

Romans Monergism Books

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an in depth breakdown of the theological and exegetical basis for salvation amongst the unevangelized in reformed theology what is the fate of those who never hear the gospel what becomes of the unevangelized does reformed theology allow for belief that some even many who never hear the gospel are saved and if so what might that look like perhaps more importantly does scripture provide any hope for their salvation a standard answer from the reformed tradition is that those who never hear the gospel are simply not elect if they were god in his sovereignty would have sent the gospel to them yet the westminster confession affirms the reality of other elect those incapable of being outwardly called by the ministry of the word wcf 10 3 many luminaries of the reformed tradition w g t shedd a a hodge john gerstner douglas f kelly philip rollinson richard j mouw r c sproul and others have left open the possibility this refers to the unevangelized granting this possibility how can this be squared with the rest of reformed theology and what exegetical ground is there for such a view this book seeks to establish the theological and exegetical framework necessary to support such a view it argues both that reformed theology has the tools to account for such a possibility and that scripture provides ample evidence to not just establish the possibility but the reality of salvation amongst the unevangelized

the book is based on the biblical account of the salvation of an ethiopian eunuch acts 8 26-40 the key statements are in acts 8 34-35 so the eunuch answered philip and said i ask you of whom does the prophet say this of himself or of some other man then philip opened his mouth and beginning at this scripture preached jesus to him

all my books can be read online for free at waynedonnell.com mt 10 8 freely you have received freely give this booklet is included in and comprises of one section of my book predestination is to glory not to faith anti calvinism reformed theology pro certainty of sanctification glorification in romans 8 romans 9 john 6 as in romans 8 we were predestined to glorification not to faith or unbelief so in romans 9 israel was predestined to glorification not to faith or unbelief the best way to demonstrate this is by paul s examples of the adversaries pharaoh and moses despite the unscriptural claims of calvinists pharaoh wasn't hardened about believing in god or the gospel over and over the scripture makes it clear that god hardened pharaoh s heart about not letting his people go i will harden his heart so that he will not let the people go ex 4 21 see also ex 7 14 8 32 9 7 10 20 27 11 10 etc and

god didn't harden pharaoh's heart so that he would go to hell but so that once pharaoh had made his decision not to let israel go he wouldn't give in too soon due to weakness or aversion to pain so that god could complete all ten plagues and destroy the mightiest army in the world of that time in the sea so that all the world would hear of it i will harden pharaoh's heart and multiply my signs and my wonders in the land of egypt so that i can lay my hand on egypt and bring forth my armies and my people the children of israel out of the land of egypt by great judgments ex 7 3 4 see also ex 10 1 2 7 9 14 4 17 and in our passage even for this same purpose i have raised you an unbeliever up to be pharaoh so that i could show my power in you and so that my name would be declared throughout all the earth rm 9 17 in contrast to pharaoh moses accomplished something that wasn't predestined at all through his free will choice when israel sinned by worshipping the golden calf moses interceded and was granted mercy for them but then moses went beyond even that and asked to see god's glory as a gracious favor and was also granted that request moses said i beseech you show me your glory and the lord said i will make all my goodness pass before you and will be gracious to whom i will be gracious and will show mercy on whom i will show mercy ex 33 18 19 god knows beforehand which vessels are destined for eternal glory and which are destined for eternal shame and it isn't unrighteous of him in his providential control to make use of both kinds of vessels in his plans during our time on earth he formed a man like pharaoh who is destined for eternal shame into a vessel to rule egypt so his name would be magnified in the earth at the time of israel's national birth and he gives men like moses and us experiences that help fit rom 9 22 and prepare rom 9 23 us for even more glorification our light affliction light compared to the weight of glory which is but for a moment a moment compared to the eternal glory produces for us a far more exceeding and eternal weight of glory 2 cor 4 17 flowers non-calvinist would anyone dare adopt or seek to defend this most troubling doctrine of reprobation if not for the perceived defense offered by the apostle in romans 9 pink-calvinist it is a remarkable and telling phenomenon that those who find no individual predestination to eternal life in rom 9 6 13 cannot successfully explain the thread of paul's argument as it begins in rom 9 1 5 and continues through the chapter berkouwer-calvinist every hesitation about or hidden resistance against the sovereign freedom of god every form of indeterminism which defends man's cooperation against the divine act will suffer shipwreck on romans 9 we shall see

