

James Garretson • W. Andrew Hoffecker • Fred Zaspel • D. G. Hart • Paul Kjoss Helseth

CREDO

Vol. 2, Issue 4 - August 2012

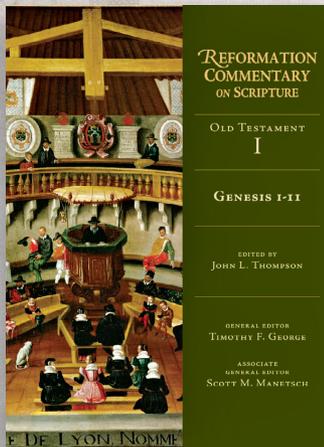


Old Princeton 2000

INTRODUCING
THE REFORMATION COMMENTARY ON SCRIPTURE
FROM INTERVARSITY PRESS

“For those who preach and teach Scripture in the church, the Reformation Commentary on Scripture is a significant publishing event. . . . The lively conversation in these pages can ignite today’s pastoral imagination for fresh and faithful expositions of Scripture.”

—J. TODD BILLINGS, Western Theological Seminary



GENESIS I—II

Edited by John L. Thompson

In this new volume in the Reformation Commentary on Scripture, we read along as the Reformers return to the ancient stories of the six days of creation, the tragic fall of God’s creature and the catastrophe of the flood and apply them to the tumultuous age of the Reformation. 978-0-8308-2951-4, \$50.00

ALSO AVAILABLE

EZEKIEL, DANIEL

Edited by Carl L. Beckwith
978-0-8308-2962-0, \$50.00

GALATIANS, EPHESIANS

Edited by Gerald L. Bray
978-0-8308-2973-6, \$50.00

**SUBSCRIBE TODAY
AND SAVE OVER 40% ON EVERY VOLUME!**

YOU ALSO GET . . .

FIRST-VOLUME SPECIAL: *Galatians, Ephesians* edited by Gerald L. Bray for only \$9.99—a savings of 80%!

FREE BOOK: Timothy George’s *Reading Scripture with the Reformers* FREE

CONVENIENCE: New volumes at your doorstep every 90 days or as soon as new volumes are published

RISK FREE: 15 days to examine each volume. Cancel at any time!

SERMON HELP: Direct access to the biblical insights of the sixteenth-century church—an outstanding resource for sermon preparation and study

LEARN MORE AT IVPRESS.COM/SERIES/RCS.

 **INTERVARSITY PRESS**
Heart. Soul. Mind. Strength.

It comes naturally.



The New Division of Biblical Worship

GOSPEL CENTERED

MUSICALLY RELEVANT

PASTORALLY FOCUSED

Loving people and helping them grow in ways that really matter comes naturally to you. Connect your natural talents and your calling to ministry at Southern Seminary.



Contact us at biblicalworship@sbts.edu
APPLY TODAY | sbts.edu/apply



THE
SOUTHERN BAPTIST
THEOLOGICAL SEMINARY

CONTENTS



Feature Articles

28 **Archibald Alexander**
Architect of Old Princeton
by James M. Garretson

34 **Charles Hodge and**
“Old Princeton”
by W. Andrew Hoffecker

42 **B. B. Warfield**
Champion on the Faith
by Fred G. Zaspel

47 **J. Gresham Machen, Old**
Princeton, and the
Presbyterian Controversy
by D. G. Hart

10 Questions
7 with Brian Croft

Ink that Speaks
20 *Recovering Old Princeton Today*
An interview with Paul Kjoss Helseth

The Reformed Pastor
11 *Old Princeton and the Second*
“Great” Awakening
by Chris Cooper

16 *Geerhardus Vos: The Father of*
Reformed Biblical Theology
by James T. Dennison, Jr.

5 Minutes
56 with Mark Dever

First Principles
78 *From Old Princeton to the South-*
ern Baptist Theological Seminary
by Matthew Barrett

CONTENTS...

Editorial

6 *Old Princeton*
by Matthew Barrett

Connecting Past and Present

53 *Samuel Miller's Triumph over Pastoral Distraction*
by Gary Steward

In Every Issue

14 *From the Horse's Mouth*
“How important is an understanding of Church History for pastoral ministry?”
Stephen J. Nichols, Nathan Finn, John R. Muether, Gregg R. Allison

19 *From a Scale of 1 to 10*
“What Old Princeton theologian has been the most influential in shaping Reformed theology today?”
Mark A. Noll, Paul C. Gutjahr, David P. Smith, Carl R. Trueman

Extra

55 *Knowing the Times*
by Michael A.G. Haykin

In Review

60 *A Scribe Well-Trained*
by James M. Garretson
reviewed by Gary Steward

61 *The Joy of Calvinism*
by Greg Forster
reviewed by Joseph A. Franks IV

63 *Princeton and the Work of the Christian Ministry and Pastoral-Teachers of Old Princeton*
by James M. Garretson
reviewed by Gary Steward

65 *Wordsmithy*
by Douglas Wilson
reviewed by Ian Clary

62 *God's Names*
by Sally Michael
reviewed by Jessica L. Cooper

66 *Canon Revisited*
by Michael J. Kruger
reviewed by Nate Wood

68 *The Theology of B. B. Warfield*
by Fred G. Zaspel
reviewed by Jeff Straub

69 *Christ-Centered Biblical Theology*
by Graeme Goldsworthy
reviewed by Brent E. Parker

73 *The Trinity*
by Gilles Emery
reviewed by Tyler R. Wittman

75 *Kingdom Man*
by Tony Evans
reviewed by Micah McCormick



Old Princeton

E

ach of us are indebted to those theologians of ages past who have gone before us, heralding the gospel, and even fighting to their last breath to keep the God of that gospel high and lifted up. It is hard to think of a group of men more worthy of this praise than those of the Old Princeton heritage. Men like Archibald Alexander, Charles Hodge, B. B. Warfield, J. Gresham Machen, and many others, stand in this rich heritage, men who de-

fended the faith once for all delivered to the saints against the ever-growing threat of liberalism around them.

Since this year marks the 200th anniversary of Old Princeton (1812-2012), it is fitting that we devote ourselves to remembering and imitating these great theologians of yesterday, not because they are great in and of themselves, but because their example points us to the great and mighty God we worship. And who better to introduce us to these Old Princetonians than James M. Garretson writing on Archibald Alexander, W. Andrew Hoffecker making our acquaintance with Charles Hodge, Fred Zaspel reminding us of B. B. Warfield, and D. G. Hart increasing our love for J. Gresham Machen? Not to mention a very in-depth interview with Paul Helseth on Old Princeton and the debate over “right reason.” May these articles and interviews inspire us so that in our own day we might experience a revival of this rich orthodoxy that has stood the test of time.



Matthew Barrett
Executive Editor

CREDO MAGAZINE

Executive Editor

Matthew Barrett

Staff Editors

Lucas Bradburn

Chris Cooper

Timothy Raymond

Matthew Claridge

Gary Steward

Design Director

Elizabeth Barrett

Editorial Council

Thomas R. Schreiner

Fred Zaspel

Ardel B. Caneday

Credo Magazine is a digital magazine published bimonthly.

Advertising: To advertise in Credo Magazine email matthewbarrett@credomag.com

Credo Magazine grants permission for any original article to be quoted provided Credo Magazine is indicated to be the source. For use of an entire article permission must be granted. Please contact matthewbarrett@credomag.com.

10 Questions

Pastor and author **Brian Croft** discusses ministering to widows, pastoral blunders, and mentoring the next generation of future pastors.

How did you come to faith in Christ?

I grew up in a church that did not preach the gospel. I heard the gospel at a youth lock in when I was 13 years old and was converted. I was not truly disciplined until I was an adult and already serving in pastoral ministry part-time. This is in large part what God used to cause me to long for mentoring and be a sponge to all those who would teach me.

Who have been some of the more formative influences on your view of pastoral ministry and why?

Without a doubt, the three biggest influences on me as a Christian and my view of pastoral ministry have been Mark Dever (Pastor of Capitol Hill Baptist Church), Jackson Boyett (who passed away 6 months ago as the founding pastor of Dayspring Fellowship in Austin, TX), and my father. My father was my greatest influence my first 18 years, Mark Dever the next 10 years, then Jackson Boyett these last 8 years. Mark taught

me what a pastor really was and what the local church was supposed to be, while Jackson modeled a love for the grind of pastoral ministry that made me love it that much more.

You seem to have a remarkable ability to speak to practical aspects of pastoral ministry. How did you develop this? Is this more of a gift or something you cultivated? Any suggestions for growing in this area?

I have not and still don't believe there is some unusual gifting, but that I am simply doing what a pastor is supposed to do. Think through the grey areas, praying for divine wisdom, and figure out what to do. I learned some really hard, painful lessons about ministry as I spent almost my first ten years in large, pragmatic churches. I vowed to learn from those lessons and help others not have to learn them the way I did. As I just pastored my flock these last nine years at Auburn-dale as the Senior Pastor, I thought I was just doing what every pastor was supposed to do, namely, thinking

through the difficult issues, seeking counsel, learning from those who have been there before, and teaching others how to practically apply what we learn. As I saw the amount of pastors and those aspiring to be one not thinking through the issues of ministry adequately, and how to figure out the best ways to care for people, I saw a need and tried to help with it.

Based on your past blog posts, you seem to have great love and concern for older Christians, especially widows. Was there an experience(s) that led you to see this as an area of special need?

Yes, coming to pastor a dead, dying church filled with 30 elderly folks. Many of them were not happy with me for several years. Because I don't feel I get to determine of whom I will give an account to God (Heb. 13:17), I began to pray that God would give me a love for them and a desire to care for them, even though many did not want my care. That was maybe one of the greatest seasons of growth for me and it has carried over as



our church is still a good mix of this older generation, but the majority being under 40 years old. Throughout that growth, I realized the biblical imperatives to especially care for widows that so directly applied to my situation. Those early years had also equipped me in a unique way to push the younger to care for the older and to see the value many of the older bring to our lives.

You've written a book on mentoring men sensing a call to pastoral ministry entitled *Train, Test, and Affirm*. Would you summarize the message of this book and give us a couple reasons why pastors should read it?

A man's call into the ministry should be affirmed by both an internal and external calling. The internal being that desire the individual has to do the work of the ministry. The external calling is an affirmation that comes from others outside that individual. In the last 100 years, that responsibility for others to affirm a man for ministry has fallen on Seminaries, Bible Colleges, Mission Organizations, family members, and other para-church ministries. But the sole responsibility to Test, Train, Affirm and Send a man into the ministry and grant an external call falls upon the local church. This book biblically argues for just that and explains pastorally as well as practically how a local church can accomplish this task.

In your opinion, how important

is expository preaching to pastoral ministry and why?

Expository preaching especially through whole books of the Bible is essential as I feel it is the most faithful way to capture the intent of the biblical authors as well as the most efficient way to make God's Word central in the life of a local church.

It is also important, for the quality of the preaching, that you preach what the text gives you. In other words, you say what the text allows you to say. You preach the verses in the text and these verses provide you with the topic to be preached every week. Expository preaching forces the pastor to preach the hard texts that are easy to avoid in picking and choosing a text every week. Additionally, it is the best way for both a preacher and congregation to grow in knowledge of the whole counsel of God.

What mistakes have you made in pastoral ministry that you'd caution others against?

Wow, not enough room or time to answer this one. A few big ones that come to mind are to make sure you pick your battles well. They need to be chosen carefully, wisely, and they need to be well-timed. My wife saved me on many occasions from what were about to be foolish, badly-timed, and unnecessary battles. Don't change anything until you have won the credibility to do so, which

WHAT YOUR PEOPLE NEED MOST IS NOT ADVICE ON HOW TO LIVE WELL. IT'S A PROCLAMATION ABOUT WHAT GOD HAS DONE FOR THEM IN CHRIST IN LIGHT OF THE FACT THAT THEY HAVEN'T LIVED WELL, OR EVEN ANYWHERE NEAR IT.

must be more than a salary, title, and a sixth month tenure. At different times I neglected walking with the Lord while running to do ministry. Additionally, I allowed fear of man to dominate many decisions in the early years. Spend your time knowing God is watching, verses a grumpy deacon who is out to get you. Don't allow your own sinful pride and ambition to drive your ministry and your decisions as it did for me on different occasions.

Imagine you're speaking to young seminarians and aspiring pastors. What specific advice would you give them? What might you prepare them for, warn them against, etc.?

Walk with Christ by first knowing that he is enough. Listen and cherish your wife, for if all abandons you, she will still be standing next to you. Your children are to be disciplined and instructed in the Lord before any church member. Preach the Word, sacrificially love those people God has entrusted to your care, and know

that God and his Word (not you!) are powerful enough to build his church. Finally, make sure you have been deeply affected by the text you have been studying to preach. Our people can tell and it is what makes our preaching genuine and powerful. Remember our call is to shepherd the flock until the Chief Shepherd appears (1 Peter 5:1-4).

You've done a good bit of traveling overseas. What have you learned about Christianity, the church, and pastoring by observing it in an international contexts?

The rest of the world is not saturated with churches as we are in America, nor do they have a category for large churches as we do. Additionally, most outside America are not impressed with large churches as we are. The resources we have are in abundance compared to most other

places. The training and education available in the states for those desiring pastoral ministry is much greater. Because of these things, I find myself inspired by the faithfulness of pastors laboring in hard, dark places all around the world. In some ways, they are more faithful than we are because there is less to distract them. There is also a more humble, teachable spirit as they are far less tempted to be impressed with themselves as we are here.

What are three or four "must-read" books on pastoral ministry and why?

The Christian Ministry by Charles Bridges, *The Reformed Pastor* by Richard Baxter, *Lectures to my Students* by Spurgeon, and *The Work of the Pastor* by William Still...to name a few. The reason these authors are at the top of my list is because they

are all dead guys who were faithful to the end. Moreover, they all write in such a way that they are not biased towards a modern day, consumerist, American culture. That is a helpful perspective for all pastors today.

Brian Croft is Senior Pastor of Auburndale Baptist Church in Louisville, Kentucky. He has served in pastoral ministry for fifteen years and is currently in his eighth year as Pastor of Auburndale Baptist Church. He is also the author of Visit the Sick: Ministering God's Grace in Times of Illness; Test, Train, Affirm, and Send into Ministry: Recovering the Local Church's Responsibility to the External Call; Help! He's Struggling with Pornography; Conduct Gospel-centered Funerals (co-written with Phil Newton).

Interview by Timothy Raymond, Pastor of Trinity Baptist Church.

Most Recent Audio

on *credomag.com*

Stephen J. Wellum

on Particular Atonement

On March 14th, at 10am, Dr. Stephen Wellum, professor of Christian Theology at The Southern Baptist Theological Seminary gave his faculty lecture entitled, "What does the Extent of the Atonement have to do with Baptist Ecclesiology? An Exercise in Doing Theology?" Wellum showed from a biblical-theological reading of Scripture, with emphasis on Christ's priestly office and New Covenant mediation, how Christ's death relates to the subjects of particular redemption and Baptist ecclesiology. Listen today at *credomag.com*





[Old Princeton] and the *Second “Great” Awakening*

by **Chris Cooper**

[M]any young men venture out from seminary and into their first pastorate and encounter firsthand the legacy of American revivalism. Some find that the piety in their congregations centers not on constant exposure to a catechism and family prayer in the home and to the preaching of the word and the administration of the sacraments in the church, but upon Spring and Fall revival campaigns. Others do not discover a piety that focuses on revival meetings per se, but do meet a style of worship designed to incite the emotion of a revival in each and

every service. Such encounters are as old as America herself (though not much older). Early in the nineteenth-century, the Princeton theologians confronted revivalism during the Second “Great” Awakening. Their struggles against revivalism provide helpful lessons for the reformed pastor.

First, the Princeton theologians recognized the danger among revivalists to shift doctrinally in ways that would best engender a response from enlightened men and thus promote revival and societal reform. In fact, the connection between doctrinal deviation and revival would have

been hard to miss given the outcome of two schools of thought that claimed Jonathan Edwards as father and that shared Edwards’s longing for revival. The Hopkinsians, who produced the New England Theology, represent the first group that the Princetonians clashed with over key reformed doctrines. This group of theologians envisioned virtue and sin in terms of disinterested benevolence and self-love rather than in the legal terms used in orthodox Calvinism’s federal theology. This led the New England Theologians to reject the doctrine of the imputation of Adam’s sin and to embrace the moral government theory of the atone-

ment. Such doctrinal shifts placed responsibility for sin upon the sinner and highlighted a sinner's need for regeneration, so that he could go from a life of self-love, fostering societal ills, to a life of disinterested benevolence, stimulating progress and reform. The Princeton response to these doctrinal shifts was moderate in tone compared to other Old School Presbyterians who wanted to stamp out any influence of the New England Theology from the Presbyterian Church. The Princeton theologians despised the deviation of Reformed orthodoxy in the New England Theology, but they refused to divide the church over their differences with Hopkinsians. However, the Princetonians found the New Haven Theology coming from Yale to be beyond the pale.

The New Haven Theology represents a second school of thought that claimed Edwards as their own and whose desire for revival led them away from orthodox Calvinism. Those ascribing to the New Haven Theology agreed with the Hopkinsians concerning what they envisioned as the absurdity of imputation and the reasonableness of the moral government theory of the atonement.

But, they went further than the New England Theology in their definition

of sin and regeneration. They held that sin consists in voluntary actions, not nature, and that regeneration takes place when the Holy Spirit influences but does not change the will, so that a sinner may act freely in choosing God. Such doctrines had obvious benefits for revivalists, who could tell sinners that they both had the responsibility and the ability to repent of their sins and



believe the gospel. However, these doctrines ventured far from the doctrines of the Princeton Theology and the Westminster Confession of Faith. Therefore, when the Princeton theologians found that such doctrines had reached the Presbyterian Church, they boarded the movement to oust the doctrinally deviant from their communion.

Through their encounters with the Edwardians, Princeton men learned firsthand the danger of equating pastoral ministry and religious pi-

ety with the ebb and flow of revival. Relating them can turn shepherds into revivalists who use unchangeable, biblical doctrines as discardable means to accomplish what on the surface appears as a desirable end: the revival of religion and the reform of morals in society. Likewise, today's reformed pastors should understand that measuring pastoral faithfulness upon the amount of decisions re-

corded, the level of emotional fervor provoked, or even upon the church's influence upon the culture breeds doctrinal innovation.

Second, the Princeton theologians recognized the tendency among revivalists to jettison the scripturally prescribed means of Christian nurture for the innovative methods of revivalism. The Princetonians found the "new measures" of

Charles G. Finney particularly offensive. Finney held protracted meetings where he would call restless sinners in pursuit of a crisis conversion experience forward to an anxious bench. While the Princeton theologians did not oppose the possibility of revival and welcomed them on occasion, they believed that it was neither the common, best, nor desirable mode available for the advancement of the Christian religion.

