Christians at certain points. If you are wondering what each view teaches, or are confused by either one, this concise book will help answer your questions and clear up any confusion you might have. It may even help to bring about a greater unity amongst Christians, based on the Word of God. While many evangelical congregations have moved away from hymns and hymnals, these were once central fixtures in the evangelical tradition. This book examines the role and importance of hymns in evangelicalism, not only as a part of worship but as tools for theological instruction, as a means to identity formation, and as records of past spiritual experiences of the believing community. Written by knowledgeable church historians, *Wonderful Words of Life* explores the significance of hymn-singing in many dimensions of American Protestant and evangelical life. The book focuses mainly on church life in the United States but also discusses the foundational contributions of Isaac Watts and other British hymn writers, the use of gospel songs in English Canada, and the powerful attraction of African-American gospel music for whites of several religious persuasions. Includes appendixes on the American Protestant Hymn Project and on hymns in Roman Catholic hymnals. Contributors: Susan Wise Bauer Thomas E. Bergler Virginia Lieson Brereton Esther Rothenbusch Crookshank Kevin Kee Richard J. Mouw Mark A. Noll Felicia Piscitelli Robert A. Schneider Rochelle A. Stackhouse Jeffrey VanderWilt

This is a very controversial subject which disturbs many people. If you do get disturbed it will be because of the emotion usually surrounding the subject of "eternal security." If you get upset it will NOT be caused by the manner in which Dr. Marshall has presented the subject. It is the contention of the author that there is biblical truth in both the Calvinistic and the Arminian position concerning this volatile subject, and that each camp should candidly recognize the value of the other's positions. John Wesley once wrote, "The truth of the Gospel is within a hairsbreadth of Calvinism." Quite a concession for the chief spokesman of Arminianism! Dr. I. Howard Marshall echoes the contention of Wesley, and then goes even beyond it. "The full Arminian position is as much open to error as is extreme Calvinism. My aim

is to reach beyond the Calvinist-Arminian controversy to a position which is biblical.”

John Goodwin (1593-1665), the eminent Puritan Arminian divine, was a man ahead of his time who lived in a turbulent era in which many principals, both theological and governmental, were subjects of controversy. This new edition of *Redemption Redeemed* (originally published in 1651), provides a major refutation of the Calvinistic limited atonement doctrine. Goodwin has written an adversarial treatise in which he, step by step, examines the overwhelming scriptural and theological evidence supporting the idea that Christ died for all mankind. He also refutes the opposing arguments of his day and argues that God, through his grace, provides the opportunity for all people to be saved. The *Methodist Quarterly Review* noted: “Had *Redemption Redeemed* been his only publication, it should have been enough in itself to perpetuate his (Goodwin's) fame. Its great learning, clear reasoning, sound judgment, and admirable spirit, render it worthy of the study of the lovers of this glorious doctrine, and the name of its author is one which all Arminians should delight to honor. A volume so ably written, and going to the bottom of the controversy, could not in that polemical age fail to create a storm.” In the contemporary period, as Christians enter the 21st Century and Calvinism with its disturbing implications is making a resurgence, Goodwin's masterful work is a welcome and much needed contribution to those seeking to understand the truths of God's word.

Imagine a Creator designing every intricacy of the universe and creating His crowning jewel, mankind, in His image! Now, imagine that same Creator with such a passionate, unquenchable love for them that when they introduced sin into the world, He came as a man to die an excruciating death for them. Ask yourself these questions. Did that Creator give His life for all mankind or just some? Did that creator give all mankind an opportunity for salvation? Does He love some more than others? The author explores these questions and many more in this inspiring work, *Is God Calvinist or Arminian?* I highly recommend every layman as well as every Pastor include this book in their library. Dr. Randal Helms Senior Pastor, Forestbrook Baptist Church Bob has a knack for taking the profoundly complex issues of soteriology and making them incredibly simple for anyone to understand. *Is God Calvinist or Arminian?* is an honest evaluation of some of the more troubling aspects of reformed soteriology, presented in a non-threatening manner and laced with down-to-earth language. This brief volume serves as a suitable entry point for any individual looking to further their understanding of soteriology and the practical response to it. Samuel L. Schmidt, Ed.D Pastor, Edgewood Baptist Church President, The Samuel Ministry There are three principles that establish the basis for our understanding of Gods will for mankind: His purpose for creation, His omniscient wisdom to choose the best way to achieve His purpose, and the power of His omnipotent will to perfectly execute His plan. Applying these principles to the teachings of Calvinism and Arminianism, Bob Raymond has shown that God created a plan for the salvation of mankind that is simple and orderly.

