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# F R E E ENTERPRISE

A JUDEO-CHRISTIAN DEFENSE



## HAROLD LINDSELL

# Free Enterprise A Judeo Christian Defense

**Neall W. Pogue**



## **Free Enterprise A Judeo Christian Defense:**

Free Enterprise Harold Lindsell, 1982-01-01      *Business and Religion* Nicholas Capaldi, 2005      **The Nature of the Religious Right** Neall W. Pogue, 2022-04-15 In *The Nature of the Religious Right* Neall W. Pogue examines how white conservative evangelical Christians became a political force known for hostility toward environmental legislation. Before the 1990s, this group used ideas of nature to help construct the religious right movement while developing theologically based, eco-friendly philosophies that can be described as Christian environmental stewardship. On the twentieth anniversary of Earth Day in 1990, members of this conservative evangelical community tried to turn their eco-friendly philosophies into action. Yet this attempt was overwhelmed by a growing number in the leadership who made anti-environmentalism the accepted position through public ridicule, conspiracy theories, and cherry-picked science. Through analysis of rhetoric, political expediency, and theological imperatives, *The Nature of the Religious Right* explains how ideas of nature played a role in constructing the conservative evangelical political movement, why Christian environmental stewardship was supported by members of the community for so long, and why they turned against it so decidedly beginning in the 1990s.

*The End of Empathy* John W. Compton, 2020-05-01 When polling data showed that an overwhelming 81% of white evangelicals had voted for Donald Trump in the 2016 presidential election, commentators across the political spectrum were left aghast. Even for a community that had been tracking further and further right for decades, this support seemed decidedly out of step. How, after all, could an amoral, twice-divorced businessman from New York garner such devoted admiration from the most vociferous of values voters? That this same group had not a century earlier rallied national support for such progressive causes as a federal minimum wage, child labor laws, and civil rights made the Trump shift even harder to square. In *The End of Empathy*, John W. Compton presents a nuanced portrait of the changing values of evangelical voters over the course of the last century. To explain the rise of white Protestant social concern in the latter part of the nineteenth century and its sudden demise at the end of the twentieth, Compton argues that religious conviction by itself is rarely sufficient to motivate empathetic political behavior. When believers do act empathetically, championing reforms that transfer resources or political influence to less privileged groups within society, for example, it is typically because strong religious institutions have compelled them to do so. Citizens throughout the previous century had sought membership in churches as a means of ensuring upward mobility, but a deterioration of mainline Protestant authority that started in the 1960s led large groups of white suburbanites to shift away from the mainline Protestant churches. There to pick up the slack were larger evangelical congregations with conservative leaders who discouraged attempts by the government to promote a more equitable distribution of wealth and political authority. That shift, Compton argues, explains the larger revolution in white Protestantism that brought us to this political moment.

The Other Evangelicals Isaac B. Sharp, 2023-04-18 What's the first thing that comes to mind when you hear evangelical? For many, the answer is white patriarchal conservative or fundamentalist, but as Isaac B. Sharp reveals, the big

tent of evangelicalism has historically been much bigger than we've been led to believe In *The Other Evangelicals* Sharp brings to light the stories of those twentieth century evangelicals who didn't fit the mold including Black feminist progressive and gay Christians Though the binary of fundamentalist evangelicals and modernist mainline Protestants is taken for granted today Sharp demonstrates that fundamentalists and modernists battled over the title of evangelical in post World War II America In fact many ideologies characteristic of evangelicalism today such as biblical womanhood and political conservatism arose only in reaction to the popularity of evangelical feminism and progressivism Eventually history was written by the winners the Billy Grahams of American religion while the losers were expelled from the movement via the establishment of institutions such as the National Association of Evangelicals Carefully researched and deftly written *The Other Evangelicals* offers a breath of fresh air for scholars seeking a more inclusive history of religion in America Q Spirit Top 23 LGBTQ Christian Books List 2023

**The Cross and Reaganomics** Eric R. Crouse, 2013-05-16 *The Cross and Reaganomics* Conservative Christians Defending Ronald Reagan by Eric R Crouse offers important insights on why Reaganomics was a major reason conservative Christians supported Reagan at the polls On election night in November 1980 Americans witnessed the victory of a conservative to the presidency With the United States experiencing economic stagnation and high inflation many were hopeful of Ronald Reagan's deeds matching his optimistic rhetoric of America's potential What followed was a decade of economic transformation military buildup and a political awakening of conservatism One story that has not received much attention is the relationship between conservative Christians and Ronald Reagan's economic policies Crouse argues that conservative Christians were among the strongest champions of limited government free enterprise particularly small business and anticommunism A surprising number of conservative Christian leaders discussed the works of major free market economists Conservative Christians embraced and tapped into the traditional American values of individual opportunity personal responsibility and human freedom all themes they believed were front and center in Reaganomics Although American pluralism prevented any plan to Christianize the nation by politics in the sphere of economics conservative Christians did witness political and cultural gains

