Quotes Of John Calvin

Anthony N. S. Lane

Politically Correct Moral Autonomy: Christianity Besieged! Stirring the Melting Pot to a Boil Ferd Wagner, 2022-06-15 On what basis should we accept or reject political or social philosophies that insist human nature, human wisdom and human cooperation have the potential to resolve our issues and problems if we buy into the morality espoused by liberal politics and liberal resolutions? Should we side with progressives who see most people as good, free to self-determine their own standards and will do the right thing if given the opportunity? Or with the right political and social contracts proposed by the "correct" party who see the morality of the liberal government as our correct way of achieving peace and prosperity? Should Christians have a place at the table? The challenge here and in all such debates is what constitutes acceptable moral standards and practices that accurately represent the will of the majority without denying the legal, social and moral rights of the minority? Then the question becomes how to correctly implement those standards. Here, each side should be challenged to present evidence and facts that either refute or prove the posited solutions or reforms can be validated by an acceptable objective authority or unbiased source. At this point, the debate demands proof or corroboration that the authorities being identified are trustworthy and beyond reproof. Is the authority a person, institution, document or charismatic leader and speaker? What evidence or past experiences corroborate their integrity and wisdom in dealing with the issue at hand? If you combine or spread the authority from the four different entities listed above, are you more likely to get subjective solutions based on human nature and human experience or divine solutions based on Christian theology and practice? One standard will insist that merit, integrity, honor and personal accountability is the better way to create more ethical and harmonious relationships while the other looks more towards fairness, inclusion and equality as the keys to harmony and prosperity. Here is where the rubber hits the road. Can any human, political party or institution claim superiority over all other authorities? If so, which one? In our system of government, a president and in most situations, his political party rules the roost for four years. Often, they dramatically change the moral and ethical atmosphere, refuting the direction of the preceding administration. Our checks and balances are primarily politically manipulated by the party in power and frequently are more rigged than balanced. Should our system be predicated on scriptural truth whose default is ethical accountability across the board or continue down the path where what is politically pragmatic and pluralistic enough to maintain control and power is the default? Political correctness cannot please all the people all the time. Nothing can.

Which groups then should get priority; the ethical, accountable, sacrificial individuals and organizations, or the self-serving, you owe me, I deserve it groups who feel entitled to special privileges or rights? Meritocracy or hypocrisy? God's ethics or man's identity politics' morality?

John Calvin Clarke Huston Irwin,1909

John Calvin Ford Lewis Battles, 1966

The Unity of the Church Eddy A. J. G. van der Borght,2009 In contrast to its original name, Ecclesia Reformata, ecclesiology did not develop into a major theme within the Reformed tradition. Notwithstanding the undeniable schismatic tendency and the ecclesial embarrassment about disunity, the unity of the church did not rise to prominence as a theological topic. This volume challenges this traditional low-key attitude towards the unity of the church. It investigates theological aspects that contributed to a weak sensus unitatis, and explores approaches that remedy the disease of division. It discusses the role played by scripture, the sacraments, confessions, and discipline; it searches for the best theological practices within other Christian traditions; it links the unity of the church to the unity of God and reformulates the nature of the church.

Golden Booklet of the True Christian Life John Calvin, 2004-12 This training guide and ministry reference teaches how to disciple leaders, develop personal and spiritual life programs, and deal with prevalent singles issues.

Both Noel Brewer Yeatts,2023-09-25 What if we expanded our definition of missions? What if it were less about handouts and more about truly loving our neighbors? What if it were more about helping people thrive on earth and not just getting to heaven? What if we didn't have to choose between the physical and spiritual when meeting people's needs? What if it could really be about both? Living a life of faith—one that embraces the sacred value and messy humanity of others—is the next revolutionary chapter of missions as we know it. In Both, Noel presents a compelling vision for what modern missions can be: a robust and holistic expression of embodied faith on earth as it is in heaven.

The Biblical Sabbath is from Dawn to Dawn Travis Fentiman, 2025-06-14 As Scripture teaches that the Sabbath was enjoined upon all people at Creation (Gen. 2:2-4), as the moral, Fourth Commandment commands it (Ex. 20:8-11) and as the New Testament upholds keeping the weekly Sabbath on the first day of the week (Jn. 20:19; Acts 20:7-11; 1 Cor. 16:2; Heb. 4:9; etc.), so the question of when the Sabbath begins should be of concern to every person. In the most comprehensive treatment to-date on the subject, Fentiman in this extended academic article demonstrates from Scripture that the Sabbath has always been from dawn-to-dawn since Creation throughout the Bible, without exception. To give a brief summary of the Biblical evidence: The word morning in the Creation account in Gen. 1 is more accurately translated as dawn, the phrase signifying that each day of Creation ended with dawn, with the next day beginning therefrom. The Old Testament speaks of days starting from the morning or dawn in over 40 verses. The Israelites kept the Sabbath morning to morning in Ex. 16 and the rest of Old Testament history is consistent with this reckoning. The New Testament throughout its pages likewise reckons