all my books can be read online for free at waynedonnell.com mt 10 8 freely you have received freely give this booklet is included in and comprises of one section of my book predestination is to glory not to faith anti calvinism reformed theology pro certainty of sanctification glorification in romans 8 romans 9 john 6 most other anti calvinist books deal heavily with the moral and philosophical travesties of calvinism for example i highly recommend what love is this by dave hunt but this book tries to provide better expositions of the passages that lead good godly men to accept calvinism in the first place like john 6 by paying attention to the small under appreciated detail that the bible says predestination is to sanctification and glory not to faith if i felt this task was already accomplished i wouldn't have written this book but would have promoted the books that already did it white calvinist there is no meaningful non reformed exegesis of john 6 37 45 available as numerous as the attempts of arminian exegetes to find some way around the testimony of these verses has been not even a plausible solution has been offered that does not require the complete dismantling of the text redefinition of words or the insertion of utterly foreign concepts this book is the result of 1 a paper i wrote for a soteriology class at veritas international university 2 my coming into contact with an increasing number of reformed church plants 3 my deep appreciation of d martin lloyd jones teaching about the certainty of the hope of our future glorification and 4 my gratitude for the simple gospel message i first heard when i was fourteen years old after having been raised a roman catholic jn 3 36 he that believes on the son has everlasting life not he that is good or he that goes to church or he that is predestined to believe but he that believes on the son the gospel is a genuine offer for every person in the way we usually think of an offer and not something predetermined my hope is that this book won't only be a defense against calvinism and its harms and rescue some born again calvinists from calvinism but also that this consideration of the topic of predestination will give all readers a better understanding of the justification sanctification and glorification that comprise our gracious salvation and this knowledge will also make us more fruitful jn 15 7 8 if my words abide in you herein is my father glorified that you bear much fruit

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

monergism writ by wes welskynn is a straightforward disquisition of monergistic soteriology in other words how the salvific process works this book argues for what is commonly referred to as calvinism or the teachings of the doctrines of grace however the historic acronym tulip is not utilized in this presentation the only source of argumentation is holy writ there are seventeen sections which are considered 1 man is born dead and evil this discusses the natural state of every person upon their birth 2 man is not good this discusses the fact no one is good nor has the ability to do any true moral good toward god 3 man is a slave of sin this discusses mankind s enslavement to sin 4 man cannot understand god this discusses how no one on their own accord can either seek god or understand his word 5 god chooses man this discusses the subjection of election in other words that god is the one who chooses people for salvation 6 god predestined man this discusses how god predestined christians before time began or despite anything they ve done to merit his favor 7 man is saved by grace and mercy this discusses god s mercy and grace as two key components of salvation 8 god cannot overlook evil this discusses the great christian paradox how can god forgive evil creatures when scripture says he is just at all times and that no evil dwells with god 9 christ died for his sheep this discusses how the atonement was specifically for christ s people and not everyone in the whole world 10 god reveals himself to man this discusses the spiritual revelation any true believer has in order to come into a relationship with their lord and savior 11 christ keeps his sheep this discusses the eternal security of the believer both in this life and the next 12 addressing apostates this addresses the subject of apostates and those who appear to be born again believers 13 why evangelize this discusses the reason for evangelizing despite god having a chosen people 14 addressing the terms all and world this tackles words like all and world and how they do not mean literally every person in relation to salvation 15 restrictions on

the atonement this talks about the restrictions on the atonement 16 addressing hebrews 6 4 6 and 10 26 29 this discusses hebrews 6 10 and how they are mistaken for teaching that a christian can lose their salvation 17 final words this summarizes the book this book is writ to defend the word of almighty god and his sovereign work in regeneration and redemption a multiplicity of scripture are employed and is heavily detailed to establish this doctrine the new american standard 1995 translation has been equipped for this presentation of monergistic soteriology

lexicon of english words used of and about theories concepts doctrines systems attitudes practices states of mind and branches of science focuses on words containing the suffixes ology ism ics graphy metry archy cide philia phobia mancy latry et al including derivative forms of these words

