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Grace, Faith, Free Will addresses issues that have divided Calvinists and Arminians since the Reformation. Using historical, systematic, and Biblical theology, Robert Picirilli contrasts both views of salvation. His "Reformation Arminianism" reclaims the original beliefs of Arminius and his defenders.

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

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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.

... indispensable for all theological libraries and upper-division undergraduate and graduate collections generally. --METHODIST HISTORY ...the standard bibliographic source for the topic...Recommended for any library supporting the study of religion in the present-day U.S. --CHOICE

"Mere Christianity and Moral Christianity" defends the biblical doctrine of unconditional security by demonstrating that perseverance in faith cannot be made a condition for reaching heaven without teaching salvation by works. An extended prologue and introduction prepare the reader for the more advanced material in the body of the book by sharing personal examples regarding the urgent need of such a book to counteract the prevalent legalism typically encountered within the church and within popular evangelism. The first chapter interacts with C. S. Lewis. Positive interaction with his philosophical defense of Christianity and Jesus' Deity is followed by critical discussion of his Arminian views regarding conditional security. The second chapter explores a related Reformed perspective from Jonathan Edwards. A parallel perspective within Catholicism regarding merit by Thomas Aquinas is explained. The third chapter interacts with contemporary Arminian and Calvinistic authors. Appendix one shows that the ordo apostasia that would be necessary for the loss of the gift of eternal life is biblically impossible. The objection that moral performance is merely necessary evidence rather than a condition

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for the retention of eternal life is evaluated and rejected in appendix two. Appendix three demonstrates that moral repentance necessarily entails merit and therefore cannot be a condition for entrance into heaven. Appendix four locates moral repentance within the gospel of the kingdom, which is a substratum of the gospel of Jesus. The gospel of grace, which is the aspect upon which one's security from eternal damnation is solely conditioned, does not contain a call for repentance as a theological condition for such salvation. Benefits of this book to the reader include providing a solid foundation for understanding how performance-related concepts such as repentance, commitment, and perseverance can play a positive role without being made a legalistic distraction.

Volume two of “The Outer Darkness” contains the remaining 6 chapters, plus 19 appendixes, and houses the endnotes and indexes for the entire two-volume set. Indexes are provided for author, subject, extrabiblical, biblical, Greek, Hebrew, and Slavonic citations. To help the visually oriented reader, over 375 illustrations are provided within the set, covering a wide range of topics and a wide assortment of illustrative techniques, such as: pictures, graphs, flow charts, and syllogisms. Surprisingly, perhaps, not all defenders of unconditional security within the Free Grace camp would regard the outer darkness as a misthological issue. They would see it as being a strictly soteriological issue (thus pertaining to salvation from eternal damnation). Their arguments have been addressed as well. Some writers within the Free Grace community interpret some of the passages regarding the outer darkness soterically but acknowledge that at least one passage is mistholic (and thus applicable to believers as a reward issue). Although Cauley prefers an exclusively misthological view of the outer darkness, he does entertain the plausibility of such a soteric-mistholic duality under the auspices of his Principle of Correlativity. This principle allows him to integrate divergent points of views held by various kingdom writers regarding the outer darkness. For example, what impact

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does one's understanding of the outer darkness have within kingdom circles upon one's interpretation of the Bride of Christ, Gehenna, and the Second Death? Presently, kingdom writers are disagreed among themselves as to the exact nature of these potentially intertwined issues. Does a mishthological understanding of the outer darkness necessarily infer a mishthological understanding of the Bride? In other words, will all believers compose the Bride even if some of them are cast into the outer darkness? Does being cast into the outer darkness necessarily entail being cast outside of the kingdom into Gehenna for a thousand years before being allowed into the eternal kingdom? Might a believer be hurt by the Second Death? For many years, Joseph Dillow's book, *The Reign of the Servant Kings*, was the most comprehensive treatment of such matters within the Free Grace community. He took what might he termed a classical view of the above issues. More recently, Dillow has performed a synthesis between the classical view and the more extreme views of Gehenna, into what The Outer Darkness refers to as a Preteristic Gehenna-Bema. However, this neo-Dillowian perspective might be further synthesized with the classical Dillowian perspective into what The Outer Darkness refers to as a Neoclassical Position. Therefore, The Outer Darkness not only interacts with both the classical Dillowian and neo-Dillowian perspectives but also provides the foundation for what comes next.

"For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciv- iousness (license for sin), and denying the only Lord God, and our Lord Jesus Christ." Jude 4 Could there possibly exist a deadly doctrine so widespread in Christendom that those who don't teach it are actually considered by many to be "unorthodox"? Are some so apostate in this late hour that they call this brazen false teaching "orthodox Christianity?" Not only did Christ nor His apostles teach such a doctrine (Lie of the Ages), they

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actually identified this exact teaching as heretical and warned that those who teach it are "ungodly men...denying the only LORD God, and our LORD Jesus Christ." Could the Holy Spirit have been warning the Church here through Jude of the severe danger of believing the first lie ever told to mankind and the prevalent nature and impending danger of this Lie of the Ages? Would it intrigue you to discover the original lie told by the sworn enemy of all souls whom the Son of God stated is the father of all lies? (John 8: 44) Here are some of the questions that will be irrefutably answered with biblical clarity in this landmark volume: Exactly what lie is this Lie of the Ages and what damage has it caused and is it causing? Are millions of people within Christendom being taught this same deadly lie and told it is biblical? Is this lie endangering the eternal souls of those who have embraced it? Are you living the Lie of the Ages? How secure is the born again believer in Christ? Are many of our leaders changing the truth of God into a lie while turning the grace of God into a license to sin? Is the authentic believer unconditionally eternally secure and certain for Heaven, even if he lives in sin and open rebellion after being saved? What does God require of men to be saved from eternal damnation and secure for eternal glory? What did the prophets, Christ, and His apostles say concerning this teaching? Are those who have been born again and are now backslidden promised eternal life (Heaven) even if they do not repent before dying? Can the true disciple possess deep assurance and be safe, sound, & secure in the Savior of Scripture? Discover the answers to these and many more intriguing questions in this bold and enlightening look into one of history's most impassioned controversies.

Many of Christ's disciples abandoned Him, because they could not accept His "hard" teaching noted in the book of John, chapter 6. This hard-hitting book mirrors the words of eternal life that the Holy Scriptures provide, enabling those who respond by grace (favor/power), through faith to share (not possess) that very life.

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The sovereign statements made by Jesus Christ require much of those to whom much is given, and indicate the need for perseverance. Christ will not believe, repent, continue (segue) in faith, or persevere for us, but will daily empower us to be more than conquerors of sin and the world. We are not helpless against sin and temptation, and we are commanded to stop sin in our lives by God's grace. With a unique approach to examining the sovereign scriptural segues presented throughout the Bible, this book will enlighten and hopefully inspire the reader to take a more serious look at all of God's Holy Word—His messages to us that are critical for victorious Christian living.

- o Metaplasmic memory words
- o Post-modern, "Humpty-Dumpty" interpretation of Scripture
- o Biblical acronyms
- o In-depth analysis of Christ's exact words and parables
- o Conventional Greek grammar tenses

Much of Scripture is dedicated to correcting the tragedy of error which is prevalent in the lion's share of Christian literature. The truth that is often eclipsed is uncovered here. This presentation aims to lead toward greater unity and conformity to God's Will. To be—or not to be—in Christ.

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