Princeton's Charles Hodge, for instance, pointed out several problems

with revival. First, revivals tend to produce pastors and lay people who envision conversion as always sudden and sensible. Such revivalists take it for granted that children grow up unconverted and in need of the drama of a revival experience in order to enter the Christian fold. According to Hodge, such a scheme does not allow for the more regular, scriptural, and desirable method of Christian nurture. Under this system, parents immerse their children in prayers, catechesis, and Christian encouragement, so that they may be quietly, although no less supernaturally, converted without the pomp and circumstance of revival.

Second, Hodge argued that revivals generate an unscriptural form of piety that makes the exercise of strong emotions essential to true religion and worship. Such an opinion produces unstable Christians whose religious stability is gauged by their emotional state. This approach also de-emphasizes the ordinary means of grace that are given by God not to foster great emotional highs that are inevitably followed by lows, but to serve as a more constant encouragement to Christian pilgrims.

Hodge pointed out that revivals are, by their very nature, extraordinary occasions and are

not meant to be relied upon by pastors and laypersons to whom God has given the task of parental nurture and pastoral ministry. Likewise, pastors today ought not to rely upon revival or the vestiges of revivalism, but would do well to instill within themselves confidence in the ordinary means of pastoral ministry and into their congregants a sense of responsibility for the nurture and edification of their children. This is the difficult task of a pastor. It demands comprehension of the intricacies of Christian theology and an understanding of the labyrinth that is the human heart. It takes patience, wisdom, and the willingness to love people enough to get to know their struggles and to wait for them to grow in grace. Co-opting the responsibility of making disciples and fostering piety to a traveling itinerant and a team of musicians is easy. Making disciples through baptism and Christian nurture is hard. But such is the calling of the reformed pastor.

Christopher C. Cooper is book review editor for Credo Magazine and is a Ph.D. candidate in church history at The Southern Baptist Theological Seminary. Chris is married to Jessica and they have one son, Will. Chris is a member of Clifton Baptist Church, Louisville, KY.

Most Recent Interviews

on *credomag.com*

G. K. Beale:
A New Testament Biblical Theology

Alan J. Thompson:
The Acts of the Risen Lord Jesus

**Ligon Duncan
and Joshua Harris:**
Together for the Gospel

Vern Poythress:
Inerrancy and Worldview

Hans F. Bayer:
A Theology of Mark

**Peter J. Gentry
and Stephen J. Wellum:**
Kingdom through Covenant

What Old Princeton theologian has From the Horse's



Mark A. Noll

Francis A. McAnaney
Professor of History,
University of Notre
Dame

Author of *The Princeton
Theology 1812-1921*

Charles Hodge was, in my opinion, the most attractive all-around Princeton theologian, especially for the way in which he brought together thoughtful assertion of classical Christian orthodoxy, especially from Reformed confessions, and heart-felt promotion of pious trust in God. But for on-going influence, I would have to point to B. B. Warfield, not only for his careful exposition of biblical inerrancy and an un-altered Westminster Confession, but also for significant themes in his thought, like “concurus,” that enabled him to link classical Christology, orthodox understandings of Scripture, and profitable approaches to modern science.



Paul C. Gutjahr

Associate Professor of
English at Indiana
University

Author of *Charles Hodge:
Guardian of American
Orthodoxy*

I believe Archibald Alexander to be the most influential Old Princeton theologian in shaping Reformed theology today. He was the single most important influence on the theology of Charles Hodge who, along with his massively important Systematic Theology, taught more pastoral students than any other nineteenth-century American Seminary Professor. Hodge, in turn, trained B.B. Warfield who continued Princeton Seminary’s tradition of training ministers in the Reformed tradition. Everything started with the Reformed theological predilections of Alexander — and through Hodge and Warfield whose lines of reasoning still hold much currency today in American Reformed thinking — his influence has been immense.

been the most influential in shaping Mouth Reformed theology today?



David P. Smith

Author of *B.B. Warfield's Scientifically Constructive Theological Scholarship*

While the influence upon Reformed theology by any particular Old Princetonian is difficult to assess, because it is by no means obvious how one measures influence, or defines Reformed theology, nonetheless, I believe, B. B. Warfield is the Old Princetonian who has been most influential in shaping it today. Just as Augustine in the 5th century basically set the theological agenda for subsequent generations culminating in the Protestant Reformation, so too in a similar way, Warfield, through his addressing the re-conceptualizing of the Christian faith by Protestant Liberal theologians, set forth positions on all the fundamental loci of Christian doctrine in such a way that everyone, pro or con, has had to not only interact with him, but also, in some instances found a fertile reservoir from which many reformed institutions and denominations have been generated.



Carl R. Trueman

Professor of Historical Theology and Church History and Paul Woolley Chair of Church History at Westminster Theological Seminary, Philadelphia, PA

The most influential Old Princeton theologian today is undoubtedly B. B. Warfield, primarily for the fact that he helped to set the terms of debate about the inspiration and authority of Scripture which continue to shape today's discussions in the Reformed world. Ironically, though, some of his best material — his articles on the definition of biblical words, his writings against perfectionism, and his remarkable essay on the emotional life of Christ — are comparatively neglected but are arguably just as important in terms of their contribution to theological knowledge and their potential usefulness to preachers and students of theology.



[Geerhardus Vos] the Father of *Reformed Biblical Theology*

by James T. Dennison, Jr.

[G]eerhardus Vos (1862-1949) was born in the old world (Holland); he died in the new world (Michigan)—and his life was spent explaining the world to come. His *magnum opus* was *The Pauline Eschatology* (1930). Eschatology considers the world to come, the eternal world that now is; the world of heaven; the world of the risen Son of God, his all-gracious Father and the in-dwelling Holy Spirit. It was this world which was disclosed to believers through the pages of the divinely-inspired

Scriptures. Vos believed that the Bible revealed God's eternal world to those who loved him and believed on his Son, having been (re)born into that world ("born from above" = heaven, John 3:7) by the Holy Ghost. This was the world of the new birth, new creation, new covenant, new man (and woman), new Jerusalem, new heavens and new earth—a world possessed by the believer even now by faith, as well as a world to be possessed gloriously when we shall "see him as he is" face to face (1 John 3:2; 1 Cor. 13:12).

Perhaps in being dispossessed of the old world and never truly at home in the new world, Vos was particularly poised to devote his mind to heaven's world. It was this passion for that everlasting world which moved his mind, his heart, his mouth, his pen.

An intimate friend of B. B. Warfield during his Princeton Seminary career, Vos taught J. Gresham Machen, John Murray, Cornelius Van Til and hundreds of other ministers who passed through the seminary portals from 1893 to 1932. His impact is still felt today through

his books, articles, sermons, letters, poetry and journal articles.¹

When he died in Grand Rapids in 1949, he was surrounded by the environment which had first nurtured his new world Christian maturity—the world of Dutch Reformed piety. His father had accepted the pulpit of a Christian Reformed Church in that city in 1881—a Dutch pastor seeking an escape from the bellicose old world for the pacific new world of the ‘Jerusalem’ *Nederlanders* had established in Michigan. Nineteen-year-old Geerhardus, already brilliantly proficient (he read and spoke Dutch, German, French and English) from studies in the Amsterdam *gymnasium* (advanced secondary school), immediately entered the Theological School in Grand Rapids (now Calvin Theological Seminary) graduating in 1883. That fall, he enrolled at Princeton Theological Seminary where he studied under the remarkable OT scholar, William Henry Green, and for whom he wrote his first book, earning a scholarship for Ph.D. study in Germany.

Vos attended the Universities of Berlin (1885-86) and Strasbourg (1886-88), sitting at the feet of several prominent liberal scholars and theologians. Through it all, his commitment to historic, orthodox Biblical Christianity, the deity of Christ, the supernatural power and revelation of God and the infallibility of the inspired Scriptures was strengthened and confirmed. From his ‘baptism of fire’ in the corridors of liberalism, he was armed for the battle brewing in the church at the end of the nineteenth and beginning of the twentieth centuries—the battle between liberalism and conservatism in the Bible and Theology. A committed confessional Calvinist, Vos adhered to the historic Reformed confessions of his Dutch heritage (Belgic Confession, Heidelberg Catechism, Canons of Dort) and his adopted Presbyterian tradition (Westminster Confession and Catechisms). With his Old School Princeton colleagues, he believed these Reformed confessions summarized the teaching found in the inspired Word of God. Ph.D. in hand, Vos returned to the U. S. to begin

VOS TAUGHT J. GRESHAM MACHEN, JOHN MURRAY, CORNELIUS VAN TIL AND HUNDREDS OF OTHER MINIS- TERS WHO PASSED THROUGH THE SEMINARY PORTALS FROM 1893 TO 1932.

teaching at his Michigan alma mater. He left in 1893 when his beloved former mentor, William Henry Green, prevailed upon him to accept an appointment to the first chair of Biblical Theology at his New Jersey alma mater. The theological world was being convulsed by the heresy trial of a notorious liberal OT professor in New York—Charles Augustus Briggs. Briggs was extremely popular, influential and opposed to the inerrancy of the Bible. But his liberal biblical theology needed to be answered and Prof. Green knew that his former Dutch student, having sat at the feet of the most prominent liberals in Europe without losing his faith in the trustworthiness of Scripture, was the ideal choice for the new chair of Biblical Theology at Princeton.

Delivering his inaugural lecture on Biblical Theology in May 1894 (“The Idea of Biblical Theology as a Science and as a Theological Discipline”), he outlined the principles which would guide his teaching and writing for the next 38 years.² Biblical Theology was based on God’s self-disclosure—his words spoken in history and his acts performed in history projecting the anticipation and the realization of “all things new.”

[R]evelation is organically connected with the introduction of a new order of things into this sinful world. Revelation is the light of this new world which God has called into being . . . the beautiful creation of His grace.³

This supernatural (indeed eschatological!) revelation was unique to the Bible and was the vehicle by which OT and NT believers entered into the world to come

(even as they sojourned as pilgrims in this world). Faith was focused on the central person in redemptive history, namely the eternally begotten Son of the Father. United to Christ either through the promise (OT) or through the fulfillment of the promise (NT), believers enjoyed the full benefit of Christ's supernatural person and work for the justification of sinners. The OT was the anticipation and projection of this work of Christ; the NT was the realization and culmination of his work. And that work of Christ was to bring the sinner "near unto God" (Heb. 7:25)—even seat him in "the heavenly places in Christ Jesus" (Eph. 2:6) because the believing sinner had been united to Christ by faith and his/her life "was hidden with Christ in God" (Col. 3:3). Such sweet union with Christ was all of grace—no merit from a sinner of any kind at any time intruded, otherwise grace would not be grace (Rom. 11:6). With Paul, Vos could declare: what sinner "has first given to God that he should repay him" (Rom. 11:35)? The rhetorical question is as clear in Paul as it was in Augustine, Calvin, Edwards and a host of Augustinian-Calvinists including the founder and Old School faculty of the Princeton Vos attended and served. Grace was an eschatological gift (1 Cor. 4:7) as God was its sole source, heaven its destiny and the Triune God its all-sufficiency. God originated; Christ centered; historically manifested; eschatologically oriented: that was the Biblical Theology of Geerhardus

Vos.

From 1906 to 1932, his summers were passed at a house in tiny Roaring Branch, central Pennsylvania. There his body was laid to rest on August 17, 1949. Buried next to his wife, Catherine, who bore him four children, this bride and groom await the consummation with the eschatological Bridegroom and Bride. And that is the now/not yet promise of the Pauline eschatology for all believers. A legacy which this great Princetonian has left to the church—a legacy for the world that now is and for the world that is to come. Geerhardus Vos—a man between two worlds; a resident of the eschaton (Phil. 3:20; Heb. 12:22)!

Recommended Resources: a full bibliography of Vos's writings to 2005 is contained in J. Dennison, ed., *The Letters of Geerhardus Vos*, 89-112. Additions since then are published in *Kerux: The Journal of Northwest Theological Seminary* at kerux.com.

(Endnotes)

1 For his books, see *Biblical Theology: Old and New Testaments*; *The Teaching of the Epistle to the Hebrews*. For his articles, see *Redemptive History and Biblical Interpretation*. Also see his reviews of Albert Schweitzer and Wilhelm Bousset. And for an example sermon, see *Grace and Glory* (1994). For a collection of his letters, see *The Letters of Geerhardus Vos*, ed.

J. Dennison, with full biography, pp. 13-85. Additionally, his poetry and journal articles can be found in *Kerux: The Journal of Northwest Theological Seminary* (at kerux.com), which is dedicated to advancing his penetrating insights into the Word of God.

2 cf. <http://www.kerux.com/documents/KeruxV02N1A4.asp>.

3 "The Idea of Biblical Theology as a Science and as a Theological Discipline," in *Redemptive History and Biblical Interpretation*, 9-10.

James T. Dennison, Jr., is Th.M., Professor of Church History and Biblical Theology and Academic Dean at Northwest Theological Seminary. He is the editor of Kerux: The Journal of Northwest Theological Seminary and the author/editor of several books and numerous journal articles. His "awakening" to the Reformed faith came in 1960 while reading Milton's "Paradise Lost." At Geneva College, he studied Bible with Dr. J.G. Vos, son of Geerhardus. After a year in medical school, he enrolled in Pittsburgh Theological Seminary where he studied under John H. Gerstner. It was while preaching through the gospel of John in 1972 that he discovered the biblical theology of Geerhardus Vos and his love of the centrality of Christ was wonderfully heightened.

A Scale from 1 to 10

How important is an understanding of **Church History** for **Pastoral Ministry**?

9 | **Stephen J. Nichols**

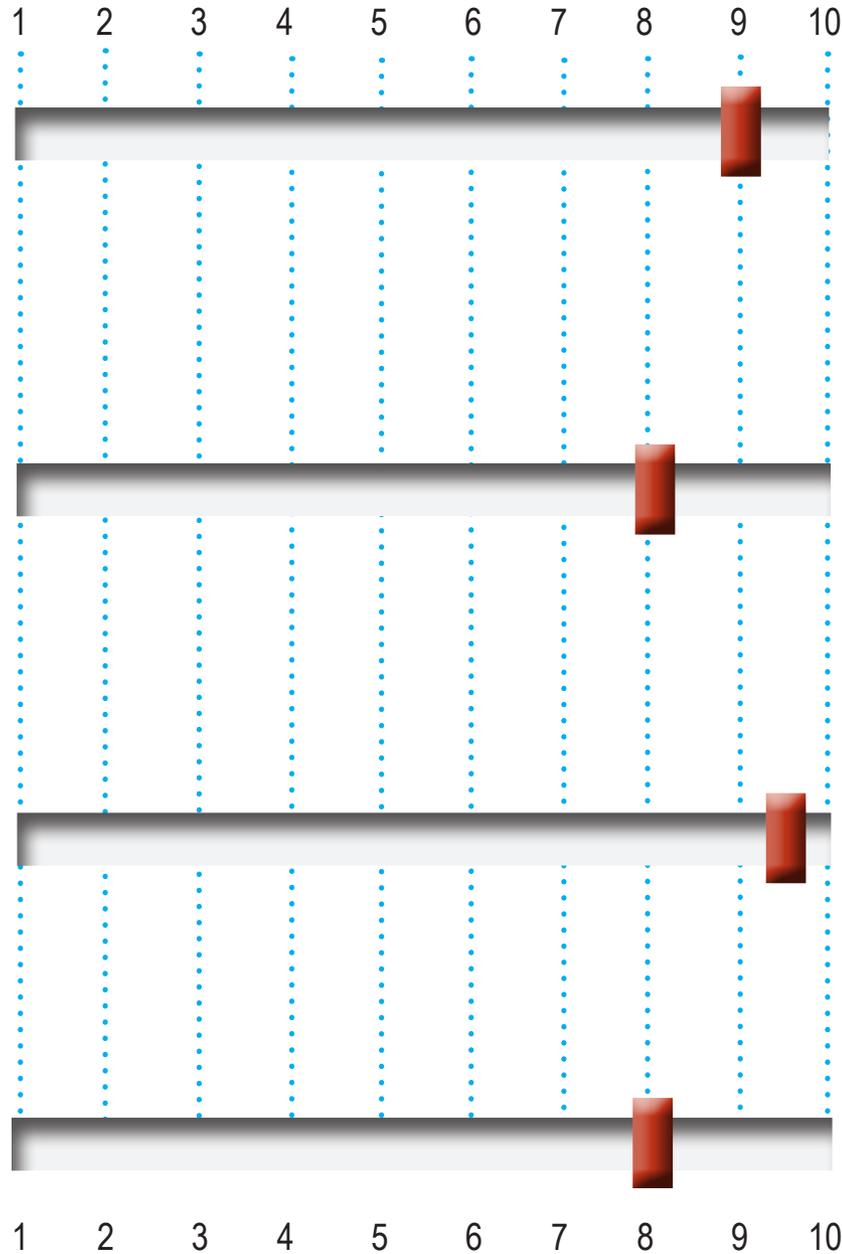
Author of *Pages from Church History*

Okay, you likely can be a pastor without church history. But how much more interesting will your preaching be and how much more capacious will your sense of God’s call upon your congregation be if you take in a little church history now and then?

8 | **Gregg R. Allison**

Southern Baptist Theological Seminary

It is important for several reasons: First, the development of doctrine throughout church history provides contemporary pastoral ministry with orthodox boundaries and shows where heretical “out of bounds” lie, hopefully to ensure that we teach and live sound doctrine. Second, church history provides contemporary pastoral ministry with outstanding examples of faith, Christ-centeredness, courage, steadfastness in the face of persecution, hope, costly obedience, sacrifice, and love, hopefully to encourage such living among us today.



8 | **Nathan Finn**

Southeastern Baptist Theological Seminary

At minimum, every pastor needs to be familiar with key persons, themes, and events in church history, though few have to be scholars of church history. There is a gospel-centered humility in learning from past faithfulness for the sake of present faithfulness.

9.5 | **John R. Muether**

Reformed Theological Seminary, Orlando, FL

Contemporary American Christians suffer from amnesia, and the antidote is a steady dose of church history – not a nostalgic pursuit of a golden age but an honest reckoning with the past. Psalm 78 suggests that such sustained reflection cultivates hope, confidence, and faithfulness in the people of God.

Recovering Old Princeton today

An Interview with Paul Kjoss Helseth

By Matthew Claridge

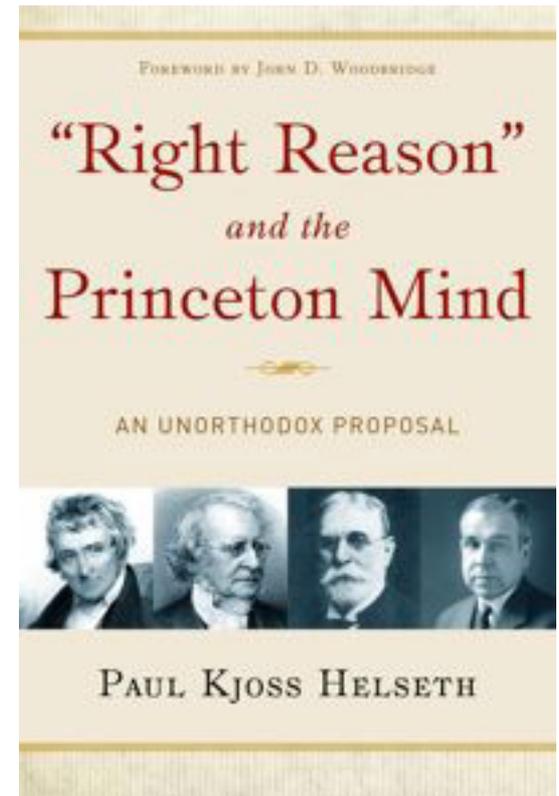
Reformed theologian **Paul Kjoss Helseth** explains why a fresh assessment of Old Princeton is in order.