Mensen geloven niet meer dat aardse zaken door God worden bestuurd. Al eeuwen bestaat de opvatting dat de mens autonoom beslissingen neemt. Blijft natuurlijk de vraag: Wie staat aan het roer van de wereldgeschiedenis? Heeft God Zijn schepping nog wel in de hand? Gods soevereiniteit is de sleutel van de geschiedenis en vormt het fundament van het christelijk geloof. Maar helaas is dit voor velen een onbekende term geworden. In dit boek wordt Gods soevereiniteit belicht vanuit het reformatorische en puriteinse denken en geloof. Arthur Pink was een Brits evangelist en bijbelleraar, die leefde in de eerste helft van de vorige eeuw. Hij liet talloze werken na, die terug gingen naar de Reformatie en de tijd van de Puriteinen. De verspreiding van zijn geschriften na zijn dood maakte hem tot een van de meest invloedrijke evangelische auteurs in de vorige eeuw. Zijn boeken wekten een hernieuwde interesse in wat bekend staat als "verklarend preken". Hij benadrukte in al zijn werken de noodzaak van een leven zoals dit beschreven wordt in de Bijbel. Zijn werken getuigen van een grote diepgang en inzicht in het evangelie. Pieter Weeber studeerde Engelse Taal- en Letterkunde en was docent aan de Faculteit Economie & Management aan de Hogeschool van Utrecht. Op latere leeftijd behaalde hij zijn Master's Degree in de Verenigde Staten. In 2007 promoveerde hij op het onderwerp Election aan de Newburgh Theological Seminary in Indiana. Hij preekt in een groot aantal gemeenten in Nederland en heeft verschillende boeken gepubliceerd, zowel in het Engels als in het Nederlands.

Why do two groups of Christians read the same verses of Scripture and reach radically opposing views of the Sovereignty of God and the Responsibility of Man? Starting with what Augustine called the very beginning of our faith, the system of Calvinism is explained from its foundation in the attributes of Omniscience, Omnipotence and Perfection in God, up through the Perseverance of the Saints. This system of belief, supported by numerous quotes from Augustine, Luther, Calvin, R. C. Sproul, James White, and John Piper, trusts in the absolute sovereignty of God. This is not simply an explanation of what Calvinism teaches, instead this is an explanation of WHY Calvinists all reach the same conclusions of what Scripture teaches. This systematic approach using the writings of Calvin, and supporting evidence from current Calvinists, will help non-Calvinists as well as life-long Calvinists better understand exactly what Calvinism teaches. C. S. Lewis understood Calvinism better than most Calvinists. Beginning with the same attributes of God as they relate to the creation and fall of man, Lewis systematically addressed the foundational reasoning used by Calvin to develop his theology. Finding Orthodoxy is as simple as understanding these two opposing systems of belief. This presentation of what Calvin and C. S. Lewis taught, breaks down a very complex issue into a series of steps that interlock in a way that allows for an understanding of Sovereignty, Responsibility, Election, Predestination, and Salvation. Most books describe the two protestant views of theology that came out of the Reformation as Calvinism and Arminianism. After the death of John Calvin and Jacobus Arminius, the followers of Arminius issued a document disagreeing with five of the points of Classic Calvinism. The Synod of Dort was convened to counter these five Arminian points, and issued the now familiar five TULIP points of Calvinism. Calvin and C. S. Lewis: Solving the Riddle of the Reformation (C&C) is not another simple rehash of these five points. Instead of beginning with Total Depravity, C&C examines the foundation that Total Depravity and the TULIP points are built upon. This starting point is not the authors opinion, instead, the starting point is what Augustine (called the father of Reformed Theology) and Calvin state to be the very beginning of our faith. C&C methodically lays out the complete system of Calvinism, using the starting point of Augustine and Calvin. The TULIP points are shown to be the top of the iceberg in the complete systematic theology of Calvin. When the complete system of Calvinism is explained, the futility of simply comparing the different views on the TULIP points is readily apparent. Tracing Calvinism to its first premise, the very foundation that Augustine, Calvin, and R.C. Sproul agree on, sets up the riddle of the reformation. After extensive documentation of Calvin's premises, C&C explains the how C. S. Lewis took the same starting point Calvin used and constructed a different systematic theology. The explanation of how Calvin and C. S. Lewis began with the same premises, yet arrived at different conclusions, solves the riddle of the reformation: Why two groups of Christians that read the same verses of Scripture reach radically opposing views of the sovereignty of God and the responsibility of man. C&C shows that the only definitive way to know which system is Orthodox -- to solve the riddle -- is to dig all the way down and examine this foundation. C&C is exhaustively researched, extensively documented, charitably presented, intellectually challenging, and gives excellent answers on the Sovereignty of God and the role of man in salvation.

