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By Kurt Schwitters

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## Contact 17 Visionists

**Holley Gene Duffield**



## Contact 17 Visionists:

**Calvin and the Federal Vision** Jeong Koo Jeon, 2009-06-12 John Calvin 1509-64 was the pinnacle of the sixteenth century Protestant Reformation in Europe. As we celebrate the five hundred year anniversary of his birth, it is worthy to explore Calvin's covenant theology, which may be one of the best windows to understand and evaluate his theology as a whole. In recent years, the Federal Vision has been surfaced in the American conservative Reformed and evangelical circles. It has strong hermeneutical, theological, and practical attachment with Calvin. Although Calvin was a covenant theologian, he firmly maintained the evangelical distinction between law and gospel, especially in his exposition of justification by faith alone (*sola fide*) and salvation by grace alone (*sola gratia*), with a balanced emphasis of believers' covenantal obedience. Moreover, we will find out that Calvin not only applied the distinction between law and gospel to soteriology but also in the depiction of redemptive history. In Calvin, the distinction between law and gospel was foundational for the depiction of biblical vision of eschatology in the Garden of Eden before the Fall and under the Old Covenant. However, the exponents of the Federal Vision deny any validity of the distinction between law and gospel in hermeneutics, theology, and practice, while they identify themselves with those of Calvin. In that sense, we may identify the Federal Vision not with the Protestant Reformation and Calvin but as consistent monocovenantalism, in which they deny the distinction between law and gospel and apply that monocovenantal principle consistently to their understandings of hermeneutics, soteriology, the doctrine of double predestination, and sacramental theology. **People's Christian Bulletin**, 1925 **"A" New English Dictionary on Historical Principles** James Augustus Henry Murray, 1928 **"A" New English Dictionary on Historical Principles**, 1928 *The AYZ telegram code* George Ager, 1895 **Citizens' Business**, 1919 The British National Bibliography Arthur James Wells, 2003 The New York Times Index, 1929 *Official Year Book* Pennsylvania union labor, 1910

Historical Dictionary of the Shakers Holley Gene Duffield, 2000 Provides detailed commentary on Shakers who contributed the most toward an earlier expansion, a chronology to outline the time element, and a comprehensive bibliography of literature that shows the divergent views of this small but well-known sect. *The London Quarterly Review*, 1882

**The Quarterly Review**, 1881 **Tariff League Bulletin**, 1903 *American Economist and Tariff League Bulletin*, 1905 **McNeill's Code** Bedford McNeill, 1905 Hartfield's New "Wall Street" (Newwallst) Code, 1912 **New York Court of Appeals. Records and Briefs.** New York (State)., **Gifts of Power** Rebecca Jackson, 1981 A free black woman in antebellum America. Rebecca Cox Jackson 1795-1871 was an independent itinerant preacher and religious visionary who founded a Shaker community in Philadelphia that survived her death by twenty-five years. Gifts of powers containers her complete extant writings covering the period 1830 to 1864. Dust jacket. *Christian Nation*, 1908 The American Sentinel, 1926

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