What is Old Princeton, its members and distinctives?

In the study of American church history, the phrase “Old Princeton” refers to those things that are associated with Princeton Theological Seminary from the time of its founding in 1812 to its reorganization in 1929, including its theology, its theologians, and their characteristic emphases.

Throughout this period of the

Seminary’s history, theologians such as Archibald Alexander and his sons, Charles Hodge and his sons, Benjamin Breckinridge Warfield, and J. Gresham Machen championed the Reformed orthodoxy of the Westminster Confession of Faith while consistently opposing the advance of religious liberalism in their day. While the Princeton theologians were committed to the objective nature of religious truth, they were also convinced that orthodox doctrine must never be divorced from vital piety. Indeed, they sought to combine both Presbyterian confessionalism and evangelical pietism, and in so doing they sought to steer a middle course between the extremes of dead orthodoxy on the one hand and a kind of unbridled religious enthusiasm on the other. Among other things, the Princetonians endorsed an inductive approach to the “science” of theology, they were staunch defenders of the doctrine of



inerrancy, and they were committed to an evidentialist approach to both the defense and the advancement of the faith.

Your book was written to critically reevaluate the standard, “orthodox” interpretation of Old Princeton. Explain for us this “orthodox” consensus and the uses to which it is put in contemporary theological discourse.

The standard assessment of the Old Princetonians is that they were not who they claimed to be. While they

claimed to be faithful defenders of the Reformed tradition and the champions of Reformed orthodoxy in the context of nineteenth and early twentieth century American culture, in fact they accommodated the assumptions of the age in which they lived and in so doing lost a firm hold on the essential commitments of the tradition they claimed to be defending. Indeed, the kinds of commitments that are noted above were all grounded, their critics contend, not in faithfulness to the assumptions of the Reformed tradition but in an implicit—and at times even explicit—commitment to precisely that kind of Enlightenment rationalism that is largely responsible for the decline and fall of Calvinism as the dominant force in the American church, and, more recently, for what has come to be known as the “scandal” of the evangelical mind.

According to their critics, then, the problem with Old Princeton is not that the Princeton theologians were rationalists like the more radical thinkers in the Age of Reason were rationalists. Rather, they were rationalists because they accommodated a form of Enlightenment philosophy—namely Scottish Common Sense Realism—that subverts the God-centered assumptions of a consistently Reformed epistemology, and it does so by calling the sacramental nature of the world in which we live into question, by denying that the quality of our knowledge is determined not

by the power of our intellects alone but by the disposition, inclination, or moral character of our hearts, and by ignoring the noetic effects of sin and the corresponding necessity for the Spirit to open the eyes of the blind in regeneration. In short, critics would have us believe that Scottish Realism fostered a kind of rationalism at Old Princeton, and this rationalism is to blame for nearly all of what they regard as the more troubling aspects of the Princeton Theology and its enduring legacy, including its commitment to the doctrine of inerrancy, what they insist is its “naïve” biblicism, and what they regard as its “wooden” approach to what is commonly referred to as the “propositionalist understanding of the theological enterprise,” an enterprise that, as one critic puts it, turns the Word of God “into something cold and clinical, [something] which *we* possess and which *we* manipulate,” a “set of propositions” that at the end of the day is “under the theologian’s control.”

A key plank in your argument is that Old Princeton was more or less consistent in maintaining the Reformed distinction between “speculative” knowledge and “spiritual” knowledge. Could you explain those concepts for us and their relevance to your argument?

The Reformed distinction between “speculative” and “spiritual” knowledge is grounded in the recognition that because the

disposition or inclination or character of the heart plays a decisive role in the quality of our knowledge of God, we must acknowledge that it is possible to know God and the substance of what he has revealed in one sense, but not in another. Recall what the Apostle Paul says in 1 Corinthians 1 and 2 about the difference between the “natural man” and the “spiritual man” with respect to their knowledge of the truth that God has revealed. Whereas the natural man *cannot* discern the spiritual excellence of what God has revealed even though he has the rational capacity to understand the substance of this revelation in an intellectual or merely rational sense, the spiritual man *can* discern this excellence because he has “the mind of Christ.” In other words, the spiritual man can understand not just the intellectual or merely rational aspects of what God has revealed, but he can also see this revelation more or less for what it objectively is—namely glorious—and for this reason he recognizes that it *just is* the wisdom of God rather than the foolishness of man.

In my estimation, Old Princeton’s understanding of “right reason” is intimately related to this distinction because it is grounded in the realization that the capacity to reason “rightly” has less to do with the ability to think logically than it does with the ability of the regenerated soul to see spiritually. In short, for the Princetonians the capacity to reason “rightly” is an ability of the

“whole soul” that is possessed by the regenerate alone, and it enables the regenerate to see that the substance of what God has revealed is freighted with a kind of God-centered, sacramental significance, and as such is not just propositionally true but altogether glorious. A compelling example of the kind of knowledge that is associated with the capacity to reason “rightly”—the kind of knowledge that is “objective” in the fullest sense of the term—is found in a sermon by Charles Hodge on the knowledge of Christ: “The knowledge of Christ . . . is not the apprehension of what he is, simply by the intellect, but also a due apprehension of his glory as a divine person arrayed in our nature, and involves not as its consequence merely, but as one of its elements, the corresponding feeling of adoration, delight, desire and complacency.” For Hodge, then, to know Christ rightly *just is* to love him, for he *just is* morally and spiritually excellent.

Could you give us a little background on the developments in theological anthropology that Alexander and Hodge were addressing and critiquing in their day?

As scholars such as Daniel Walker Howe, James Hoopes, and Mark Noll have argued the eighteenth

and nineteenth centuries witnessed the rise of what has come to be known as “the consciousness concept.” This concept, particularly when it was informed by an understanding of the faculty psychology that was grounded in the more moderate Calvinism of the Scottish Enlightenment, encouraged



those who embraced it to affirm that the faculties or powers of the soul are discrete, and to insist that these faculties or powers are more or less autonomous because that is the way we experience them to be. According to this understanding of the consciousness concept, then, the intellect, the

will, and the emotions are not the functional manifestations of a unitary whole that acts according to the underlying disposition or inclination or character of the heart but, as one scholar puts it, distinct “hypostatizations” or substances that have the ability to act more or less independently of one another. Among other things, this distinctly Scottish understanding of the consciousness concept not only engendered widespread confidence in human moral and intellectual ability, but it also encouraged the presumption that the human will is a self-determining power, and in so doing it contributed significantly to the growing antipathy to Augustinian Calvinism in the American church.

As far as I can tell, while the Princeton theologians often appealed to human consciousness to support their theological conclusions, they nonetheless rejected the “three-substance” view of the faculty psychology that informed the prevailing understanding of the consciousness concept, for they were persuaded—like Augustinian Calvinists before them and unlike their more progressive theological opponents—that the soul is a single unit that acts in all of its functions—its thinking, its feeling, and its willing—as a single substance. As J. Gresham

Machen argued, there “is no such thing as the will, considered as a separate something-or-other inside of a man; but what we call the will is just the whole man willing, as what we call the intellect is the whole man thinking and what we call the feelings is the whole man feeling.”

The amount of material you muster in defense of Old Princeton makes it difficult to believe anyone could effectively argue a rival position. What kind of evidence does the “orthodox” view typically cite in their favor?

As I note in my book, I am not arguing that Scottish Common Sense Realism had no impact whatsoever on the theologians at Old Princeton Seminary. What I am suggesting, rather, is that when all is said and done the Old Princetonians in fact were not rationalists because the influence of Scottish Common Sense Realism was largely held in check by their classically Reformed commitments. With that having been said, the defenders of Old Princeton must concede that the standard critique of the Princeton theologians is not entirely without substance, for they did advance a number of positions that—especially on a superficial reading—lend plausibility to the charge of accommodation, and thus to the charge of rationalism. Three examples from the writings of Charles Hodge will suffice to substantiate this point. The first is found in Hodge’s repeated appeals to human consciousness—

to what he sometimes calls “the universal judgment of men”—to confirm and sometimes establish the theological positions that he finally embraces. The second has to do with the fact that Hodge’s writings are filled not just with appeals to the apparent authority of human consciousness, but also with references to the “faculties” or “powers” of the understanding and the will. When Hodge’s references to these “faculties” or “powers” are considered alongside of his clear

**WARFIELD INSISTED
THAT THE SCIENCE OF
THEOLOGY IS A PRO-
GRESSIVE SCIENCE BE-
CAUSE HE RECOGNIZED
THAT THERE IS MORE
“LIGHT AND TRUTH”
YET TO BREAK FORTH
FROM GOD’S WORD.**

emphasis upon the basic reliability of human consciousness there seem to be grounds for concluding that he embraced a distinctly Scottish version of the consciousness concept and in so doing treated the “faculties” or “powers” of the soul as if they were distinct substances rather than the functional manifestations of a unitary whole. The third example is related to the first seventeen pages of Hodge’s *Systematic Theology* and has to do with his insistence that theology is a “science.” In short, it goes without saying that conceiving of theology

as a scientific enterprise does lend at least an air of rationalism to the form of biblicism that Hodge commends, particularly when it is abstracted—as it routinely is by those who embrace the standard assessment of Old Princeton—from Hodge’s clear emphasis upon the centrality of the heart in the doing of theology.

For some, the historic battle against modern liberalism is proof in the pudding that Old Princeton had a rationalistic bent. By contrast, you suggest this was a fundamental conflict over “Christianity and culture” and basic epistemological commitments. Could you explain these underlying motives?

Whether or not one is persuaded that Old Princeton’s repudiation of modern liberalism was rationalistic or not will depend, of course, upon how one conceives of the essence of Christianity. If modern liberals are right and Christianity is essentially a subjective or experiential phenomenon that has little if anything to do with having objective knowledge of God and the substance of what he has revealed—as the challenge to which you are referring seems to suppose—then Old Princeton’s evidentialist apologetic and its insistence upon the primacy of the intellect in faith are certainly evidence of a kind of rationalistic orientation. However, if the Princetonians are right and there in fact is objective substance to the Christian religion and it in fact can and must be known in

order to have saving faith, then the charge of rationalism is more difficult to sustain because in that case knowledge of something that is thought to be objectively true is essential to Christian existence. While one could argue that Scottish Common Sense Realism fostered a kind of rationalism at Old Princeton because it discouraged the Old Princetonians from embracing the modern distinction between religious truth and scientific truth on the one hand and a full-blown religious enthusiasm on the other—both moves that would have reduced the essence of the faith to an essentially subjective rather than an objective phenomenon—such an argument—even if it were true—would simultaneously seem trivial at best and far too ambitious at worst, for it would suggest that anyone who is remotely orthodox in the traditional sense of the term is really just a rationalist, a suggestion that would reduce even some of the more outspoken critics of Old Princeton’s alleged rationalism to rationalists themselves. What I would suggest, then, is that the defenders of Old Princeton must concede that Old Princeton’s battle against modern liberalism is evidence of entrenched rationalism only if they grant that liberals are right about the essential nature of the Christian religion. But why, I wonder, would they find it necessary to do that?

Machen made use of the term “consecration”—in distinction from “destruction” and

“accommodation”—to describe how Christians should engage non-Christian thought. What exactly did Machen have in mind?

Machen was persuaded that at the heart of the problem of the relationship between Christianity and culture is the question of how Christians should deal with the truth claims of modern culture. Should Christians always regard the truth claims of modern culture as true, embrace them, and then alter their Christian convictions accordingly? Or should Christians always presume that the truth claims of modern culture are false, reject them, and in so doing preserve their understanding of the faith by retreating into what Machen calls “a sort of unhealthy, modernized, intellectual monastery”? Machen answered this question by insisting that Christians should interact with modern culture neither by reflexively accommodating, nor by uncritically rejecting the truth claims of modern culture, but by consecrating the truth claims of modern culture to the service of God. In short, Christians should engage modern culture with “all the enthusiasm of the veriest humanist,” and they should do so “in order that Christ may rule, not only in all nations, but in every department of human life.” Elements of modern culture that are hostile to the gospel must be “refuted and destroyed,” the rest must be made “subservient,” but nothing can be “neglected.” According to Machen, when Christians engage modern

culture in this fashion they not only set it apart for the service of the Kingdom, but in so doing they create “those favorable conditions for the reception of the gospel.”

Warfield distinguished Old Princeton’s approach to *semper reformanda* (always reforming) from its liberal counterpart in these terms: “the progressive men in any science are the men who stand firmly on the basis of the already ascertained truth.” Could you unpack the difference between Warfield’s “progressive” theology from its rivals?

Warfield insisted that the science of theology is a progressive science because he recognized that there is more “light and truth” yet to break forth from God’s Word. He was also persuaded that there is an important difference between “progressive orthodoxy” on the one hand and “retrogressive heterodoxy” on the other, for he was convinced that the construction of theology is not the same thing as the destruction of theology. According to Warfield, the difference between changes that are constructive and changes that are destructive is found in the relationship of the proposed changes to the history of Christian orthodoxy. Whereas theological developments are constructive when the changes are true and build upon doctrines that have been established as true throughout the unfolding process of church history, theological developments

WARFIELD WAS ALSO PERSUADED THAT THERE IS AN IMPORTANT DIFFERENCE BETWEEN “PROGRESSIVE ORTHODOXY” ON THE ONE HAND AND “RETROGRESSIVE HETERODOXY” ON THE OTHER, FOR HE WAS CONVINCED THAT THE CONSTRUCTION OF THEOLOGY IS NOT THE SAME THING AS THE DESTRUCTION OF THEOLOGY.

are destructive when the changes are not true and jettison the established doctrinal deposit in some sense. What set Warfield’s understanding of progress apart from that of his less orthodox rivals, then, was his frank acknowledgement of the “increasing limitation” brought about by the history of Christian orthodoxy. As Warfield put it, “The prerequisite of all progress is a clear discrimination which as frankly accepts the limitations set by the truth already discovered, as it rejects the false and bad. Construction is not destruction; neither is it the outcome of destruction. There are abuses no doubt to be reformed; errors to correct; falsehoods to cut away. But the history of progress in every science and no less in theology, is a story of impulses given, corrected, and assimilated. And when they have been once corrected and assimilated, these truths are to remain accepted. It is then time for another impulse, and the condition of all further progress is to place ourselves in this well-marked line of growth.”

It appears that Old Princeton has even been misunderstood by some deeply Reformed thinkers such as Cornelius Van Til. You suggest that the divide between “evidentialist”

and “presuppositionalist” apologetics may also be premised on a false historical reading of Old Princeton. How so?

While I do not pretend to be an expert on the differences between the “evidentialist” and “presuppositionalist” approaches to apologetics, I am fairly certain that the advocates of both approaches have misunderstood Old Princeton’s emphasis upon “right reason” and thus have participated in an important discussion without a clear understanding of what the Old Princetonians really thought about religious epistemology. If the thesis I defend in my book has any merit and the capacity to reason “rightly” in fact is moral rather than merely rational, then two conclusions that are immediately relevant to the substance of this discussion seem unavoidable. The first is that presuppositionalists are mistaken when they claim—as Van Til claimed—that the Princeton apologetic attempts to operate in “neutral territory” by appealing to the natural man’s “right reason” to judge the truth of Christianity, for Old Princeton’s understanding of “right reason” does in fact take the noetic effects of sin as well as the

necessity for the work of the Spirit in regeneration seriously. Indeed, the Princetonians simply did not believe that the unregenerate have the ability to reason “rightly,” for they recognized that “right reason” is a capacity that is grounded in the work of the Spirit on the “whole soul” of a moral agent.

The second conclusion is that a number of those who would likely insist that they are the legitimate heirs of Old Princeton’s evidentialist apologetic in fact are not because they espouse a form of rationalism that is grounded in their failure to acknowledge that the operations of the intellect and the will are simply the functional manifestations of a unitary whole. For example, many evidentialists are convinced that in classical Reformed thought the noetic influence of sin is not, as one text on “classical” apologetics puts it, “direct through a totally depraved mind, but . . . indirect through the totally depraved heart.” In my estimation, the language of directness and indirectness is problematic because it suggests that the understanding and the will are distinct and in fact can operate more or less independently of one another, and for this reason the

ability of the unregenerate to reason “rightly” seems to be presumed. However, while it is one thing to insist that the rational power of the soul was not destroyed by the fall, it is an altogether different thing to suppose that, as the authors of the text argue, “Something is wrong with the heart—not the mind—which needs the nonrational, super-rational revelation of divine majesty.” If the mind in fact is, as the Princetonians argued, nothing but the “whole soul” thinking, then it seems that presuppositionalists are justified when they recoil from such a contention, for it does suggest a form of rationalism that is grounded in the denial of the essential unity of the soul, a form of rationalism that sets the authors’ understanding of reason and thus of apologetics apart from that of the Old Princetonians.

What I would suggest with respect to the ongoing debate between “presuppositionalist” and “evidentialist” apologists, then, is that scholars on both sides of the apologetical divide would be well served by taking another look at Old Princeton’s understanding of “right reason.” While I have no doubt that many issues would remain hotly contested after such a reassessment, I wonder if apologists on both sides of the divide might conclude that they have more in common with one another than they had originally thought possible.

Why should conservative evangelicals pay attention to

how Old Princeton has been misrepresented in our day?

In the first place, conservative evangelicals should pay attention because the standard assessment of Old Princeton is currently being used to challenge a number of the assumptions that they take for granted, including those that have to do with the way they conceive of the task of theology. According to critics both inside and outside of the evangelical camp, more conservative evangelical approaches to the study of theology are grounded in the theological method that was advanced by the theologians at Old Princeton Seminary, and this method was compromised by habits of mind that find their genesis in the warmed-over humanism of the Scottish Enlightenment. Conservative evangelicals should pay attention to how the standard assessment is being used in our day, then, not so they can reject challenges that are associated with this assessment out of hand, but so they can be more discerning as to precisely where such challenges might have merit and where they might not. As far as I can tell, adopting such a stance is essential to the progress of orthodoxy in our day.