In this book, Roger Olson sets forth classical Arminian theology and addresses the myriad misunderstandings and misrepresentations of it through the ages. Irenic yet incisive, Olson argues that classical Arminian theology has a rightful place in the evangelical church because it maintains deep roots within Reformational theology, even though it maintains important differences from Calvinism. Myths addressed include: Myth 1: Arminian Theology Is the Opposite of Calvinist/Reformed Theology Myth 2: A Hybrid of Calvinism and Arminianism Is Possible Myth 3: Arminianism Is Not an Orthodox Evangelical Option Myth 4: The Heart of Arminianism Is Belief in Free Will Myth 5: Arminian Theology Denies the Sovereignty of God Myth 6: Arminianism Is a Human-Centered Theology Myth 7: Arminianism Is Not a Theology of Grace Myth 8: Arminians Do Not Believe in Predestination Myth 9: Arminian Theology Denies Justification by Grace

Alone Through Faith Alone Myth 10: All Arminians Believe in the Governmental Theory of the Atonement

Does God sovereignly elect some individuals for salvation while passing others by? Do human beings possess free will to embrace or reject the gospel? Did Christ die equally for all people or only for some? These questions have long been debated in the history of the Christian church. Answers typically fall into one of two main categories, popularly known as Calvinism and Arminianism. The focus of this book is to establish how one nineteenth-century evangelical group, the Brethren, responded to these and other related questions. The Brethren produced a number of colorful leaders whose influence was felt throughout the evangelical world. Although many critics have assumed the movement's theology was Arminian, this book argues that the Brethren, with few exceptions, advocated Calvinistic positions. Yet there were some twists along the way! The movement's radical biblicism, passionate evangelism, and strong aversion to systematic theology and creeds meant they refused to label themselves as Calvinists even though they affirmed Calvinism's soteriological principles--the so-called doctrines of grace.

The tensions between Calvinism and Arminianism have perpetuated Christian thought for some 500 years. The concerns from both parties are legitimate. Calvinists are often accused of fatalism along with holding to a troubling view of double-predestination. Arminians are often accused of holding to a human-centered view of salvation that robs God of glory while championing human ability. Could it be that many of the tensions between Calvinists and Arminians are sourced in an often-overlooked issue—monergism and synergism? Could the same be said regarding Protestantism and Roman Catholicism concerning justification? In this volume, Daniel Kirkpatrick explores the specific roles of God and humans in various aspects of salvation to determine whether salvation is a work between God and a person (synergism) or a work of God alone (monergism). Building upon the framework of Aquinas, the Reformers, and Arminians, this book examines the issue of who does the work of salvation in light of cause and effect with hopes of providing new insights on historic doctrines.

The Doctrine of Eternal Life is a civil-minded study of Calvinism and Arminianism in the light of scripture. It answers many questions that have plagued both followers of John Calvin and Jacobus Arminius alike. Questions are answered as such: Does the Bible really teach that God chooses some people for heaven and some for hell? Can eternal life be lost? Why in 2 Timothy 2:10 was Paul willing to endure all things for the elect's sake so that they may obtain salvation, if the elect were already saved? Is eternal life given by God as a gift or as a payment for doing good works? Discover the doctrine that Calvin seemingly overlooked, which led to some lengthy and unnecessary teachings. Where did Arminius depart from a fundamental truth of scripture? What is the Bible definition of eternal life? Is the future written in stone? And of course, a simple, Bible-based explanation of the "TULIP" doctrine. Learn how a brilliant theologian with a single innocent assumption may arrive at an incorrect conclusion, while a lowly person with average intelligence using a superior method of study may arrive at the correct conclusion.