**Liberating the Church** Howard A. Snyder, 1996-12-03 *The Church gets into trouble whenever it thinks it is in the church business rather than the Kingdom business* In the church business people are concerned with Kingdom activities all human behavior and everything God has made Church people think about how to get people into the church Kingdom people think about how to get the church into the world

**To Invent Is Divine** James R. Edwards, 2025-04-23 Christians generally know that God created the heavens and the earth and made human beings in his image They know that the earth is the Lord's and the fullness thereof he owns his creations They know that skilled people create and own marvelous works But a disconnect often occurs when it comes to God's communicable attributes of creativity and ownership and that combination's role in human innovation technological progress and practical benefits from human creativity and ownership *To Invent Is Divine* connects the dots between

creativity and ownership as well as the dots between that combination and the fruits of human flourishing

**Progressive Evangelicals and the Pursuit of Social Justice** Brantley W. Gasaway, 2014-10-30 In this compelling history of progressive evangelicalism Brantley Gasaway examines a dynamic though often overlooked movement within American Christianity today Gasaway focuses on left leaning groups such as Sojourners and Evangelicals for Social Action that emerged in the early 1970s prior to the rise of the more visible Religious Right He identifies the distinctive public theology a set of biblical interpretations regarding the responsibility of Christians to promote social justice that has animated progressive evangelicals activism and bound together their unusual combination of political positions The book analyzes how prominent leaders including Jim Wallis Ron Sider and Tony Campolo responded to key political and social issues over the past four decades Progressive evangelicals combated racial inequalities endorsed feminism promoted economic justice and denounced American nationalism and militarism At the same time most leaders opposed abortion and refused to affirm homosexual behavior even as they defended gay civil rights Gasaway demonstrates that while progressive evangelicals have been caught in the crossfire of partisan conflicts and public debates over the role of religion in politics they have offered a significant alternative to both the Religious Right and the political left

*Freedom for Obedience* Donald G. Bloesch, 2002-04-15 The Christian ethic is an ethic that cannot be assimilated into the moral consensus of the wider community The way of the cross cannot be reconciled with the way of the world just as the gospel cannot be conjoined with the laws that gave stability to social order The thesis of this book is that human justice can never be a substitute for divine justification but it can be a sign and witness to the justifying grace of God in Jesus Christ Humanitarian works can never reach the heights of deeds of sacrificial love and mercy but they can point to this higher righteousness and awaken a thirst for it We must always be on guard against two perils the Scylla of legalism and rigorism and Charybdis of antinomianism An ethics of the divine commandment by uniting law and grace the imperative and the indicative shows how we can live the authentic Christian life in obedience to the highest which is not a law but a person not an ideal but the reality of the New Being the power of crucified love as we see this in Jesus Christ from *Freedom for Obedience*

**Moral Minority** David R. Swartz, 2012-09-07 In 1973 nearly a decade before the height of the Moral Majority a group of progressive activists assembled in a Chicago YMCA to strategize about how to move the nation in a more evangelical direction through political action When they emerged the Washington Post predicted that the new evangelical left could shake both political and religious life in America The following decades proved the Post both right and wrong evangelical participation in the political sphere was intensifying but in the end it was the religious right not the left that built a viable movement and mobilized electorally How did the evangelical right gain a moral monopoly and why were evangelical progressives who had shown such promise left behind In *Moral Minority* the first comprehensive history of the evangelical left David R Swartz sets out to answer these questions charting the rise decline and political legacy of this forgotten movement Though vibrant in the late nineteenth century progressive

evangelicals were in eclipse following religious controversies of the early twentieth century only to reemerge in the 1960s and 1970s. They stood for antiwar, civil rights, and anticonsumer principles even as they stressed doctrinal and sexual fidelity. Politically progressive and theologically conservative, the evangelical left was also remarkably diverse, encompassing groups such as Sojourners, InterVarsity Christian Fellowship, Evangelicals for Social Action, and the Association for Public Justice. Swartz chronicles the efforts of evangelical progressives who expanded the concept of morality from the personal to the social and showed the way organizationally and through political activism to what would become the much larger and more influential evangelical right. By the 1980s, although they had witnessed the election of Jimmy Carter, the nation's first born-again president, progressive evangelicals found themselves in the political wilderness, riven by identity politics and alienated by a skeptical Democratic Party and a hostile religious right. In the twenty-first century, evangelicals of nearly all political and denominational persuasions view social engagement as a fundamental responsibility of the faithful. This most dramatic of transformations is an important legacy of the evangelical left.