In the second place, conservative evangelicals should pay attention because faithfulness to the call of the gospel demands it. For whatever it is worth, I am quite sympathetic with those who would argue that many of the critiques that are directed at

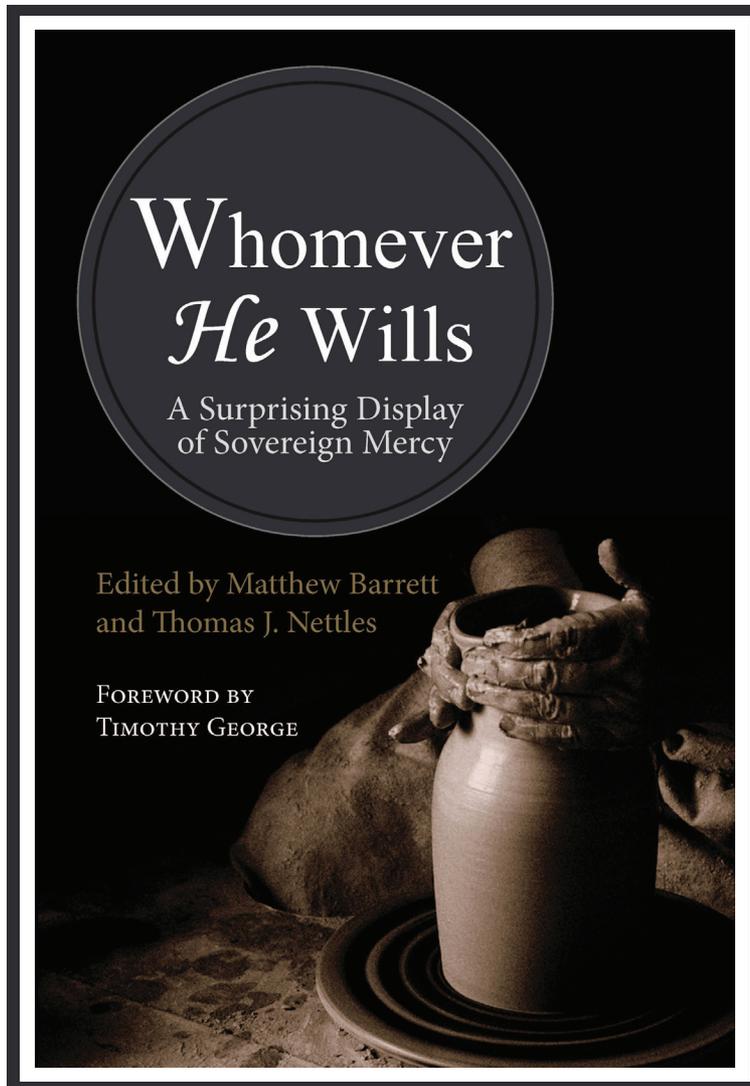
more conservative approaches to the study of theology are informed by an impulse that has much in common with the impulse that animated the theological liberalism of the late nineteenth and early twentieth centuries. From what I can tell, this impulse reduces the Christian religion to an essentially subjective or experiential phenomenon, and in so doing fosters a kind of doctrinal agnosticism that threatens the integrity of the Christian religion. If this assessment has any merit, then I would suggest that conservative evangelicals should pay attention to how Old Princeton is being misrepresented in our day not just so they can defend their understanding of the task of theology against attacks that might not be entirely justified, but so they can commend an approach to the study of theology that those living in a postmodern context would be well advised to consider, an approach that takes subjective and experiential factors seriously, yet without subverting the objective substance that is essential to the Christian religion.

Paul Kjoss Helseth is Professor of Christian Thought at Northwestern College in St. Paul, MN. He is the author of “Right Reason” and the Princeton Mind: An Unorthodox Proposal.

Coming July 2012
From Founders Press

Whomever *He* Wills

Surprising Display of Sovereign Mercy



“The essays here do represent a serious engagement by a team of thoughtful Baptist pastors and theologians to come to grips with a major tension inherent in the Christian Gospel itself. As such, it deserves to be read, discussed, and responded to.”

— **TIMOTHY GEORGE**, Dean, Beeson Divinity School; author of *Theology of the Reformers*

“The issues in this book are essential to a consistent Theism. They are essential to any confession of divine rescue. They are an essential part of the very fabric of the biblical revelation of divine salvation. They are essential to a right understanding of the gospel. They are essential to a worship that would rightly acknowledge God as the Savior of sinners. And they are basic to a realized joy in God’s salvation.”

— **FRED ZASPEL**, author of *The Theology of B. B. Warfield*; Pastor, Reformed Baptist Church of Franconia, PA

“The doctrines of grace, which form the subject matter of this book, have often proven to be the stuff of controversy in the church’s history. What I deeply appreciate about these studies of these precious truths, though, is the irenicism that informs them. And this is as it should be. To paraphrase the Apostle: here we find the speaking of the truth about divine grace in love.”

— **MICHAEL A.G. HAYKIN**, Professor of Church History, The Southern Baptist Theological Seminary

Contributors include: Steven Lawson, Mark DeVine, Andrew Davis, David Schrock, Matthew Barrett, Thomas Schreiner, Bruce Ware, Stephen Wellum, Tom Ascol, Tom Nettles, Ben Rogers, Jeff Robinson, and Tom Hicks.

Edited by Matthew Barrett and Thomas J. Nettles
Foreword by Timothy George

Archibald Alexander

Architect of Old Princeton

By James M. Garretson

E

established in 1812 as *The Theological Seminary of the Presbyterian Church in the United States of America*, Princeton Theological Seminary quickly became the premier academic institution for Presbyterian ministerial training in the United States.

Committed to the preservation of Reformed and Calvinistic confessional orthodoxy; experimental piety; and the Presbyterian polity that American Presbyterianism had come to embody by the end of the eighteenth century, Princeton's founders sought to design a school for ministerial preparation that would provide godly models and

exemplary minister-scholar mentors in a community environment characterized by sanctified academic inquiry in order to prepare young men to become Presbyterian pastors who would be both pious and learned.

Princeton's founders were careful to root the identity of the new school in the ministerial and confessional heritage of colonial Presbyterianism. Having learned from earlier ruptures within its denominational history, the seminary's charter embodied a proper balance in emphasis between doctrine and piety in the training students received; by emphasizing its commitment to the theology of the Westminster Standards and the importance of 'vital piety' in Christian character, the founders sought to avoid the issues that agitated the peace and unity of the colonial Presbyterian Church in the division which emerged in the 1730's – 1740's between 'New Side' and 'Old Side' ministers.

The founder's interest in cultivation of *vital piety* and *sound theological learning* lies at the heart of the school's purpose. The Presbyterian Church believed that *both* piety and theological knowledge were essential for the maturing of Christian character and ministerial leadership. Portions of a Plan approved by the General Assembly of the Presbyterian Church delineate the goals for which the seminary was established:

‘That, as filling the Church with a learned and able ministry, without a corresponding portion of real piety, would be a curse to the world, and an offence to God and his people; so the General Assembly think it their duty to state, that in establishing a seminary for training up ministers, it is their earnest desire to guard, as far as possible, against so great an evil. And they do hereby solemnly pledge themselves to the churches under their care, that in forming, and carrying into execution the plan of the proposed seminary, it will be their endeavour to make it, under the blessing of God, a nursery of vital piety, as well as of sound theological learning; and to train up persons for the ministry, who shall be lovers, as well as defenders of the truth as it is in Jesus; friends of revivals of religion; and a blessing to the Church of God.’

Foremost among Princeton's widely acclaimed faculty was its founding professor, Archibald Alexander. Highly regarded as a preacher and pastor, Alexander's reputation was further enhanced as the first Professor of Didactic and Polemic Theology. A prolific author, Alexander's published works include biblical studies, church history, systematic and historical theology, biography, missions, sermons, and countless pieces on practical theology. Alexander's ministerial instruction established the school's reputation as an educational center committed to the spiritual and intellectual development of its students; with the passing of the years, the ministerial education that Princeton provided left a lasting legacy on



the development of American Presbyterian pastoral and pulpit practice.

ARCHIBALD ALEXANDER: BACKGROUND & FORMATIVE INFLUENCES

Archibald Alexander was born on April 17, 1772 in Rockbridge County, Virginia. One of nine children born to William and Ann Alexander, Alexander enjoyed the privilege of being raised in a God-fearing home. Alexander's father was a successful merchant who also served as an elder in the local Presbyterian Church.

Alexander's childhood achievements are quite remarkable: as a five-year old Alexander had read through the New Testament; by age seven he had mastered the Westminster Shorter Catechism. Raised in a rural setting, Alexander enjoyed the hills and forests of Virginia's coun-

tryside. In addition to learning how to hunt, swim, and tend cattle, Alexander enjoyed the privilege of attending some of the rustic classical academies in his community as part of his childhood education.

Most notable in this regard was the course of study he pursued under the Rev. William Graham at Liberty Hall Academy. A graduate of the College of New Jersey, Graham's small academy provided Alexander with instruction comparable in emphasis to the classical training Graham had received as a student at the College of New Jersey under the presidential leadership of the Rev. Dr. John Witherspoon. Graham's preaching, devout piety, and academic instruction also stimulated Alexander's interest in spiritual matters and became an important influence which helped lead to his conversion a few years later.

By the time he turned seventeen, Alexander's educational accomplishments led to work as a tutor in the home of a General Posey. It was during his time in the Posey home that Alexander's religious temperament began to awaken. It was also here that God used the witness of a pious millwright, an aged widow by the name of Mrs. Tyler, and the reading of John Flavel's sermons on the book of Revelation, to bring Alexander to the brink of spiritual despair. Alexander came to realize that for all the knowledge of correct doctrine he possessed, he had not exercised genuine saving faith in Christ as Saviour and Lord. In the midst of his spiritual brokenness, Alexander sought the Lord and found salvation in the person and work of Christ in 1789.

During the following months, Alexander continued to wrestle with the question of the genuineness of his faith. As the weeks and months passed, it became evident that he had in fact passed from spiritual death to spiritual life

as the fruit of faith and the evidence of a transformed life rooted in the Spirit's work of regeneration became increasingly obvious to both himself and to others. Having joined the Presbyterian Church and devoted his life to Christ's service, Alexander began to experience an internal call to the pastoral ministry and desire to receive theological training for ordination as a Presbyterian clergyman.

It was at this critical point in his new-found faith that William Graham would once again play a significant role in Alexander's life—now as a theological educator and spiritual mentor. Under Graham's tutelage, Alexander 'read theology' and studied for licensure. Among the

ALEXANDER'S PRIMARY FOCUS OF THE INSTRUCTION THE STUDENTS RECEIVED WAS TO PREPARE THEM TO BECOME GODLY PASTORS AND EFFECTIVE GOSPEL PREACHERS. THE GOAL WAS TO GRADUATE COMPETENT AND CAPABLE PRACTITIONERS OF MINISTRY RATHER THAN ACADEMIC PROFESSIONALS.

notable theological books Alexander read were the writings of Joseph Alleine, William Bates, Richard Baxter, Thomas Boston, Phillip Doddridge, Jonathan Edwards, Ralph and Ebenezer Erskine, Walter Marshall, John Owen, Francis Turretin, and George Whitefield. Alexander's biographer notes that Bates, Boston, Edwards

and Owen were read by Archibald Alexander 'with great care.'

Graham's counsel would prove influential in directing Alexander to pursue the calling of the Christian ministry; likewise, Graham's invitation to the youthful Alexander to accompany him on his itinerant preaching ministry through the back country of Virginia during seasons of revival provided powerful examples of the effects of 'experimental preaching' carried out in power and demonstration of the Spirit.

Alexander was subsequently licensed and ordained to the Presbyterian ministry where he would serve for several years as an itinerant preacher/missionary in the Virginia/Piedmont region of North Carolina before assum-

ing responsibility of several combined pastoral charges in rural Virginia.

Alexander's pastoral labors were also accompanied by administrative responsibilities he assumed in 1796 as President of Hampden Sydney College, Virginia; in 1807 Alexander resigned his responsibilities at the college in order to accept a call to serve as pastor of the Pine Street Presbyterian Church in Philadelphia. The 'Philadelphia years' would provide Alexander opportunity for mastery of additional biblical languages and deepening familiarity with the history of theology. Innovative ministry programs and outreach to the inner city of Philadelphia enriched his pastoral experience even as his pulpit ministrations gained increasing notoriety in the city and within his denomination.

Alexander's principled life of piety, academic achievements, administrative background, pastoral experience, and pulpit eloquence resulted in his denomination's election in 1812 to serve as Princeton Theological Seminary's founding professor. It was while at Princeton that Alexander would bequeath his greatest legacy to his denomination and churches around the world in the model of pastoral and theological instruction that Princeton Theological Seminary established through his leadership.

THE SHAPING OF A THEOLOGY OF PASTORAL LEADERSHIP

Archibald Alexander's early commitment to a lifestyle of principled piety foreshadowed a number of key ministerial emphases that would characterize Princeton's model of ministerial instruction.

Alexander's reading in the theological writings of the Puritans, Reformed Scholastics, and their theological descendants in seventeenth and eighteenth century American pastor-theologians provided a solid theological foundation for understanding the work of grace in the human heart. Their profound mastery of Scripture, confessional theology, and exemplary pastoral leadership

introduced Alexander to some of the best examples of spiritual casuistry in the history of American Reformed Christianity.

Besides his formal studies in classic works of Christian theology, Alexander's first-hand exposure as a young man to the effects of Spirit-wrought revival which he witnessed while accompanying William Graham's itinerant preaching ministry in Virginia left an indelible impression upon his understanding of what a true work of the Spirit of God looks like during 'seasons of refreshing.'

Likewise, his reading of Christian biography deepened his awareness of the Spirit's work in the maturing of Christ-like character in a believer's life. Alexander's itinerant missionary labors as a young man, pastoral experience, pulpit ministry, and gathered wisdom from his study in Christian biography provided him with a profound knowledge of the spiritual condition of those to whom he ministered. Conversant with the struggles, setbacks, and victories of the Christian life, his counsel on matters of spiritual growth and decline was widely sought. Commenting on Alexander's influence on the student body, Charles Hodge observed:

'He had the gift of searching the heart; of probing the conscience; of revealing a man to himself; of telling him his thoughts, feelings, doubts and conflicts. As with a lighted torch he would lead a man through the labyrinth of his heart, into places which his intelligent consciousness had never entered. He would thus humble him, instruct him, comfort or strengthen him. He could melt his hearers to penitence, make their hearts burn within them, inspire them with zeal, and give them a foretaste of the joy that is unspeakable. This power he exerted not only in the pulpit, but in our Sabbath afternoon conferences, and in his addresses to the students at evening prayers.'

A renowned preacher, Alexander's early exposure to the Christ-centered experimental Calvinistic preaching which he witnessed during his time spent with Graham

A RENOWNED PREACHER, ALEXANDER'S EARLY EXPOSURE TO THE CHRIST-CENTERED EXPERIMENTAL CALVINISTIC PREACHING WHICH HE WITNESSED DURING HIS TIME SPENT WITH GRAHAM DID MUCH TO INTRODUCE HIM TO THE KIND OF PREACHING THAT HAS BUILT THE CHRISTIAN CHURCH AND BROUGHT ABOUT THE CONVERSION OF THE LOST.

did much to introduce him to the kind of preaching that has built the Christian church and brought about the conversion of the lost. Study of the principles and practice of rhetoric under Graham, personal reading in works such as Hugh Blair's recently published *Lectures on Rhetoric and Belles Lettres*, and growing familiarity with the sermons and ministries of great colonial preachers and pastors such as the Mathers, Shepards, Stoddards, Edwardses, Blairs, Tennents, Davies, and the Dicksons grounded his theology of sermon preparation and understanding of the activity of preaching in men whose ministries were blessed and owned of God and whose impact was still felt years after their earthly labors had concluded.

Finally, Alexander's friendships and opportunity to experience the fellowship of born-again Christians enabled him to experience the realities of heaven-sent spiritual life, thereby giving him a taste and longing for the greater glory which awaits every child of God. His personal practice of prayer, Bible-reading, and study of devotional literature with an experimental and applicatory thrust furthered his growth in grace and deepened his understanding of the nurture and cultivation of biblical piety.

Alexander's life experiences and ministerial background were all brought to bear upon his calling to serve as Princeton's founding professor. While the General Assembly had approved the course recommendations provided in the Plan for the educational parameters which the seminary was to provide, it was left to Alexander to design the educational curriculum students would receive in their classroom instruction.

In his labors as a professor, Alexander worked diligently

to accomplish the goals for which the school had been founded. And while there was a strong emphasis on the academic aspects of the program, Alexander was careful to prioritize the practical dimensions of pastoral instruction in his lectures, sermons, publications, and personal counsel. The primary focus of the instruction the students received was to prepare them to become godly pastors and effective gospel preachers. The goal was to graduate competent and capable practitioners of ministry rather than academic professionals.

Familiarity with 'Old Princeton's' theological and pastoral legacy remains of benefit for seminary training today for a number of reasons.

Princeton's emphasis on cultivation of both piety and learning in preparation for ministerial service balances theoretical and practical instruction in ways that demonstrate the pastoral implications of biblical knowledge for church-based ministry. The faculty's commitment to the authority and reliability of the Scriptures for defining and directing the church's ministry evidence a model of biblical churchmanship that recognizes the holy character and upward calling in Christ which is to characterize the witness of the visible church before a watching world. Likewise, their strong confessional convictions display a needed doctrinal fortitude in a time of doctrinal indifference among large segments of today's church. Perhaps most notable is the recurring emphasis on the minister's love for Christ as foundational for fruitful pastoral ministry in service to God's people. As Alexander told his students:

'The love of Christ ought so to predominate, so to possess his mind, and to bear him along, that

every interfering, or opposing principle, should be neutralized or extinguished. This should suggest all his plans, guide all his operations, give energy to all his efforts, and afford him comfort under all his trials. Constrained by the love of Christ, he should cheerfully forgo all the comforts of ease, affluence, and worldly honour, to serve his Master in places far remote; or far removed from public observation. This holy affection should impel him to undertake the most arduous duties, and encounter the most formidable dangers; this should enkindle the ardour of his eloquence, and supply the pathos of his most tender addresses. This is the hallowed fire which should be kept bright and burning continually. All other warmth is no better than “strange fire.” Nothing but the love of Christ, can make a truly faithful pastor, or evangelist, assiduous in all his services, and indefatigable in the most private and self-denying duties of his office.’

While ‘Old Princeton’s’ approach to Scripture and apolo-

getics have generated numerous studies, it has only been in recent years that new works have appeared examining the seminary’s instruction in preaching and pastoral theology. Alexander’s example and emphases in the preparation of men called to serve in the ministry of the gospel have much to teach the modern Church about the convictions and commitments of men who hope that their ministries will also be owned and blessed of God as so many of the young men who graduated from Alexander’s classes once experienced in service to Christ during their generation.

James M. Garretson is the former pastor of congregations in the Orthodox Presbyterian Church and Presbyterian Church in America. He is the author of A Scribe Well-Trained: Archibald Alexander and the Life of Piety and Princeton and Preaching: Archibald Alexander and the Christian Ministry. His most recent books include Princeton and the Work of the Christian Ministry and Pastor-Teachers of Old Princeton: Memorial Addresses for the Faculty of Princeton Theological Seminary, both of which are Banner of Truth titles.