lightly modernized for today s readers this is a faithful saying and worthy of all acceptance that christ jesus came into the world to save sinners of whom i am chief 1 tim 1 15 i obs the salvation of sinners was the main design of christ s coming into the world ii god often makes the chiefest sinners objects of his choicest mercy regarding the second point it should be noted that 1 god has previously extended invitations to such sinners look at how sinful they were as described in isaiah 1 they were rebels and rebels against the one who had nurtured them i have nourished and brought up children and they have rebelled against me verse 2 in this respect they were worse than the animals they owned the dull ox and the stupid donkey were more clever the ox knows its owner and the donkey its master s crib but israel does not know my people do not consider verse 3 god calls on heaven and earth to judge them verse 2 he appeals to men and angels as a jury to give their verdict whether these people had not been the most ungrateful and disingenuous people in the world if by heaven and earth he meant magistrates and people as is usually the case in prophetic language then god is appealing to them to let their own natural consciences and common sense judge between them he accuses them of being laden with iniquity verse 4 they had such heavy burdens on them that they could not move or they were burdened like crabapples with sour fruit they had come from a wicked stock they had corrupted one another by their society and example as rotten apples putrefy the sound ones that lie near them

are there two peoples of god or one explores one of the most significant theological

debates in christian history this comprehensive study examines the biblical foundation for understanding the unity of god s people tracing the continuity and expansion of his covenant community from the old testament to the new testament with a robust examination of scripture the book argues that there is indeed one people of god differentiated by roles in redemptive history the jews hold a place of preeminence as the firstborn a title shared by jesus christ while the new testament church represents the continuation and fulfillment of god s promises to israel drawing on the writings of the apostle paul the book explains how gentiles once alienated from the commonwealth of israel are now grafted into the same tree sharing in the rich blessings of the covenant

includes section reviews of recent theological literature

master s thesis from the year 2012 in the subject theology systematic theology grade b course theology systematic theology ethics language english abstract this thesis conducts a biblical and theological analysis of the prosperity theology s pt impact amongst the poor the main problem is to seek ways of effectively responding to the biblical theological and ideological problems raised by pt in namibia without overlooking the social issues of poverty and suffering which this theology claims to be solving the subject under discussion is found in various denominations but especially amongst neo pentecostal churches and it is not a standardised theology through interacting with the various views of the proponents and opponents this research proposes that although pt may have certain positive aspects it is a theology established upon faulty hermeneutics and is not helpful in providing biblically and theologically sound solutions to the problem of poverty the research aims to show that christians have a biblical mandate to care for the poor and to work towards assisting the poor to help themselves however we do not foresee a time in the here and now when poverty will be totally abolished living with this painful reality we have the duty of continuously pointing people to the future hope in christ on the other hand our looking to the future hope does not exempt us from doing our best in helping people in the here and now as god enables us the research shows that the gospel is the hope for humanity and we should do away with methods and practices that do not have their roots in scripture moreover the church has a duty to warn against any theology that is conducted in an irresponsible manner and is given to reductionist arguments when it comes to providing solutions to human problems therefore the research seeks to suggest biblical theological

and practical ways of responding to the issue of poverty and ministry to the poor

god has recently given us the opportunity to discuss some theological issues with other christians who believe differently than we do on a number of points most notably the doctrines of grace in such a circumstance given the overwhelming supply of scriptural evidence that comes to bear on the topic it seemed to me that the best approach would be a simple categorized scripture list the fact that the entire book would be scriptures with the exception of a few brief explanatory notes would underscore the truth that this is god s own word and teaching and the fact that it would be categorized would facilitate the ready comparison of scripture with scripture so as to lead one to a full orb ed understanding of the biblical teaching although i found a few good scripture lists of that nature available online none of them was laid out in quite the progression that we were looking for and so we developed our own

this book includes the westminster confession of faith and its subordinate documents preface by sundry english divines mr manton s epistle to the reader the confession of faith the larger catechism the shorter catechism the sum of saving knowledge the national covenant the solemn league and covenant the acknowledgment of sins the directory of public worship the form of presbyterian church government the directory of family worship

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