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Nota di contenuto	Perfection and resurrection: Philippians 3:10-12 -- Trinity and truth: John 16:13 -- Eternity: fact or fiction?: 1 Timothy I:16 -- Dreams: Daniel 5:12 -- A holy struggle for power: Matthew 20:25-26 -- Authority from within or authority from without: Matthew 21:24 -- God and Caesar: Matthew 22:2 -- Covenant and faith: Matthew 25:10 -- The cloak of integrity: Isaiah 61:10 -- Scattered like a crowd of frightened sheep: Matthew 9:36 -- Restoring the balance: John 6:51 -- Calvin's dogs: Mark 7:27 -- Pawns, puppets and piety: Job 42:6 -- Growing in wisdom: Luke 2:52 -- Restored souls: Psalm 19:7 -- Corrupting power: 1 Kings 21:22 -- Misplaced militancy: Luke 17:10 -- Gratitude from a foreigner: Luke 17:18 -- Peace and power: Psalm 72:3 -- Abuse of religion: Matthew 21:13 -- Martyrdom and self-denial: Acts 7:59-60 -- The grace of God: Romans 5:2 -- Order and disorder: Job 25:2 -- Work: Matthew 20:12 -- The virgin birth: Luke 1:35 -- The lamb of God and the tree of life: Revelation 22:1-2 -- The beginning and the end: Revelation 22:13 -- Jesus: refugee or king?: Matthew 2:13 -- Roots and rootlessness: Matthew 13:6 -- Freedom from oppression: Acts 10:38 -- Predistination or election?: Romans 8:29 -- Being Christ's letter: 2 Corinthians 3:3 -- Jesus in the wilderness: Isaiah 40:3

-- Imprisoned, yet free: 2 Corinthians 3:17 -- Sacrificing life: John 15:13 -- Separate, yet together or the tragedy and triumph of diversity: Acts 15:8 -- The simplicity of faith: 2 Corinthians 11:3 -- Authority and ministry: Isaiah 42:3 -- The harmony of faith: 1 Corinthians 1:13 -- Heaven, the habitation of order: Psalm 119:89.

Sommario/riassunto

This work is a series of sermons produced by Emeritus Professor Hans Mol, and based on Biblical texts, the Commentaries of John Calvin on these texts, and on Calvin's Institutes of the Christian Religion. Mol is Australia's pre-eminent scholar in the sociology of religion, particularly in Australia. His 1971 volume, *Religion in Australia*, was the first attempt at statistical analysis of religion in Australia, which was also internationally significant. Parallel to Mol's interest in the sociology of religion has been his interest in Calvin. Indeed the theological basis of his life has been as a Calvinist. Here in this volume he brings both of these interests together. His sermons, preached over the years in Canberra, seek to apply the teachings of Calvin to a world-view in which the scientific study of religion, and indeed the wider study of sociology, are of central significance. In these sermons, he succeeds considerably in this. The volume is a substantial contribution to scholarship, in that the combination of these two factors has only rarely been attempted. Thus, the volume has originality and will have enduring value. It is especially appropriate that it should be published at this time, in preparation for the 500th Anniversary of Calvin's birth (1509–2009).