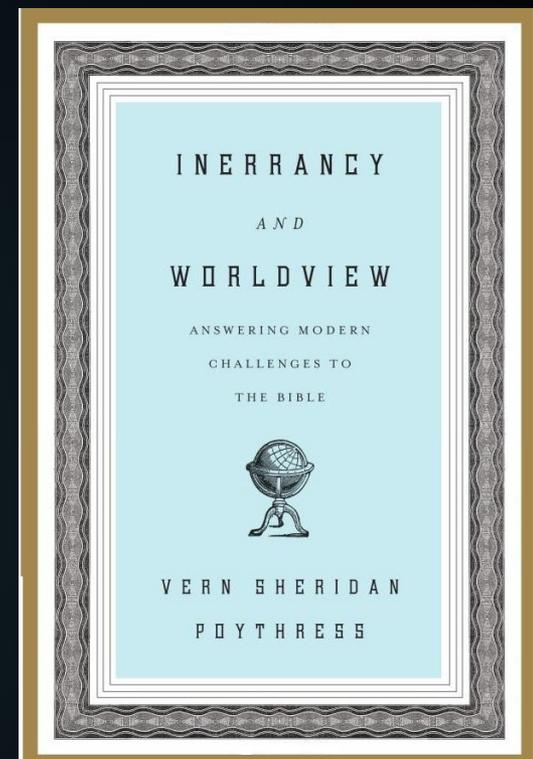
Recent Interview

on *credomag.com*

Vern Poythress

on *Inerrancy and Worldview*

Challenges to the evangelical doctrine of inerrancy just won’t stay down. It often seems that no amount of theological, historical, or exegetical fortifications can abate the waves of skepticism that continue to rage over this doctrine. So why the impasse? In his most recent volume, Vern Poythress suggests that the problem may be a more basic one than source theories and postmodern hermeneutics. It’s a matter of worldview commitments. Commitments, we might add, that no one bothers to state up front. Read this interview with Poythress today at *credomag.com*.





Charles Hodge and “Old Princeton”

by W. Andrew Hoffecker

Charles Hodge was born on December 28, 1797 in Philadelphia, PA – just over ninety years after the founding of the first presbytery in colonial America. For over fifty years, as professor, theologian, churchman, controversialist and editor Hodge would profoundly influence not only his denomination but also theological education, religious journalism and the nation’s broader cultural milieu.



The legacy of Charles Hodge continues to impact large segments of evangelicalism, especially the rising ranks of young Calvinists in the 21st century.

From sound Presbyterian stock he traced the family heritage to the twin streams that formed his denomination – New Side piety of the First Great Awakening, and the resolute confessionalism characteristic of his Scots-Irish forbearers. Hodge’s father, a doctor, died while ministering to yellow fever patients when Charles was six months old. That left the daunting task of raising the family to his mother, Mary. Charles credited his mother for his receiving “everything” of genuine value. She “drilled” Hodge and his brother Hugh in the Westminster Catechism, shepherded them to weekly worship, took in boarders to make ends meet while ensuring her sons received a strong education. Under the leadership of family pastor Ashbel Green, Hodge was nurtured in a Presbyterianism that established the intellectual and spiritual framework that would sustain him for eighty-one years.

In 1812 Mary took her family to Princeton, NJ, a move that coincided with the founding of Princeton Theological Seminary. Charles attended the inauguration of the first professor, Archibald Alexander from whom Hodge imbibed the Reformed theology of Francis Turretine as well as Scottish Common Sense philosophy. Alexander became not only Hodge’s mentor but also his surrogate father. Because of Hodge’s excellent performance in seminary, Alexander pressed him to join the faculty. Both men were fondly remembered for fulfilling the Plan of the Seminary (1811) which established a demanding curriculum which included biblical languages, theology, church history and

apologetics. The Plan also set high expectations for Christian piety requiring corporate worship, daily devotions and service to the church. The primary means of encouraging piety were Sunday Afternoon “conferences” in the seminary oratory when professors spoke movingly on topics of the Christian life.

EUROPEAN SOJOURN

Although initially satisfied in his calling, Hodge became aware of deficiencies in his education and requested a two year leave in Europe to master ancient and modern languages and to become fully cognizant of the latest theological scholarship. From 1826-1828 Hodge studied under the best French and European thinkers. He became familiar with new methods of biblical criticism and theological method. Through friendships with evangelicals like August Tholuck and Wilhelm Hengstenberg, Hodge found like-minded evangelicals who resisted modernist impulses. Through daily conversation Hodge became apt in defending Reformed theology in an academic environment hostile to his Calvinist faith.

Of even greater importance for the future of theological education, Hodge witnessed firsthand the cutting edge of modern thought at the University of Berlin. The rising school of Friedrich Schleiermacher was transforming the content of theology from traditional Calvinism to nineteenth century liberalism. Liberals also fundamentally altered the nature of theological education. Princeton’s concept of pastoral training mandated in the Plan of the Seminary was to produce pastor scholars who fulfilled a spiritual calling – to minister the truth of the Bible by preaching the gospel as objective truth resulting in people being converted and nurtured in holy living.

Schleiermacher, in contrast, reconstrued ministerial training as *Wissenschaft* and professionalization. Through *Wissenschaft*, disciplined scientific study of the Bible, theology would now resemble the competing

disciplines of an Enlightenment university. Theology and the Bible were taught as congenial to modernity's quest for knowledge which denied transcendent revelation and absolute truth. Schleiermacher also believed that theological education should prepare ministers to be professionals whose primary task was sociological in nature – to be leaders of religious communities.

Schleiermacher's transformation of theological education threatened the core of the gospel and pastoral ministry as a spiritual calling. Hodge's European experience convinced him that Presbyterianism should not accommodate itself to secular models. Orthodox theology and piety would survive only by maintaining the traditional view of the ministry. Consequently, he returned to America with newfound confidence and a renewed vigor for his classroom ministry. Academically Princeton would rival in every respect liberalism's disciplined study of the Bible but not compromise its objective truth.

PRINCETON REVIEW

Over the ensuing decades Charles Hodge emerged as the primary force that shaped America's foremost Presbyterian institution. In 1840 he changed fields from biblical languages to exegetical and didactic theology. His most famous statement characterizing the school was that "a new idea never originated in this seminary." Committed to this concept he taught more students than any other seminary in his era. Outside the classroom his influence burgeoned through commentaries on Romans, Corinthians and Ephesians, preaching in local congregations and active involvement as a churchman.

Hodge initiated the most powerful instrument for heralding the seminary's Reformed perspective by establishing the *Biblical Repertory* (later *Princeton Review* [PR]), a publication that ranked among the elite quarterlies in the heyday of religious journalism. Although consisting primarily of lengthy – fifty or more

pages – on biblical or theological topics, Hodge and his stable of writers broached everything from literary to philosophical, scientific and political ideas. The PR became a "Princeton-looks-at-the-world" journal that enabled pastors and interested lay people to keep abreast of the entire world of ideas. Hodge would become its major contributor by writing more than 142 articles totaling over five thousand pages. Because of his extensive efforts spanning forty-six years, he jokingly called the quarterly his "ball and chain."

The PR became a primary organ in Princeton's participation in the Old – New School controversy that roiled Presbyterianism in the early 1800s. His yearly detailed reports on General Assemblies in the July issue garnered the most attention from his readership. He hammered out thoughtful Old School positions in opposition to New School innovations.

Old – New School divisions over biblical and theological issues erupted in the famous case of Albert Barnes' commentary on Romans. In his PR review Hodge contended that Barnes in his exposition of Romans 5 deliberately distanced himself from the Westminster Confession's view of original sin. Barnes' refusal to affirm the imputation of Adam's sin to his posterity bore more resemblance to emerging German views than to the Reformed view that Adam was a federal representative of the human race. Hodge insisted that a clear parallel existed in Romans 5:12-21 between the imputation of Adam's sin and the imputation of Christ's righteousness in the forensic act of justification. Barnes' views represented the progressive nature of New School tendency to alter Reformed doctrine to make it compatible to modern sensibilities. Princetonians also feared the dilution of Calvinist doctrine as "Taylorism," the theology of Yale's Nathaniel W. Taylor, infiltrated New School pastors. Taylor modified the doctrines of God's sovereignty and original sin to make Calvinism compatible with revivalism.

MODERATE OLD SCHOOLER

In combating these innovations, Hodge articulated a mediating stance on the seriousness of doctrinal differences. While he did not believe heresy to be widespread among Presbyterians, he believed that pastors should be held accountable to their ordination vows. He rejected the view that pastors must subscribe to every article of the Westminster Confession as too strict. No one should expect that all ministers would agree with every item of such a comprehensive document. At the other extreme Hodge repudiated the requirement that ministers subscribe simply to the fundamental principles of the gospel as too latitudinarian. Presbyterians should continue to emphasize its distinctives. Since Reformed theology as a “system of doctrine” had a “fixed historical meaning,” pastors should subscribe to the Westminster Confession as the theology taught in the Scriptures.

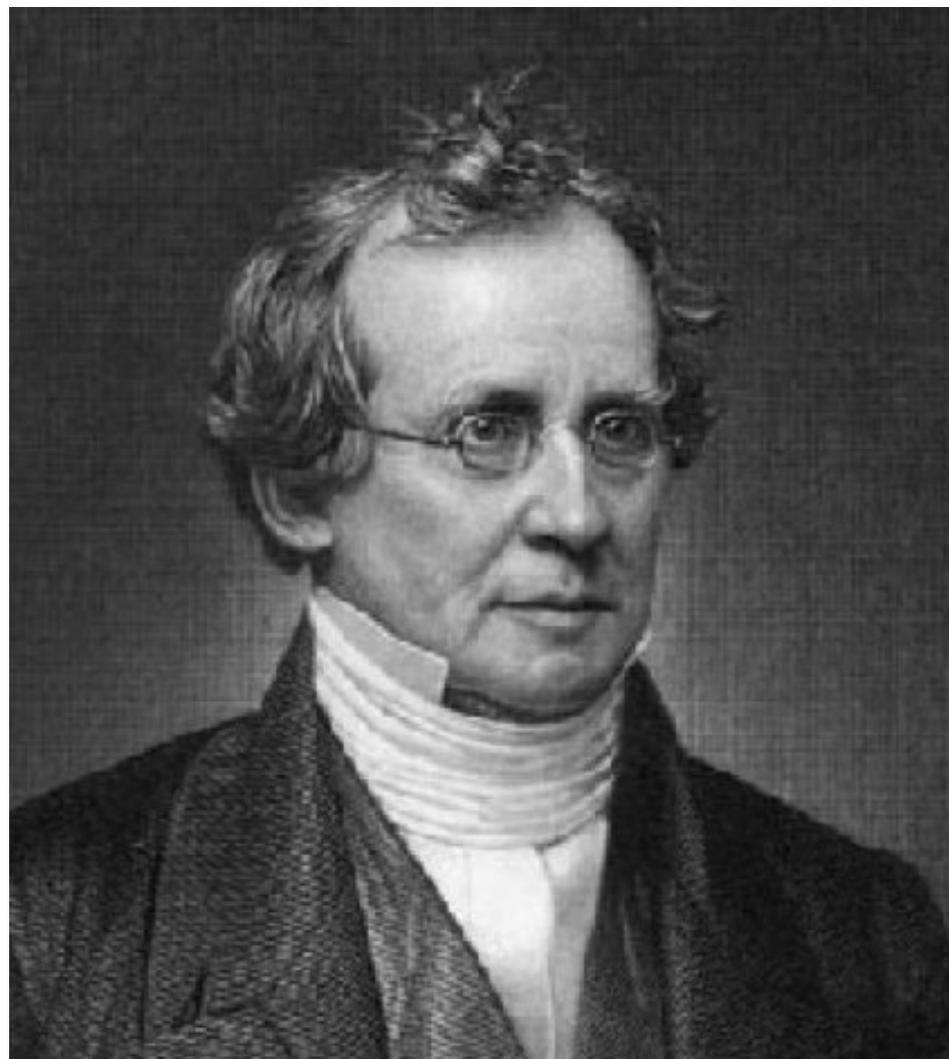
On voluntary societies – nondenominational groups led primarily by laymen to prepare missionaries, foster Sunday Schools, distribute literature and combat social evils like drunkenness – Hodge again took a moderate approach. He argued that where his denomination shared a common goal with other denominations by furthering Sunday Schools and supplying Bibles to the wider public, Presbyterians could participate enthusiastically. In missionary efforts, however, Hodge adamantly opposed such involvement because each denomination held distinct forms of church order to carry out its specific mission. Hodge served for fifteen years on the Presbyterian Board of Foreign Missions formed specifically to supervise missionary training, discipline, strategic planning and financial support.

Presbyterians also differed sharply over how the revivalism of the Second Great Awakening reconfigured the Christian life. Hodge wrote a scathing review of the revivalist theology of Charles G. Finney as nothing more than moralistic philosophy, and he questioned the validity of many conversion experiences as merely the result of pragmatic New Measures. Hodge fundamentally disagreed with the emerging view of conversion itself.

New Schoolers tended to insist on a dramatic conversion as a stand-alone experience necessary to authentic Christian life.

Despite being converted while in college, Hodge believed nurture rather than an autonomous conversion experience should characterize the religious life. Children should learn basic doctrines by memorizing the Westminster Catechism; they should attend corporate worship, witness the sacraments and experience the value of church discipline. Ironically, after researching denominational records Hodge drew the remarkable conclusion that practices of nurture had fallen into such neglect that over 330,000 children of Presbyterian homes went unbaptized as families waited for their children to experience a conversion. The decline in infant baptisms was most pronounced in areas where New School revivalism flourished.

On perhaps the most volatile topic of the day Hodge carved out a distinctive Old School position on slavery.



To New Schoolers who believed slavery inherently sinful and sought its immediate abolition, he stated that the church could not condemn slavery *carte blanche* because the Bible did not condemn it. Not all slavery originated in man-stealing (forbidden in Ex. 21:16 and Dt. 24:7), and not all southerners mistreated their slaves. Radicals' demand of immediate abolition would disrupt society. He argued equally strongly against southern Old School figures such as James Henley Thornwell who opposed any changes in the practice. Hodge denounced the laxity of southern slave laws in protecting slaves from abuse. He advocated following New Testament instructions regarding treatment of slaves which would lead to their education and eventual freedom. Because he considered the institution a lower form of civilization which should not be perpetuated, Hodge proposed slavery's gradual elimination.

ON MORAL AND SPIRITUAL MATTERS, SAID HODGE, THE GOSPEL OBLIGATED THE CHURCH TO BIND PEOPLE'S CONSCIENCE. BUT THE CHURCH HAD NO MANDATE FROM THE BIBLE TO PROMOTE A POLITICAL AGENDA.

Controversies between Old and New Schools resulted in schism at the 1837 General Assembly. Radical Old Schoolers led by Hodge's former pastor Ashbel Green engineered a plan to excise New School portions of the denomination for theological differences from the Westminster Confession. While Princetonians opposed New Schoolers on many issues, Hodge did not believe heretical views so rampant as to deserve wholesale expulsion of New School presbyteries. Hodge distinguished between minor differences in doctrine that remained within the boundaries of the confession and major divergences that did not. He, therefore, favored using constitutional measures of the Westminster Standards to resolve differences of opinion.

Hodge almost despaired over the schism because ownership of the seminary hung in the balance. He found especially repugnant that the New Schoolers took the matter to the secular courts rather than attempting to settle within church judicatories. Eventually the Old School prevailed as the legitimate denomination, and Princeton remained under the control of the Old School.

ADDITIONAL WRITINGS

To maintain Old School solidarity as the judicial process unfolded Hodge composed his only historical work, *The Constitutional History of the Presbyterian Church*. Besides supporting Old School claims of representing historic Presbyterian doctrine and polity, Hodge experienced a remarkable change of mind regarding the previous century's Old Side – New Side Schism (1741-58). Whereas previously he favored the New Side position, Hodge believed Old Siders such as John Thompson had been unjustly criticized as lacking in vital religious experience. Hodge also found much to criticize in Gilbert Tennent's intemperate attacks on Old Side ministers as "Pharisees" in his incendiary sermon "The Dangers of an Unconverted Ministry." Hodge's revisionist views resulted in the only major clash with his mentor Archibald Alexander whose opinion of the First Great Awakening remained more favorable than Hodge's.

In 1841 in recognition of Hodge's stature in the wider evangelical community, the American Sunday School Union approached him to publish a layman's theological handbook. The result was *The Way of Life*, the most influential of his writings providing an accessible summary of Christian theology. This book drew readers into a theological way of thinking. Hodge lucidly explored the divine origin of the Bible, human sinfulness and its consequences, and God's loving provision of salvation through justification by faith. The practical outcome was a life of holiness or "true religion" which he called "spontaneous and permanent." He accompanied each explanation of Christian truth with pastoral application by affirming that what the mind receives as

true the heart warmly embraces.

In the larger American milieu, Hodge proved an avid follower of politics. An ardent patriot, he lamented the state of the country as it spiraled toward war. When Gardiner Spring introduced a resolution at the 1861 General Assembly requiring Presbyterian ministers to pledge their allegiance to the federal government, he strenuously objected. Despite his patriotism, Hodge categorically asserted that such action violated the spirituality of the church. Political resolutions such as Spring's lay outside the jurisdiction of the church. On moral and spiritual matters, the gospel obligated the church to bind people's conscience. But the church had no mandate from the Bible to promote a political agenda. According to Jesus and the rest of the Bible, God appointed those matters to the state. As war progressed Hodge almost despaired at the protracted struggle and the death of Lincoln. When hostilities ended, Hodge urged his denomination not to exact revenge on the defeated South.

SCIENCE SCRUTINIZED

The appearance of his three-volume *Systematic Theology* [ST] in 1872 proved decisive for Old Princeton. His magnum opus replaced the use of Turretin initiated by Alexander in 1812. In addition none of his successors would attempt to replace it as Princeton's theological text. Hodge's 5,000-page work was not simply a replication of his lectures, but represented a careful recasting of decades of classroom instruction. He defined theology as an inductive discipline which mined the facts of the Bible as a scientist gathered facts from nature. Orthodox theology, however, could also fruitfully be found in the hymnody passed down in church history. At his best, Hodge faithfully attempted to retain the indispensability of confessionalism joined with piety.

ST also contained detailed evaluations of modern science. Previously Hodge provided an extensive analysis

of Darwinism [*What is Darwinism?*] as atheistic because in denying a purposeful element in evolution it lacked a teleology. Princetonians taught that because modern science owed its origin to the Christian worldview, no inherent conflict existed between science and theology. Hodge also presciently warned of the dangers of contemporary disciplines like August Comte's sociology. Comte's positivistic materialism rendered the new discipline a false science which used the language of science to mask a materialism which denied causes other than those empirically verified.

The capstone of Hodge's career occurred in 1872 when Princeton celebrated his Jubilee – fifty years of teaching – the first to occur in American education. Four hundred former students gathered with other dignitaries to honor his life and teaching. Hodge used the occasion to deflect attention from himself and focus on his predecessors' establishing through God's providence the distinctive Princeton heritage.

The legacy of Old Princeton, begun in Alexander, furthered by Hodge and eventually expounded by Benjamin B. Warfield and Gresham Machen would expand beyond traditional Presbyterianism. Hodge's works continue to be published in the twenty-first century impacting large segments of evangelicalism and the rising ranks of young Calvinists.