### **Religion and the Rise of Capitalism** Benjamin M.

Friedman, 2022-01-11. From one of the nation's preeminent experts on economic policy, a major reassessment of the foundations of modern economic thinking that explores the profound influence of an until now unrecognized force: religion. Friedman has given us an original and brilliant new perspective on the terrifying divisions of our own times. No book could be more important. George A. Akerlof, Nobel Laureate in Economics. Critics of contemporary economics complain that belief in free markets among economists as well as many ordinary citizens is a form of religion. And it turns out that in a deeper, more historically grounded sense, there is something to that idea. Contrary to the conventional historical view of economics as an entirely secular product of the Enlightenment, Benjamin M. Friedman demonstrates that religion exerted a powerful influence from the outset. Friedman makes clear how the foundational transition in thinking about what we now call economics, beginning in the eighteenth century, was decisively shaped by the hotly contested lines of religious thought within the English-speaking Protestant world. Beliefs about God, given human character, about the afterlife, and about the purpose of our existence were all under scrutiny in the world in which Adam Smith and his contemporaries lived. Friedman explores how those debates go far in explaining the puzzling behavior of so many of our fellow citizens whose views about economic policies and whose voting behavior seems sharply at odds with what would be to their own economic benefit. Illuminating the origins of the relationship between religious thinking and economic thinking, together with its ongoing consequences, Friedman provides invaluable insights into our current economic policy debates and demonstrates ways to shape more functional policies for all citizens.

### **God and Business** Robert R. Richards, 2002

### **Stories Economists Tell** John P. Tiemstra, 2012-12-19. A Christian approach to economic analysis requires that humans be thought of not as maximizing their own private economic welfare but rather as making moral choices with their resources. Professor Tiemstra lays out the methodology of this approach in the first section of this book. He then applies it to real economic problems, including poverty.

and economic justice environmental sustainability and globalization      **Fundamentalisms and the State** Martin E. Marty, R. Scott Appleby, 1993 This third volume of the Fundamentalism Project provides a systematic overview of the advances made by antiseccular religious movements over the past twenty five years The distinguished contributors to this volume economists political scientists religious historians social anthropologists and sociologists focus on the impact these movements have had on national economies political parties constitutional issues and international relations on five continents and within the religious traditions of Islam Christianity Judaism Buddhism Hinduism and Sikhism Do fundamentalisms tend toward political activism and how successful have they been in remaking political structures To answer this question and others the contributors discuss the anti abortion movement in the U S the Islamic war of resistance in Afghanistan and Shiite jurisprudence in Iran Martin E Marty and R Scott Appleby conclude the volume with a synthetic statement of fundamentalist impact on politics economies and state security The Fundamentalism Project is a monumental undertaking by the American Academy of Arts and Sciences that involves an international group of scholars Taken together the volumes in this series will become a standard reference for educators and policy analysts for years to come      **Wealth Without Guilt** Roland Hill, 2013-03 Dr Roland J Hill uncovers the secret that has kept millions from reaching their financial potential In this book you will discover the 1 500 year old lie that has wrought havoc on the world Discover in this provocative book how the Christian church played a major role in perpetuating this lie Learn how to take control of your mind and shake loose the guilt about wealth experience prosperity you thought would never be yours      **The Politics of Hate** Angelia R. Wilson, 2025-01-10 Explores how the Christian Right in the United States has learned to overcome both a lack of political professionalism within national independent theologically based activist groups and theological divides that threatened political collaboration      *Subject Guide to Books in Print*, 2001      *The Younger Evangelicals* Robert E. Webber, 2002-10-01 Robert E Webber has led worship workshops in every major city in the United States and Canada Through his conversations and contacts with a network of emerging church leaders he calls the younger evangelicals Webber sees how this new generation and their style of leadership is bringing change and renewal to the evangelical church These leaders who include those young in spirit as well as young in age have important insights to offer all generations faced with doing church in a rapidly changing postmodern culture The Younger Evangelicals explores the characteristics of these emerging leaders and provides an outlet for their stories Beginning with a brief overview of twentieth century evangelicalism Webber examines what is different about the twenty first century younger evangelicals way of thinking about faith and practicing church He allows them Ph D s and laypeople to speak in their own words on issues such as communication theology apologetics pastoral leadership evangelism worship and spiritual formation Thought provoking energizing and timely The Younger Evangelicals is a landmark book for pastors and church leaders culture watchers ministry students and worship leaders who want to prepare for and respond to the new evangelical awakening brought on by our changing cultural

context     **Three in One** Michael Novak, 2001 Throughout his many writings Michael Novak one of the leading Catholic social theorists of our times has urged us to adopt a tripartite system of democratic capitalism including a market economy a democratic polity and a moral cultural system that would nourish the values and virtues on which free societies depend **Three in One** introduces the reader to Novak's portrait of democratic capitalism



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