days to start in the morning. The Temple in the New Testament counted the hours of the day from 6 A.M. The disciples' buying of spices in the evening after the death of Jesus is shown to be inconsistent with an evening-to-evening reckoning of the Sabbath. The Resurrection accounts of Christ rising from the dead at dawn assume continuity with the Old Testament reckoning. Christ celebrates the Lord's Day in Jn. 20:19 with the disciples in the evening of the 1st day of the week, which the apostles continued to practice in Acts 20:7-11. The corruption of the Sabbath by Jewish traditionalism in keeping the Sabbath from evening to evening likely started in the inter-Testamental era and was preserved in their Talmuds. A very full survey of the inter-Testamental and extra-Biblical literature is surveyed on the issue, as well as reformed history. Assure your mind and heart on this Scriptural subject and make the Sabbath a delight! (Isa. 58:13-14)

The Puritan in England and New England Ezra Hoyt Byington, 1900

<u>Union with Christ Dennis E. Tamburello,1994-01-01 The Columbia Series in Reformed Theology represents a joint commitment on the part of Columbia Theological Seminary and Westminster John Knox Press to provide theological resources from the Reformed tradition for the church today. The Reformed tradition seeks to discern what the living God revealed in Scripture is saying and doing in every new time and situation. This series intends to be a part of that ongoing tradition by examining theological and ethical issues that confront church and society in our particular time and place. Volumes in this series are intended for scholars, professional theologians, and for pastors and lay people who are committed to faith in search of understanding.</u>

<u>John Calvin</u> William James Bouwsma,1988 Bousma sketches a deeply psychological portrait of the great reformer. Copyright © Libri GmbH. All rights reserved.

On the Christian Life John Calvin,2012 This is the extended and annotated edition including * an extensive biographical annotation about the author and his life This book treats of the Life of the Christian. Its five chapters are arranged as to admit of being classed under two principal heads. First, it must be held to be an universally acknowledged point, that no man is a Christian who does not feel some special love for righteousness, chap. i. Second, in regard to the standard by which every man ought to regulate his life, although it seems to be considered in chap. ii. only, yet the three following chapters also refer to it. For it shows that the Christian has two duties to perform. First, the observance being so arduous, he needs the greatest patience. Hence chap. iii. treats professedly of the utility of the cross, and chap. iv. invites to meditation on the future life. Lastly, chap. v. clearly shows, as in no small degree conducive to this end, how we are to use this life and its comforts without abusing them.

Cracking the Pot Christine R. Berghoef,2012-10-18 In this engrossing memoir, Christine Berghoef takes us on a journey exploring the simplicity and complexity of faith. Growing up certain she knew what life with God entailed, Berghoef soon found out otherwise. This vivid account, beginning in a conservative religious subculture that valued knowing the right

answers over asking questions, will take readers on a voyage beyond dogmatism. No topic is off-limits, no stone is left unturned in this quest to discover what one really can know about God and faith, life and politics. In her winsome and witty style, the author candidly reveals to us her own doubts and struggles, which will leave you at times laughing, at other times in tears. Cracking the Pot is sure to provoke deep thinking and needed conversation about the substance of faith!

Unitarian Review and Religious Magazine ,1885

John Calvin Student of Church Fathers Anthony N. S. Lane,1999-01-01 A fine study of John Calvin and his relationships with the fathers and medieval scholars, by one of the leading present-day experts in Calvin studies. Specific themes explored include, for example, Calvin's knowledge of the Greek fathers, his use and sources of Bernard of Clairvaux, his use of the fathers in Bondage and Liberation of the Will, and the sources for his Genesis commentary.

John Calvin's Teaching on Human Reason Leroy Nixon,1963

The Andover Review ,1886

Papers and Proceedings of the Connecticut Valley Historical Society ... Connecticut Valley Historical Society,1904
Papers and Proceedings of the Connecticut Valley Historical Society. 1876-19 Connecticut Valley Historical
Society,1904

Worship and Congregational Singing David Neu,2016-06-30 This book constitutes the author's effort to provide a biblical foundation for answers to questions regarding congregational singing. The present work is broader in scope than the author's smaller book, Volumes of Praise for a Vanishing God, and unlike the earlier volume, contains full documentation and end-notes, many of which pursue topics of interest that are mentioned only briefly in the text proper. Each chapter of this book ends with a brief list of questions to spur further study and discussion. It is hoped that this book may be useful as a text for a seminary course on congregational singing, a course that the author believes to be great need for the church of the twenty-first century. Special attention is given to the issues raised in the music wars of the past fifty years.

The Journal of Religion ,1928 Includes section Book reviews.

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