*W. Andrew Hoffercker is Emeritus Professor of Church History at Reformed Theological Seminary. Previously he was Professor of Religion at Grove City College for 25 years, where he taught a wide variety of classes: Church History, Apologetics, Systematic Theology, Missions, Medieval Philosophy, C. S. Lewis' Apologetics, and Christianity and Culture, to name a few. He received his B.A. from Dickinson College, his M.Div. from Gordon-Conwell and his Ph.D. from Brown University. He also served as a Captain in the United States Army. He is the editor of *Revolutions in Worldview: Understanding the Flow of Western Thought* and the author of *Charles Hodge: The Pride of Princeton*.*

Inspiration for All Ages

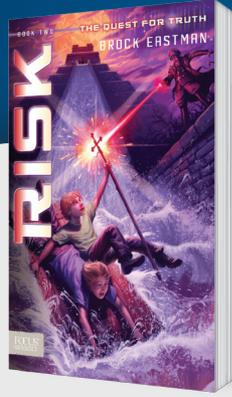
R&R
PUBLISHING

Fiction



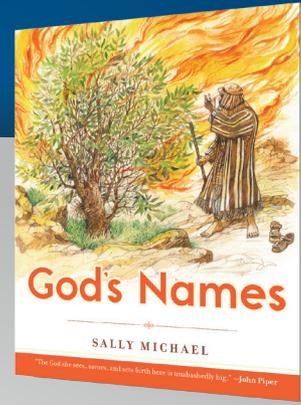
Page-turning science fiction adventure for ages 9-14

978-1-59638-245-9
paper | 320 pages | \$12.99



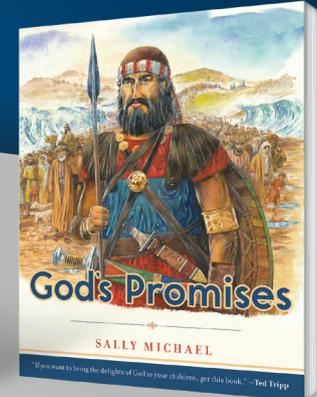
978-1-59638-246-6
paper | 408 pages | \$12.99

Christian Living

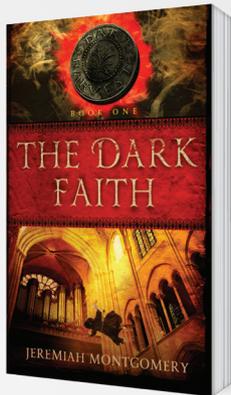


Full-color, illustrated guides for teaching your children about God

978-1-59638-219-0
paper | 120 pages | \$16.99

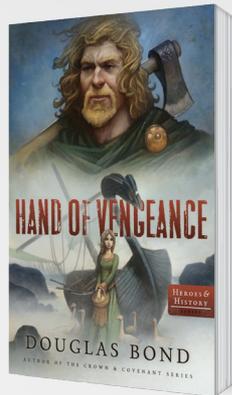


978-1-59638-432-3
paper | 128 pages | \$16.99



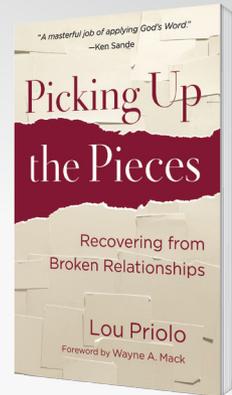
Morumus struggles to unearth the truth of *The Dark Faith*

978-1-59638-187-2
paper | 352 pages | \$14.99



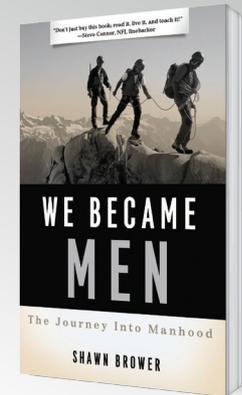
A crime thriller set in the Viking era, for ages 9-14

978-1-59638-215-2
paper | 192 pages | \$11.99



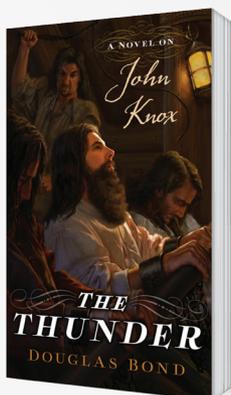
Seek comfort in God when the love of others fails you

978-1-59638-380-7
paper | 256 pages | \$14.99



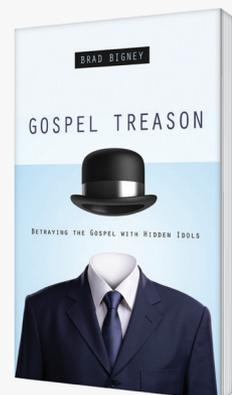
Grow into the man God wants you to be

978-1-59638-386-9
paper | 240 pages | \$14.99



The surprising and adventurous story of John Knox

978-1-59638-214-5
paper | 400 pages | \$14.99



It's time to remove your idols and grow in faith!

978-1-59638-402-6
paper | 224 pages | \$14.99

Champion of the Faith

Many of us have wished that we could have heard preachers of past generations, and although Benjamin Breckinridge Warfield (1851-1921) lived into the beginnings of the recording age, we have no audio recording of him at all. But thankfully, Warfield kept scrapbooks in which he preserved many items of Warfieldian interest, and in scrapbook volume three he pasted a printed version of what is undoubtedly one of his very earliest sermons. This our first sample of Warfield's preaching is a sermon preached at the First Presbyterian Church of Dayton, Ohio, on Sunday, July 23, 1876, and published in the local newspaper on Tuesday, July 25. And an interesting sample it is in several ways.

Warfield, then a twenty-four year old recent seminary graduate, was in Dayton briefly as "supply" minister in the church which was then without a pastor. His text that Sunday was Romans 3:4 — "Let God be true and every man a liar." The sermon consisted of an affirmation of the truthfulness of God as over against all doubts, confusions, criticisms, and denials that have been brought against the Scriptures. Scripture is God's very own word and therefore is and must be truth without any mixture of error. We may wonder how divine sovereignty and human responsibility may fit together, or how we can rightly understand God as Trinity, or how an all-powerful and good God could allow sin, and so on. But we may

confidently rest in the fact that, in all cases, what God has declared is true. And although modern man may balk at the supernatural and at various mysteries of our faith, we remain nonetheless believing — “let God be true, and every man a liar.” Trusting in the truthfulness of God’s spoken word we will never fail.

The editor of the newspaper, somewhat a sceptic, rather condescendingly praised the sermon as a wonderful specimen of the hell-fire and damnation types of old-fashioned preaching. But the congregation was evidently impressed: they issued a unanimous call to Warfield to become their pastor. Warfield declined the offer, however, determining instead to go to Europe, with his soon-to-be bride, to further his theological studies. But what is perhaps most interesting to us is that in this first sample of Warfield’s theological work the theme and dominant note is that which marked his entire career — the unfailing reliability of God’s word.

WARFIELD: THEOLOGIAN OF INSPIRATION

Benjamin B. Warfield is known to us as the theologian of the doctrine of inspiration. In a day in which enlightenment thinking had come to full blossom, there was little place for the supernatural. We had learned from Darwin that God had little, if anything, to do with the world itself, so how can we now believe the Bible actually came to us from him? This was in many respects the defining issue of the day, and it was Warfield above all others who stood to answer and provide defense for — we might better say, go on the offense for — the divine origin and character of Scripture. Many others of his day were faithful in the same battle, but no other possessed the breath or depth of learning that Warfield brought to the table. From virtually every quarter of learning attacks were being advanced, and in virtually every case it was Warfield who stood to give them check. And over the course of his career he provided the church with the most thorough exposition and defense of the doctrine of inspiration to date. Indeed, as many have said, in the century since, all discussion of

the doctrine has been but a footnote to Warfield. He was the high-water mark. And whatever one’s theological persuasion, no investigation of this doctrine is complete until the works of this Princetonian giant are taken into careful consideration.

This is how Warfield is known to us today, and deservedly so. It was Augustine who gave us an understanding of sin and grace. It was Anselm who gave us understanding of the death of Christ. It was Luther who gave us understanding of the doctrine of justification. And so on. None of these men originated anything, of course, but their expositions of their respective doctrines were watershed moments in the history of the church’s understanding. And it is in this sense that Warfield is rightfully known as the theologian of the doctrine of inspiration. In more than a thousand published pages his massive grounding of the proposition, “What Scripture says, God says,” provided a lasting reference point for all related discussion.

The irony is that Warfield’s theological contribution was much larger than this. Surprisingly, to many, the doctrine of inspiration was not the leading area of his theological output. Nor would he have viewed the doctrine of inspiration as his center of gravity.

A THEOLOGIAN ON THE RISE

Warfield was born and reared in Kentucky of godly parents whose families were already rich with American heritage — civic, political, military, academic, theological, and ecclesiastical. Receiving his schooling at home he protested to his father that he did not need to bother with learning Greek! His protest was unsuccessful, but it is amusingly ironic — this from one who would be a leading Greek scholar of the day and the first American to produce a textbook in New Testament textual criticism! Entering the sophomore class of the College of New Jersey (later named Princeton University) when he was still not quite age seventeen (1868), he graduated at age nineteen at

the top of his class, with highest honors, and having received perfect marks in science and mathematics. After study in Europe he returned to Princeton in 1873, this time to the seminary, where he studied under the aged and renowned Charles Hodge. After studying again in Europe and serving as supply pastor in various places, Warfield began his career in 1878 teaching New Testament at Western Seminary in Pittsburgh where at about the age of thirty his published works already began to gain notice internationally. Among these publications was his famously influential “Inspiration,” co-authored in 1881 with A.A. Hodge, who had succeeded his father, Charles Hodge, in the Chair of Theology at Princeton Seminary. Upon the unexpected death of A.A. Hodge in 1887 Warfield returned to his beloved Princeton to teach Theology, where a brilliant and notable career seemed — to on-lookers even then — to be inevitable.

Warfield’s interests were wide and varied. He was one of those rare scholars with a mind that seemed driven to know everything. And although his given fields of study were New Testament and now Theology, he seemed equally to master every field of inquiry

related to Biblical studies. He was recognized in his own day as a man of immense learning, whose depth and breadth of grasp were nearly unprecedented. His “presence” on the theological scene of the day was immense.

His many hundreds of periodical articles and book reviews, many of which were of substantive monograph length in themselves, and in his several dozen books and pamphlets, constitute a literary output that is rarely achieved.

POLEMICAL THEOLOGIAN

Warfield’s title at the seminary was, Professor of Didactic and Polemic Theology. It was his responsibility not only to teach the Biblical system of doctrine but in teaching it to provide answer to criticisms and arguments against it that had arisen from various quarters — from within the professing church or without. And it was a responsibility he carried out with famous vigor. He eagerly took on all comers, from whatever particular department

of biblical or theological or historical study, and he was recognized widely as the leading defender of the faith in his day. “Fear” may not be the word I want here, because



it may overstate the case; but if so, only slightly. The fact is that there is plenty of evidence to demonstrate that Warfield's contemporaries — friends and foes alike — were very aware of him, his watchful eye, his ready pen, and the weight of learning he would bring to bear on all that contradicted the historic faith “once for all given to the saints.” And in his journal articles and book reviews, sometimes published in journals controlled by his opponents, his demeanor is always one of supreme confidence in the veracity of all the declarations of Scripture, always insisting that the facts of the matter once again confirm that God is true.

One of the leading areas of attack in his day concerned the person of Christ. Differing doctrines of “kenosis” portrayed Jesus in naturalistic terms. Jesus was not divine, according to the kenotic theologians, at least not in the traditional sense of the term, and the miraculous dimensions of the Gospels were dismissed by various kinds of naturalistic explanations. With all this, of course, the work of Christ — the meaning of his death, his resurrection, and so on — received redefinition also. And this — the person and work of Christ — forms the largest single area of Warfield's literary output. In sermons and scholarly articles alike he gave himself to the exposition and defense of the biblical presentation of the supernaturalness of Christ. It is here we find Warfield's own center of gravity, and in scores of publications he provided a massive exegetical grounding for the historic Christian understanding of the person and work of our Lord.

CHRISTIANITY: A REDEMPTIVE RELIGION

Warfield loved to describe Christianity as a redemptive religion. Christianity *means* redemption, he would say. The reason God has revealed himself is to accomplish redemption. Revelation itself, he insisted, was a redemptive act. Thus, at the climax of God's self-revelation is Christ the Redeemer. And so also at the center of our faith is not simply Christ, but Christ crucified. All this was the conscious

atmosphere in which Warfield considered and evaluated the many criticisms that were being advanced against the Christian faith. He saw them not as unrelated or isolated criticisms of this or that area of Christian teaching but as destructive of the gospel. And he would demonstrate that these denials call into question the truthfulness of God himself, denigrate the Lord Jesus, and destroy the redemptive character of Christianity. This redemptive or gospel concern was consistently evident, even in his most polemic pieces. The closing lines of his 1914, “Christianity and Our Times,” summarizes his thinking well.

The message of Christianity concerns, not “the values of human life,” but the grace of the saving God in Christ Jesus. And in proportion as the grace of the saving God in Christ Jesus is obscured or passes into the background, in that proportion does Christianity slip from our grasp. Christianity is summed up in the phrase: “God was in Christ, reconciling the world with himself.” Where this great confession is contradicted or neglected, there is no Christianity.

Reading Warfield's works what stands out is that he models so well the wonderful ideals of Old Princeton Seminary, qualities that ought to be the pursuit of every Christian theologian — the highest scholarship and learning matched with an utterly devoted heart and warm devotional piety. In his case in particular we find one whose heart for Christ was as evident as his mighty scholarship. He is marked everywhere by a keen sense of helpless dependence upon the Redeemer, and he saw himself first as a helpless sinner rescued by divine grace. And all this in a context of humble trust in all that God had declared in Scripture. He was so fully persuaded that “What Scripture says, God says” that it does not seem even to have entered his mind that Scripture could possibly be mistaken at any point.

On December 24, 1920, Warfield fell with a heart attack while walking to the home of his friend Geerhardus Vos.

Having seemed to recover he resumed his teaching on February 16, 1921, lecturing on his favorite theme — the love of God in Christ crucified. He then returned home, where that evening he passed into the presence of the Redeemer whom he had so passionately adored for so long.

THE GIANT OF PRINCETON

The weight of Warfield's presence was felt in his own day by friends and foes alike. In the Princeton land of giants he stood unquestionably taller. For example, colleague John DeWitt, professor of Church History at Princeton Seminary, is reported to have said that "he had known intimately the three great Reformed theologians of America of the preceding generation — Charles Hodge, W.G.T. Shedd, and Henry B. Smith — and that he was not only certain that Warfield knew a great deal more than any one of them but that he was disposed to think that he knew more than all three of them put together." Machen remarked that Warfield had done the work of ten men, and he complained when Warfield died that there was not a man in the entire church that could fill one quarter of his place. Through his many writings and the 2,700 students who sat under his tutelage Warfield's influence for the faith was felt world-wide. As it has been said, he was the spoiler of Liberalism, and through this work he propelled orthodoxy into the twentieth century.

And his influence lives on in our day also, as evidenced by the continued re-publication of his works, the many articles and Ph.D. dissertations that focus on his work, and the almost innumerable citations of him in theological journals. His works on inspiration, as already noted, were landmark and remain a reference point in all related discussion. His arguments for the cessation of the miraculous gifts have held enormous influence in evangelicalism for a century. And his exegetical grounding of the Reformed faith remains a source of instruction for students everywhere.

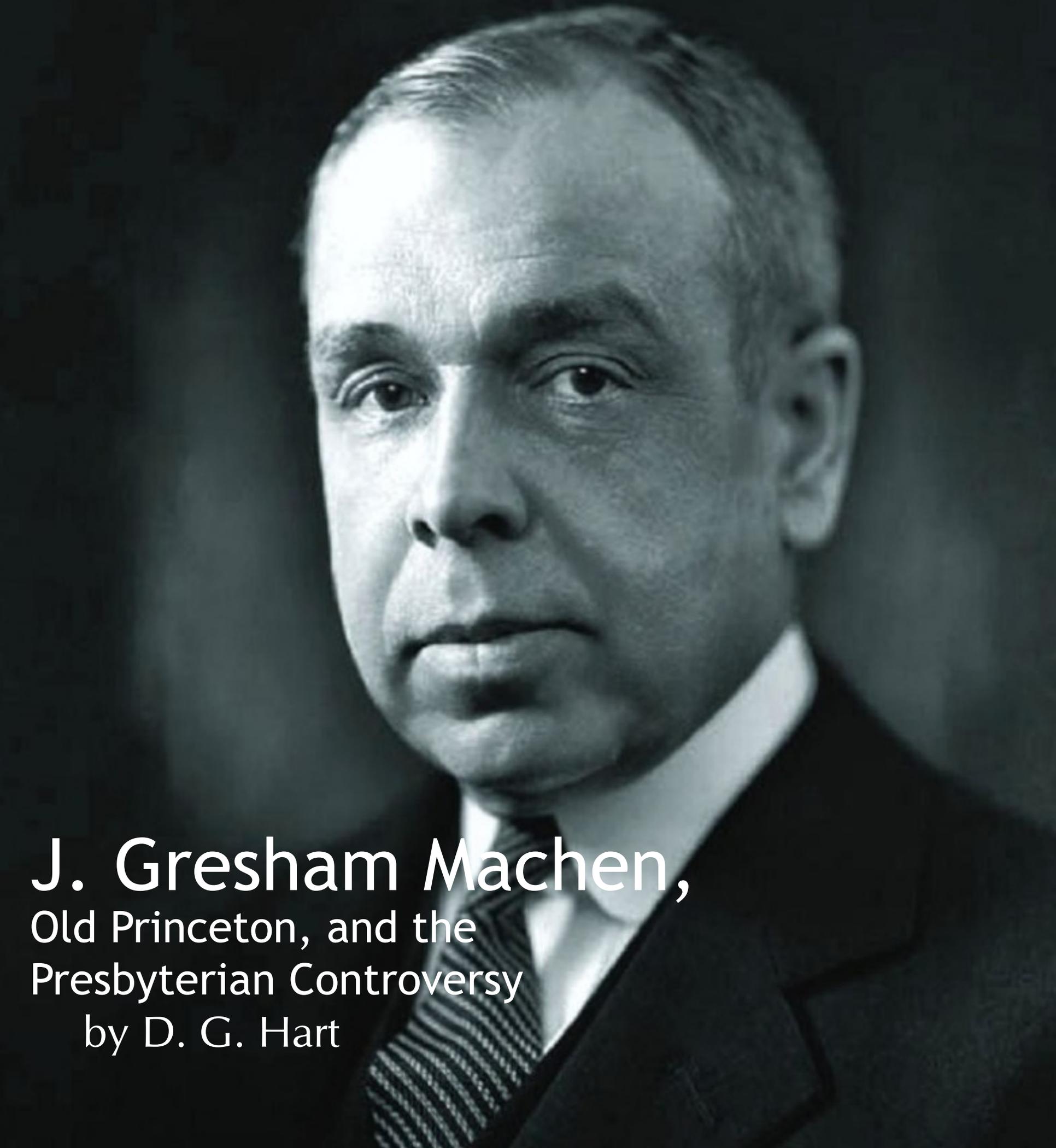
GUARDIAN OF THE DEPOSIT

In his last-published book of sermons, *Faith and Life* (1916), Warfield includes a stimulating sermon from First Timothy 6:20 — "O Timothy, guard the deposit entrusted to you. Avoid the irreverent babble and contradictions of what is falsely called 'knowledge,'" Here Warfield presses the minister of the Word with the responsibility of faithfulness. God has spoken, this word from God has been deposited to our care, and it is our solemn responsibility simply to minister it faithfully. It is not ours to add anything to it or come up with anything new. Nor may we change it. And we may be sure that any "so-called knowledge" that contradicts it is a false one. This word from God is always and only true and will never be overthrown. We must "keep the deposit inviolate."

