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Wesley AND Whitefield ON Election



JOHN WESLEY
GEORGE WHITEFIELD

Wesley Whitefield Election John

Joseph W. Cunningham



Wesley Whitefield Election John:

Wesley and Whitefield on Election John Wesley, George Whitefield, 2015-11-26 The most common New Testament reference to election deals with God's eternal decrees of certain humans to salvation in Christ Jesus. This is seen most vividly in the writings of Paul in his letters to the churches at Ephesus and Rome. While no Christian can deny the Bible teaches the doctrine of election, many remain divided over the basis of divine election: the cause of God choosing certain individuals unto salvation over against others. Faithful Christians have remained divided over this issue, with some insisting God elects or chooses certain people on the basis of a foreseen faith in him, while others maintain God's election has nothing to do with foreknowledge of faith but rather resides in his own good pleasure for reasons known only to him. This small book on election presents John Wesley's sermon entitled *Free Grace* that he preached in 1740, in which he argued God's election is based on his own knowledge of those who would exercise faith in Jesus. Part 2 presents a response to Wesley's sermon by long-time friend and co-founder of Methodism, George Whitefield, who penned a letter in fierce opposition to Wesley's view that election is rooted in anything other than God's own sovereign and unknowable decrees. Read for yourself two views on divine election from two of Christianity's greatest leaders of the eighteenth century. Whitefield's Letter to Wesley on Election George Whitefield, 1999

John Wesley Ralph Waller, 2003 A biography and analysis of the life and work of John Wesley, his family influences, contemporary context, friends, and writings. It should provide a grounding for those coming new to the subject.

The Life of the Rev. John Wesley, A.M., Fellow of Lincoln College, Oxford; Henry Moore, 1826 **Andrew Fuller's**

Theology of Revival Ryan Rindels, 2021-01-21 Revival is the arguable heartbeat of evangelical Christianity. Though a theologically diverse and globally diffused phenomenon, evangelicalism originated in a distinctly Calvinistic milieu. Many Puritans in the seventeenth century evangelicals before the revivals emphasized the work of the Holy Spirit, including the importance of personal conversion. Unlike theologically Arminian proponents of revival such as Charles G. Finney, many Puritans and early evangelicals believed and taught that the absolute sovereignty of God was compatible with human responsibility. Calvinistic Baptists in the early eighteenth century, who rejected this tension, declined numerically, yet a new generation of pastors led their denomination through this impasse. Andrew Fuller (1754-1815) defended Reformed doctrine in the Particular Baptist tradition while emphasizing the importance of human response in his preaching, writing, and fundraising for the Baptist Missionary Society. The fruit of Fuller's ministry included growth of churches in England, conversions among people groups in the Global South, and the preservation of Reformed theology in a challenging Enlightenment context.

The Doctrines of Grace in an Unexpected Place Mark R. Stevenson, 2017-03-10 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

John Wesley Richard Green,1881 **Wesley and Whitefield? Wesley versus Whitefield?** Ian J. Maddock,2018-02-28 John Wesley and George Whitefield were in many ways larger than life figures during their own lifetimes and continue to be so today Yet our ability to appreciate their abiding influence on contemporary Evangelical theology and practice is lacking if we consider them in isolation from one another Our understanding of Wesley and the legacy of his public ministry is impoverished apart from considering Whitefield and vice versa This collection of essays explores the complex dynamics at work in the Wesley Whitefield relationship spanning a variety of theological historical and pastoral facets of their full orb'd public ministries They serve as an invitation to grow in our awareness of their undoubted affinities and significant differences all the while resisting the potential allure of either uncritically ecumenical Wesley and or uncharitably partisan Whitefield versus narratives John Wesley Frank Banfield,1900 **The Trail of History** Titus Mooney Merriman,1875 History of the Christian Church John Fletcher Hurst,1897 **Methodism and the Rise of Popular Literary Criticism** Brett McInelly,2023-06-01 This book examines how Methodism and popular review criticism intersected with and informed each other in the eighteenth century Methodism emerged at a time when the idea of a public square was taking shape a process facilitated by the periodical press Perhaps more so than any previous religious movement Methodism and the publications associated with it received greater scrutiny largely because of periodical literature and the emergence of popular review criticism The book considers in particular how works addressing Methodism were discussed and critiqued in the era s two leading literary periodicals The Monthly Review and The Critical Review Focusing on the period between 1749 and 1789 the study encompasses the formative years of popular review criticism and some of the more dramatic moments in the textual culture of early Methodism The author illustrates some of the specific ways these review journals diverged in their critical approaches and sensibilities as well as their politics and religious opinions The Monthly s and the Critical s responses to the Methodists own publishing efforts as well as the anti Methodist critique are shown to be both multifaceted and complex The book critically reflects on the pretended neutrality reasonableness and objectivity of reviewers who at times found themselves negotiating between the desire to regulate literary tastes and the impulse to undermine the Methodist revival It will be relevant to scholars of religion history and literary studies with an interest in Methodism print culture and the eighteenth century **Textual Warfare and the Making of Methodism** Brett C. McInelly,2014-05-15 Textual Warfare

and the Making of Methodism argues that the eighteenth century Methodist revival participated in and was produced by a rich textual culture that includes both pro and anti Methodist texts and that Methodism be understood and approached as a rhetorical problem as a point of contestation and debate resolved through discourse Methodist belief and practice attracted its share of negative press and Methodists eagerly and publically responded to their critics and the controversy generated by the revival ensured that Methodism would be conditioned by textual and rhetorical processes whether in published polemic and apologia or in private diaries and letters as Methodists navigated the complexities of their spiritual lives and anti Methodist efforts to undermine their faith While it may seem obvious to conclude that a controversial movement would be shaped by controversy Textual Warfare examines the specific ways Methodist belief practice and self understanding were filtered through the anti Methodist critique the particular historic and cultural conditions that informed this process and the overwhelming extent to which Methodism in the eighteenth century was mediated by texts and rhetorical exchange The proliferation of print media and the relative freedom of the press in the eighteenth century the extent to which society generally and Methodism specifically promoted literacy and a cultural sensibility predisposed to open debate on matters of public interest ensured the development of a public sphere in which individuals came together to deliberate in conversation and in print on a range of issues relevant to the larger community It was within this sphere that Methodist religiosity including the intensely private nature of spiritual conversion became matters of civic concern on an unprecedented scale and that Methodism ultimately took its form

Northwestern Christian Advocate, 1903 *History of the Origin of the Wesleyan Movement in America* John Atkinson, 1896 **John Wesley** Arnold Lunn, 1929 *The Life of John Wesley* John Telford, 1899

Christian Advocate, 1927 *The English Church in the Eighteenth Century* Charles John Abbey, John Henry Overton, 1878 *Proceedings of the Wesley Historical Society* Wesley Historical Society, 1920 List of members in v 4 5 7 10

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