"Theological" is often defined as referring to the divine. But is that all there is to the word's definition? This is what 5-time author Deidre Richardson seeks to answer in her latest book, THEOLOGICAL. THEOLOGICAL seeks to examine the two closed salvation systems of Calvinism and Arminianism alongside their counterparts, 4-Point Calvinism and 4-Point Arminianism. This book checks each doctrine in each system against the Word of God. The book uses God Logic, the discourses of Jesus with the Pharisees, to determine that theological systems must be consistent and logical without contradiction and tension. The word "logical" is in "theological" for a reason, and any salvation system claiming to be the teaching of the Scriptures should also make sense. God has revealed His Word so that we can understand Him; therefore, the Scriptures are not entirely mysterious and in tension, as some "humble" believers claim. Calvinism vs. Arminianism is not an unending debate without a solution. There is a reason for the theological madness. Which system of the four comes out the most consistent and logical? You'll have to read to find out. Deidre Richardson is an undergraduate of the University of North Carolina at Chapel Hill (BA History, BA Music) and a graduate of Southeastern Seminary (M.Div., Christian Apologetics). She pursued four years as a postgraduate student in the Seminary's Master of Theology (Th.M.) program in the area of Theology of Religions, where she studied under Salvation and Sovereignty: A Molinist Approach author Dr. Kenneth Keathley. Richardson is the author of four books: 1) Short-Sighted Faith: Once Saved, Always Saved (OSAS) and the Doctrine of Perseverance; 2) Doctrinal Deception: Responding to Carlton Pearson's The Gospel of Inclusion; 3) More Doctrinal Deception: Bishop Carlton Pearson's Inclusion, Further Examined, and 4) Lydia's Heart: The Case for Prevenient Grace. This is Richardson's fifth book. Her new theology should arrive in Fall 2019.

CALVINISM VS. ARMINIANISM goes back to the early seventeenth century with a Christian theological debate between the followers of John Calvin and Jacobus Arminius and continues today among some Protestants, particularly evangelicals. The debate is centered around soteriology, that is, the study of salvation, and includes disputes about total depravity, predestination, and atonement. While the debate has developed its Calvinist–Arminian form in the 17th century, the issues that are fundamental to the debate have been discussed in Christianity in some fashion since the days of Augustine of Hippo's disputes with the Pelagians in the fifth century. CALVINISM VS. ARMINIANISM is taking a different approach in that the issues will be discussed as The Bible Answers being that it is the centerpiece.

FOLLOWING THE CLOUD offers theologians and scientists a means of distinguishing between convenient tradition and solid fundamentals in order to recognize the direction God will take in the revelation, reformation, and restoration of His Church and in the revelation of the wonders of His Creation.

This book is a defense of God's promise of salvation and reveals the core of the issues of the false teachings of Arminianism and Calvinism. The Bible teaches that God offers to every person complete eternal life, and that Jesus died for every person.

A careful guide through Scripture, hand in Hand shows us why God's sovereignty and meaningful human choice work together in a beautiful way. If God is sovereign, how can I be free to choose? But if God is not sovereign, how can he be God? Is it possible to reconcile God's sovereignty with human choice? This is one of the most perplexing theological questions. It's also one of the most personal. In hand in Hand, Randy Alcorn says that the traditional approach to this debate has often diminished our trust in God and his purposes. Instead of making a one-sided argument from select verses, Alcorn examines the question in light of all Scripture. By exploring what the whole Bible says about divine sovereignty and human choice, hand in Hand helps us... · Carefully and honestly examine the different views on this issue · Gain a deeper understanding of God · Appreciate God's design in providing us the freedom of meaningful choice · See the value in better understanding what we cannot fully understand · Learn how to communicate about the issue in clear and compassionate ways · More fully experience the unity Christ intends for his Church Includes small-group discussion questions.

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