What is interesting about this is that here in Warfield's final published book of sermons we have the same emphasis that we find in his earliest sermon — the note that marked his career and for which he is remembered: the unfailing truthfulness and reliability of God's word. It was with this firm conviction that Warfield stood so confidently to answer critics of the faith at every point. "The condition of right thinking . . . is, therefore, that the Christian man should look upon the seething thought of the world from the safe standpoint of the sure Word of God." Standing in the teachings of Scripture may at times be difficult, but "it will always be found safe."

Let us bless God, then, for His inspired word! And may He grant that we may always cherish, love and venerate it, and conform all our life and thinking to it! So may we find safety for our feet, and peaceful security for our souls.

Fred Zaspel (Ph.D., Free University of Amsterdam) is pastor at the Reformed Baptist Church of Franconia, PA, and interim Senior Pastor at New Hyde Park Baptist Church on New York's Long Island. He is also the author of The Theology of B.B. Warfield.

A black and white portrait of J. Gresham Machen, a middle-aged man with short, light-colored hair, wearing a dark suit, white shirt, and patterned tie. He is looking slightly to the left of the camera with a serious expression. The background is dark and out of focus.

J. Gresham Machen,
Old Princeton, and the
Presbyterian Controversy
by D. G. Hart

As attorneys in July of 1925 were preparing arguments for the trial of John T. Scopes in Dayton, Tennessee, the editors of the *New York Times* decided to feature a debate between a leading evolutionist and a prominent fundamentalist. The person they chose to represent Protestantism, J. Gresham Machen, was an odd choice. An assistant professor of New Testament at Princeton Theological Seminary and a minister in the Presbyterian Church, U.S.A., Machen was not used to addressing the subject of Darwinism. In fact, William Jennings Bryan, the lead prosecutor in Dayton, had invited Machen to give expert testimony about the Bible's teaching on creation. The Princeton professor respectfully declined by explaining that as a professor of New Testament he was not competent to speak about technical matters of the Genesis narratives.

But Machen did not turn the *New York Times*' editors down. By 1925, thanks to his highly acclaimed book, *Christianity and Liberalism* (1923), he had established a reputation of not backing down from theological or intellectual controversy. In fact, because of the kind of argument that Machen employed in that book, he was increasingly identified as one of fundamentalism's chief spokesmen. That status earned him invitations to give the fundamentalist point of view in ecclesiastical settings, at academic conferences, and in print.

Even if the *Times*' invitation made sense of Machen's reputation, his identity as a fundamentalist was one of the more surprising aspects of his career. An older

generation of historians' portrayal of fundamentalism as the faith of uneducated, rural, and backward Protestants was certainly guilty of caricature but at the same time, the movement to oppose theological liberalism in the churches and evolution in public schools produced few figures with Machen's background and credentials. Sometimes called the "scholarly" or "high-brow" fundamentalist, Machen defied most of the categories used to define militant conservative Protestantism of early twentieth century.

THE EARLY YEARS

The son of an accomplished Baltimore attorney, Machen was born on July 28th, 1881, the second of three sons. His father, Arthur, was from Virginia and his mother, Mary Gresham, was from Macon, Georgia, giving the Machen home strong sympathies and ties to the South and the region's politics. (Machen was a life-long member of the Democratic Party.) He attended private schools in Baltimore before enrolling at Johns Hopkins University, one of the leading institutions in the rise of graduate training, specialized research, and the shift of American higher education away from the liberal arts curriculum to the pursuit of scientific truth. Despite Hopkins' innovations, it continued to provide a traditional undergraduate curriculum – minus ties to the church or required religious training – and Machen majored and excelled in the study of ancient Greek literature and history. He remained at Hopkins after graduating first in his class to complete a Masters degree in Greek with the leading American classicist, Basil L. Gildersleeve.

After finishing at Hopkins, Machen struggled to find a niche in which he could labor as an adult. He took courses in banking and in law but neither held as much appeal as bicycling, mountain-climbing, and travel. With a fair amount of reservation, he finally enrolled at Princeton Seminary. There Machen found the university's athletic contests to be more interesting than classes, at least that was how he came across in

letters to his family. The one subject that did interest him (in which he won a few scholarships) was New Testament, an area where he could apply his proficiency in Greek. But the appeal of the Gospels or Paul's letters was not sufficient to resolve Machen's indecision about a career. After graduating from Princeton in 1905, he pursued advanced studies at Marburg and Goettingen in Germany where he became more proficient in modern biblical scholarship. When he returned to the United States, he took a post at Princeton Seminary as a lecturer in Greek. At the same time, he refused to pursue ordination in the Presbyterian Church,

MACHEN ARGUED THAT THE REAL PROBLEM WITH LIBERALISM WAS NOT A FLAWED VIEW OF CREATION OR CHRIST'S RETURN, AS IMPORTANT AS THESE TRUTHS WERE. THE REAL ISSUE WAS AN ERRONEOUS UNDERSTANDING OF THE GOSPEL. FOR LIBERALS SALVATION WAS ATTAINABLE THROUGH GOOD WORKS. FOR CHRISTIANS MAN'S ONLY HOPE FOR REDEMPTION WAS THROUGH THE SACRIFICE CHRIST MADE FOR SIN ON THE CROSS.

a requirement for joining the faculty as a full-time member. Ministers seemed to Machen to be too remote from the duties and delights of everyday life for him to consider it as a vocation. By 1912, after six years of teaching at Princeton, some of these doubts subsided, and two years later he went ahead with ordination and a regular appointment at the seminary. Even then, a desire for direct engagement in the affairs of the world prompted Machen to volunteer during World War I as a secretary for the YMCA. Only after a year at the front in France, where the horrors of war between Europe's most civilized societies made a lasting impression, did

Machen begin to throw himself into his responsibilities as a professor and churchman.

MACHEN A FUNDAMENTALIST?

Upon his return to the United States, Machen started in earnest to prepare for lectures to be delivered at Union Seminary in Richmond, Virginia, which would be the basis for his first book, *The Origin of Paul's Religion* (1921). Machen's argument here was to show that naturalistic accounts of Paul's faith, efforts that tried to trace his teaching to religious developments in the first-century world, were inadequate, and that the only plausible explanation was the supernatural work of God both in redirecting the apostle's life and revealing instruction for the early church. This line of reasoning would make Machen attractive to the emerging fundamentalist movement since conservatives were also intent on defending the supernatural character of Christianity over against liberal Protestant interpretations that presented the Bible as the product of the history and culture of the Israelites and first Christians.

Although Machen refused few invitations to speak before conservative audiences, he did decline membership and institutional affiliation with numerous fundamentalist organizations. Some of the reason for this distance was Machen's own commitment to the Presbyterian Church and combatting the presence of liberalism there.

Another factor was his disagreement with two of the characteristic doctrines of fundamentalism, namely, dispensational premillennialism and anti-evolution. He thought dispensationalism an erroneous and even harmful interpretation of redemptive history and he regarded evolution as a side issue. In fact, in *Christianity and Liberalism*, his second important book, Machen argued that the real problem with liberalism was not a flawed view of creation or Christ's return, as important as these truths were. The real issue was an erroneous understanding of the gospel. For liberals salvation was attainable through good works. For Christians man's only hope for redemp-

tion was through the sacrifice Christ made for sin on the cross.

OPPOSITION TO LIBERALISM

Machen's opposition to liberalism coincided with the fundamentalist movement but was arguably distinct from it thanks to the peculiar features of the Presbyterian controversy that disrupted the northern Presbyterian Church to which Princeton Seminary belonged. Machen's first encounter with defects in his denomination came in 1920 when he attended his first General Assembly, the annual meeting of ministers and elders the task of which was to oversee the church's agencies and ministries. At this gathering in Philadelphia, Machen heard a report, presented by J. Ross Stevenson, the president of Princeton Seminary, that recommended an organic union of the largest Protestant denominations – in effect, a closer connection than what already existed in the decidedly progressive and activist body, the Federal Council of Churches (formed in 1908).

Machen and other Princeton faculty objected to this plan for church union because, on the one hand, it denied the uniqueness of Presbyterianism by making it no different from Congregationalism, Methodism, or the Baptist faith. On the other hand, the plan for union used a statement of faith that reduced Christianity to abstract spiritual ideals and failed to capture the particular truths of basic orthodoxy. Machen joined with other conservatives to oppose the plan. In fact, his book, *Christianity and Liberalism*, stemmed directly from some of the talks

and articles that he directed against church union. Even though the plan failed, the controversy surrounding it became the opening round of the contest between Presbyterian liberals and conservatives.

SHALL THE FUNDAMENTALISTS WIN?

The controversy over the plan for union did not attract as much attention as other disputes among Presbyterians. In 1922 Harry Emerson Fosdick, a popular Baptist minister, was filling the pulpit at New York City's First Presbyterian Church and preached

his famous sermon, "Shall the Fundamentalists Win?" Considered by some the first salvo in the modernist-fundamentalist controversy, Fosdick argued for charity and intellectual freedom within the church in order to attract modern people to Christianity.

He also alleged that fundamentalist assertions about biblical inerrancy and the return of Christ were trifling matters compared to the problems the modern world faced. At roughly the same time, the Presbytery of New York ordained two ministers who would not affirm the virgin birth of Christ, even though

the Presbyterian Church's General Assembly had already declared this doctrine to be an essential article of the faith. When conservative Presbyterians, Machen among them, objected to the doctrinal errors of its New York City brethren, additional voices from the synod of New York composed and endorsed "The Auburn Affirmation" (1923), a document that argued for liberty for Presbyterians to interpret the Westminster Confession and Catechisms.



CHRISTIANITY AND LIBERALISM

The visibility and contentiousness of liberal Presbyterianism in New York was a factor that in addition to the Plan of Union prompted Machen to write *Christianity and Liberalism*. The book's chapter on the church defended explicitly the creedal nature of Protestantism and called upon liberals to be honest about their disagreement with the Presbyterian Church's confession of faith. He also observed that such honesty would lead to the formation of an alternative church, one that was clearly liberal, rather than continuing to hollow out the Presbyterian Church's confessional stance. At the 1925 General Assembly Machen almost got his wish. Once again commissioners affirmed that the virgin birth was an essential and necessary doctrine, thus calling into question the actions of the Presbytery of New York. Commissioners from New York contemplated leaving the Assembly and forming an alternative denomination. But before this happened, Charles Erdman, the moderator, an evangelical who had edited part of the pamphlet series, *The Fundamentals*, and a professor of practical theology at Princeton Seminary, intervened to prevent disruption by establishing a committee. This body's charge was to investigate the causes of unrest in the church. Machen was one of the church leaders asked to give testimony to this commission.

Rather than acknowledging the role that liberal Presbyterians from New York had played in the controversy, the committee concluded that the denomination was sound and that the ones responsible for conflict were those questioning the motives of ministers in good standing within the church. Machen in particular came in for scrutiny when the 1926 General Assembly decided to explore why conservatives at Princeton Seminary were so critical of theological trends within the church. This second committee recommended reorganization of the seminary in such a way that faculty had less control and gave more oversight to a reconstituted board and to the president, Stevenson. Machen was unwilling to abide these changes and in 1929 established Westminster Seminary in Philadelphia

to be the true successor to old Princeton Seminary.

During this time of ecclesiastical strife, Machen continued to teach, write and give public lectures but his energies increasingly went into the institutional life of Presbyterians. A book he considered his magnum opus, *The Virgin Birth of Christ* (1930), finally saw completion soon after a hectic summer in which Machen assembled faculty and found space for a new seminary. Like his book on Paul, Machen's study of the virgin birth explored naturalistic accounts of Christ's birth and concluded that they were intellectually inferior to the New Testament's own straightforward teaching. And like the book on Paul, his study of the virgin birth received positive assessments throughout the world of New Testament scholarship, despite its conservative argument.

THE 1936 GENERAL ASSEMBLY UPHeld THAT CONVICTION WHICH SUSPENDED MACHEN FROM THE MINISTRY AND EXCOMMUNICATED HIM FROM THE CHURCH. WITHIN DAYS OF THIS VERDICT, HE ESTABLISHED A NEW COMMUNION, THE ORTHODOX PRESBYTERIAN CHURCH AND SERVED AS THE MODERATOR OF ITS FIRST GENERAL ASSEMBLY.

Even so, any satisfaction Machen may have enjoyed from this book's publication was short lived. By 1932 another controversy within the Presbyterian Church had emerged, this time over foreign missions. A study of foreign missions to China, commissioned by the mainline Protestant churches, *Re-Thinking Missions* (1932), sparked debate when it concluded that the way forward was for Protestant missionaries to cooperate with leaders of the world's religions for the sake of

establishing a more just and harmonious world. Again, Machen critiqued the liberal theology that undergirded the report, faulted the Presbyterian Church's leadership for co-sponsoring the study, and failed to convince more than a minority of Presbyterian officers and church members of the Presbyterian Church's drift away from sound teaching.

MACHEN'S SWAN SONG

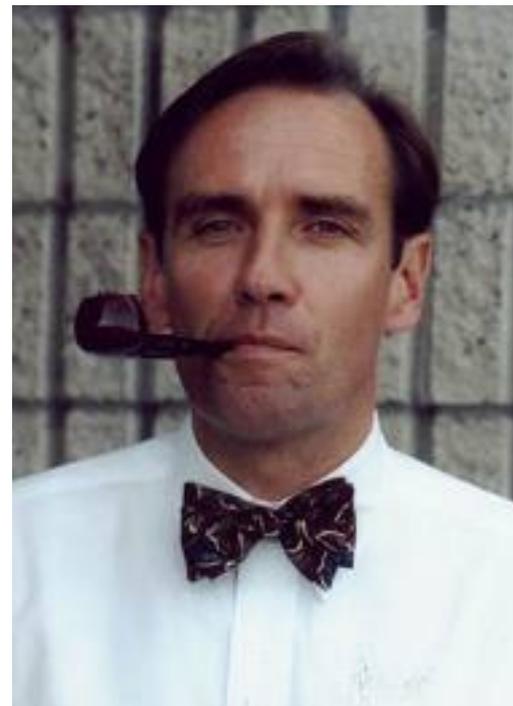
Frustrated by the Presbyterian Church's indifference, in 1933 Machen took the lead in establishing the Independent Board for Presbyterian Foreign Missions. This decision proved to be his swan song within the Presbyterian Church. Denominational officials ruled that the independent missions agency was illegal and ordered that Machen and other board members be brought to trial. In 1935 Machen was convicted of disrupting the peace of the church and violating his ordination vows. The 1936 General Assembly upheld that conviction which suspended Machen from the ministry and excommunicated him from the church. Within days of this verdict, he established a new communion, the Orthodox Presbyterian Church and served as the moderator of its first General Assembly. Within seven months the new church lost its most celebrated and important leader. On January 1, 1937, while preaching to Orthodox Presbyterians in the Dakotas, Machen succumbed to pneumonia.

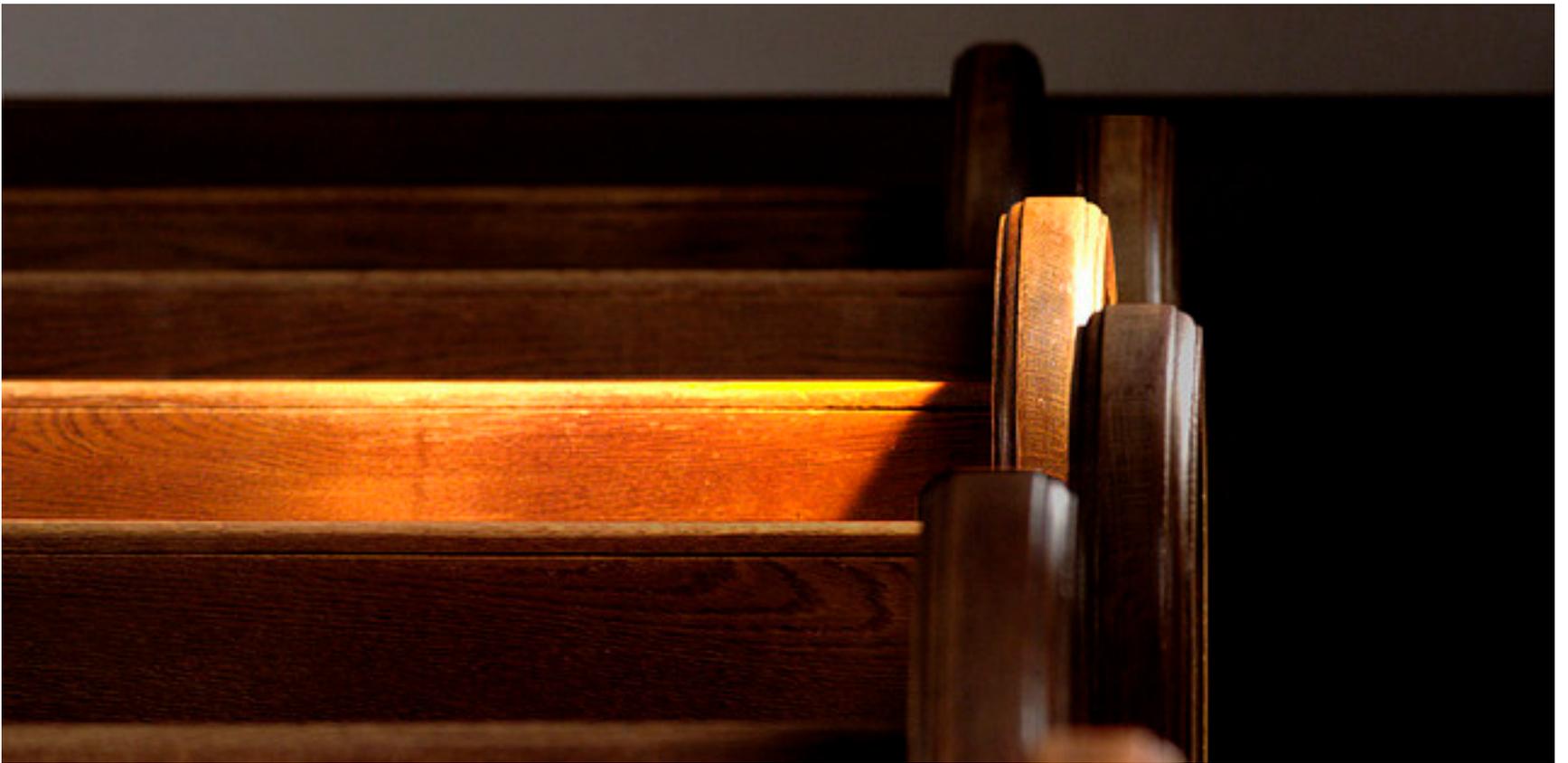
THE LAST PRINCETONIAN

Despite his sudden death at the relatively young age of fifty-five, Machen almost single-handedly carried on the theological tradition and ecclesiastical convictions of Old Princeton. That heritage was on display even in his piece for the *New York Times* prior to the Scopes Trial. There he defended "the way of salvation as it is set forth in the Bible and in historic Christianity." Machen explained that the offensiveness of the gospel was its uncompromising nature. "What causes offense is not that we present this way of salvation, but

that we present it as the only way." He conceded that if Christians were wrong, their ideas should be refuted. But what was "ethically indefensible [was] to ask us to hold these views and then act as though we did not hold them." According to Machen, "God has placed us in the world as witnesses, and we cannot in the interests of ecclesiastical harmony . . . allow our witness to become untrue; we cannot consent to deceive men into thinking that they can be saved in any other way than through the gospel that is set forth in the Word of God." This commitment to the message of the cross from the pages of Scripture, communicated by ministers and evangelists called by the church, was what animated Old Princeton at its finest moments. To Machen's credit, he would not let the unsavory associations of fundamentalism deter him from carrying on Old Princeton's commitment to the sovereign work of God in the salvation of sinners through the cross of Christ.

D. G. Hart is visiting professor of history at Hillsdale College and the author of [Defending the Faith: J. Gresham Machen and the Crisis of Conservative Protestantism in Modern America](#). He is also the editor of [J. Gresham Machen: Selected Shorter Writings](#).





[Samuel Miller's]

by Gary Steward

Triumph over Pastoral Distraction

[S]amuel Miller (1769-1850) became one of the most honored and revered of Princeton Seminary's earliest faculty members. Prior to joining Archibald Alexander at Princeton in 1813, Miller had been a pastor in New York City for twenty years. Although Miller was only twenty-three when he became a pastor, the Presbyterian church he served in was one of the most prestigious and wealthy churches in the nation. He had never aspired to any position other than "an or-

dinary country charge," and he was surprised to be thrust from rural anonymity into such a high profile ministry.

Miller's entry into ministry brought with it a host of temptations that led him down certain paths he would later renounce. Even in the midst of pastoral responsibilities, Miller was soon drawn into a variety of social and literary societies which city life had to offer. He joined the Masonic lodge and a number of literary societies which stimulated his interest

in literature and other intellectual matters. He began gathering historical materials with the intention of writing a history of New York. He also labored tirelessly to produce a monumental two-volume intellectual survey of the eighteenth century, called *A Brief Retrospect of the Eighteenth Century* (1803). The wide-sweeping survey it provided of eighteenth century science, art, and literature established Miller's reputation as a scholar.

As Miller grew more interested in

intellectual matters, he also became increasingly involved in partisan politics. When he had been a student in Philadelphia, Miller had observed men like Washington, Hamilton, and Franklin as they gathered to draft the Constitution, and these experiences likely gave him an early interest in public affairs. While in New York, Miller became a zealous partisan for the Democratic-Republican party of Thomas Jefferson, over against the Federalist party of Hamilton and Adams. Even though he knew that Jefferson was “suspected of Deism,” his zealous adherence to democratic ideology caused him to write in 1800 that “I had much rather have Mr. Jefferson President of the United States, than an aristocratic Christian.”

When Miller became a professor at Princeton, he renounced the social, intellectual, and political entanglements that had ensnared him as a pastor in New York. By the time he arrived at Princeton he had already renounced all connections with the Masonic Lodge. He also came to renounce his Jeffersonian political views and see his former political partisanship in a negative light altogether. Toward the end of his life, Miller would write:

I look back on that whole part of my early history with entire disapprobation and deep regret. ...I was wrong in suffering myself to be so warmly and actively engaged in Politics as I was during that period. For though ministers have the rights and

duties of citizens, and, probably, in most cases, ought to exercise the right of voting at elections; yet when party politics run high, and when their appearing at the polls cannot take place without exciting strong feelings on the part of many against them; and when their ministry among all such persons will be therefore much less likely to be useful, I cannot think that their giving their votes can have an importance equivalent to the injury it is likely to do. I think I was wrong in talking, and acting, and rendering myself so conspicuous as a politician, as I did. I fear I did an amount of injury to my ministry, which could by no means have been counterbalanced by my usefulness as a politician.

Miller came to embrace a course regarding politics which he felt was in accord with the “soundest evangelical wisdom” for a pastor and a seminary professor. Specifically, he stated that he

...determined to do and say as little on the subject [of politics] as could be deemed consistent with the character of a good citizen:--to attend no political meetings; to write no political paragraphs; to avoid talking on the subject much either in public or private; to do little more than to go quietly and silently to the polls, deposit my vote, and withdraw; and, in the

pulpit, never to allow myself, either in prayer or preaching, to utter a syllable from which it might be conjectured on which side of the party politics of the day I stood.

As a professor in Princeton, Miller had come to see that the greatest good he could do his nation was to promote the interests of Christ and his Church.

As a young pastor in New York City, the influence of intellectual societies and worldly acquaintances had been too powerful for him to resist. Miller’s son would write that

In later years Mr. Miller seemed to look back at his life in New York, as having been, in more than one respect a life of sore temptation; and no one can recur to its remaining records, imperfect as they are, without concluding that he could not have escaped entirely unharmed, from influences far too worldly, by which he was surrounded. The choice of a history of New York as the first great task for his pen, though a task never completed; and his subsequent actual preparation of two volumes of a general ‘Retrospect of the Eighteenth Century,’ clearly prove, that he had not yet learned to give himself wholly and rigorously—an absolute condition of great spiritual success—to his bare gospel work.

But however much the young New York pastor became co-opted by eighteenth century political and intellectual culture, it was a fall from which he recovered. Even though, according to his son, Miller's "growth in grace and experimental knowledge" may have been "seriously retarded" while serving in New York, "his spiritual progress was much more decided, constant, and vigorous after his removal to Princeton."

As a professor at Princeton, Miller would devote himself to preaching and building up the pastoral office

through his teaching and publications. He is often remembered for these publications on pastoral issues, including his *Letters on Clerical Manners* (1827) and his famous *An Essay on the Warrant, Nature, and Duties of the Office of the Ruling Elder in the Presbyterian Church* (1831). It is often overlooked, however, that he had struggled to maintain his pastoral focus and unswerving devotion to his pastoral duties while actually a pastor in New York. His eventual triumph over pastoral distractions would win him universal esteem of his colleagues, and by the time he

reached his maturity as a professor, the younger James W. Alexander, would be able to look on him with admiration and say, "I think [Samuel Miller] one of the most conscientious and pious men I ever knew."

Gary Steward is a Ph.D. candidate in historical theology and church history at the Southern Baptist Theological Seminary. He is the author of a forthcoming book from P&R, called Old Princeton: A Guided Tour of Its Leading Men and Their Writings.

Knowing the Times

By Michael A.G. Haykin

For Baptists, faithfulness to the Gospel in England during the period from 1660 to 1688 meant outright conflict with the Anglican Church and inevitably persecution and imprisonment for Baptist leaders. Not surprisingly, this produced a legacy of animosity between the two bodies of churches: to the Baptists, the Church of England was a false church; to the Anglicans, Baptist congregations were guilty of the sin of schism.

Fifty years after the Act of Toleration, when revival began to come to the Church of England, Baptists understandably viewed things through the prism of their history of dealings with the Anglicans and either acted as if the revival was a "flash in the pan," as we say, or rejected it out of hand. Far too many Baptists sought to hold the line against the revival, and one of the results was hyper-Calvinism, and Andrew Fuller's famous quip that the Calvinistic Baptist denomination would have become "a very dunghill in society" (Works [1845], III, 478) if God had not brought renewal into their ranks. *Nota bene*: this revival of the Baptists did not take place till the 1780s, a full fifty years after the revival began in Anglican ranks.

There is a tremendous lesson in all of this: the form that our loyalty to the Gospel takes can never be divorced from the historical circumstances in which we find ourselves and thus we need to be astute as possible in "knowing the times."



5 Minutes *with* Mark Dever

by Paul Conrad

[W]hat is the benefit of releasing *The Church* and *Preach* simultaneously?

That was B&H. *The Church* I've been working on for a while. It appears in Danny Akin's *A Theology for the Church*, but because it's a summary of my thinking about the church and gives a whole ecclesiology, I wanted it available separately. So, I've been working on that for awhile and Danny was agreeable and B&H was agreeable, so last summer I finally had time to change some things, to lengthen it a bit and add some things I don't address in the chapter.

Whereas the *Preach* book was something we talked about with B&H several years ago. It was just a matter of when Greg Gilbert had time to work on it. I have some preaching lectures I've given at various seminaries that form the back end of the book and Greg had come up with some ideas for some other things. So, I sent him

the chapters and he chopped them up, popularized them and added some of his own stuff, to which we added my lecture manuscripts and comments in the back.

[R]egarding *The Church*, what was your impetus for expanding the chapter from *A Theology for the Church* into a monograph?

I couldn't think of a good, modern Baptist ecclesiology that I could easily put in people's hands. The stuff that I've done is all incidental and occasional. It's trying to address particular situations in churches. I was looking for something that was a more balanced, full ecclesiology. I wanted something more like what Ed Clowney does so well in his book about the church, but of course, Clowney was a Presbyterian. So, while I like 80 percent of it, there's 20 percent of it that I want to say, "Well, can we think a little bit differently about this?"

[H]ow does the church make the gospel visible?

The character of God is reflected in his people. Paul's question in 1 Corinthians 1:13, "Is Christ divided?" shows that when there were divisions in the church, the assumption was that God's own being is reflected in the nature of the church. He is one, we are united. Leviticus and 1 Peter talks about how our holiness is to reflect God's own holiness – and that's not just us as individuals; that's us as a community. And love



THESE DAYS, ALTHOUGH BAPTISTS ARE HISTORICALLY CONGREGATIONAL, I THINK I'M IN A MINORITY AMONG SOUTHERN BAPTISTS IN BEING SELF-CONSCIOUSLY CONGREGATIONAL, THOUGH ALL OF OUR FORBEARERS WERE. I THINK THERE WAS A PRAGMATISM IN THE 20TH CENTURY, WHERE LARGE CHURCHES BECAME CEO-RUN. I THINK THE MULTI-SERVICE MOVEMENT, AND NOW THE MULTI-SITE MOVEMENT, HAVE JUST ENCOURAGED MORE CONFUSION IN TERMS OF POLITY.

is a great example of that. It is particular aspects of his character that so marks him that is to mark us as well.

[T]o what extent can other conservative Christian, non-Baptists resonate with what you say?

It's interesting. On the back cover, B&H decided to put two Southern Baptist seminary presidents on there, but also blurbs from two other guys: a Reformed Church of America guy and a Presbyterian Church in America guy. So, I guess they see some utility in it. Inside, I see, they've got a blurb from C. J. Mahaney, my charismatic friend. I think as evangelicals, we have a lot of commonality, whatever our differences may be in terms of polity. And much of what this book is intended to do would be things I would hope a good Bible-believing evangelical of whatever polity would be able to agree with.

[W]here does the rub lie for non-Baptists in your argument?

Certainly in my understanding of baptism. And these days, although Baptists are historically congregational, I think I'm in a minority among Southern Baptists in being self-consciously congregational, though all of our forbearers were.

I think there was a pragmatism in the 20th century, where large churches became CEO-run. I think the multi-service movement, and now the multi-site movement, have just encouraged more confusion in terms of

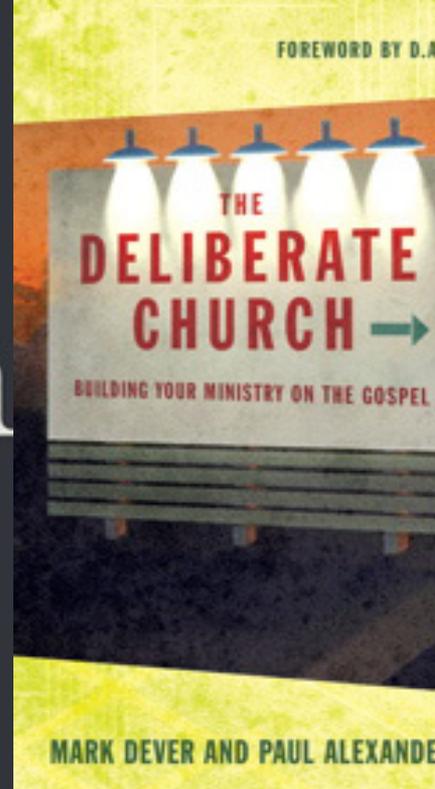
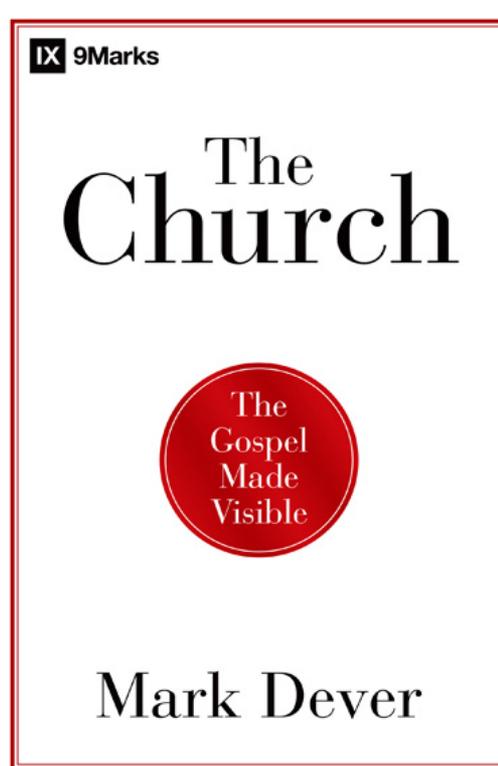
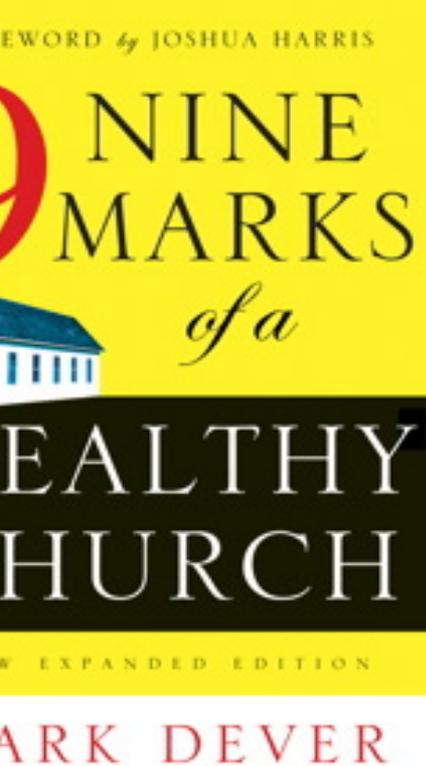
polity.

[H]ow important are those issues for a local body?

A local church will have a particular polity and that is very important. It's obviously not essential to the gospel, but we're called to be obedient to what God reveals in Scripture, not merely to judge what we think are essential and then obey only those things.

[T]urning to *Preach*, how do we get expositional preaching from the model the Bible presents?

We see expositional preaching in the Old Testament with Nehemiah 8, where you see Ezra, the priests and the Levites explaining the Law. And in the New Testament, what Peter is doing in Acts 2 is take various passages from Joel and the Psalms and he interprets those passages and explains them to the people spontaneously, giving explanation of what they're seeing with the commotion of the early disciples and tongues of fire. When you look through the New Testament, you see this pattern, again and again, of people going to Scripture using pneumatic devices that would help them remember the passages from the Old Testament because they wouldn't have a written copy of the Scriptures in front of their eyes all the time like we do. And those pneumatic devices are then keys for their climbing into whole passages.



[H]ow does biblical theology inform expositional preaching?

Christians have disagreed as to whether you should unveil the whole story in the sermon or discipline yourself to stay only in the parameters of, say, 1 Corinthians 7:36-38, and nothing else – when you’re preaching about that. I see the correct answer is definitely with the former. You should avail yourself of the whole story. I think you want to have a lens particularly to explain the verses that you’re looking at, but I think you always want to do that in light of the whole. And I think when Jesus meets with his disciples after the resurrection, in Luke 24, he explains all of Scripture and how these Scriptures spoke of him. Or when you look at Stephen when he’s being stoned in Acts 7, he gives a biblical theology. Or, the writer of to the Hebrews going through the Old Testament history; or you look at sometimes in the Psalms, David or the psalmist will go through the history of the exodus. I think perspective is gained by remembering what God has done in placing what we’re talking about in a particular instance in a particular context of what God has done. And I think that this helps us to be more amazed at the scale of what God’s about and be more awed and humbled, to be more accurately informed.

[W]hat are some essential tools for a preacher to do exegesis for his local congregation?

First, a good translation of the Bible. Second, a heart broken over your own sin and amazement at God’s mercy in Christ.

In terms of resources for preaching, I would say John Stott’s *Between Two Worlds*, Haddon Robinson’s *Biblical Preaching*, Martyn Lloyd-Jones’ *Preaching and Preachers*, Bryan Chapell’s *Christ-Centered Preaching*, John Piper’s *Supremacy of God in Preaching*, Ed Clowney’s *Biblical Preaching* – those would be some good ones. And for the church, I would certainly mention Ed Clowney’s book *The Church*, John Hammett’s book *Biblical Foundations for Baptist Churches* – that is, I think, quite useful.

Mark Dever is senior pastor of Capitol Hill Baptist Church in Washington, D.C.

Editor’s note: This interview originally appeared in “Towers.”

BOOK REVIEWS



Copyright by Moyan Brenn

60 *A Scribe Well-Trained*, by James M. Garretson. Reviewed by Gary Steward.

61 *The Joy of Calvinism*, by Greg Forster. Reviewed by Joseph A. Franks IV.

62 *God's Names*, by Sally Michael. Reviewed by Jessica L. Cooper.

63 *Princeton and the Work of the Christian Ministry and Pastor-Teachers of Old Princeton*, by James M. Garretson. Reviewed by Gary Steward.

65 *Wordsmithy*, by Douglas Wilson. Reviewed by Ian Clary.

66 *Canon Revisited*, by Michael J. Kruger. Reviewed by Nate Wood.

68 *The Theology of B. B. Warfield*, by Fred G. Zaspel. Reviewed by Jeff Straub.

69 *Christ-Centered Biblical Theology*, by Graeme Goldsworthy. Reviewed by Brent E. Parker.

73 *The Trinity*, by Gilles Emery. Reviewed by Tyler R. Wittman.

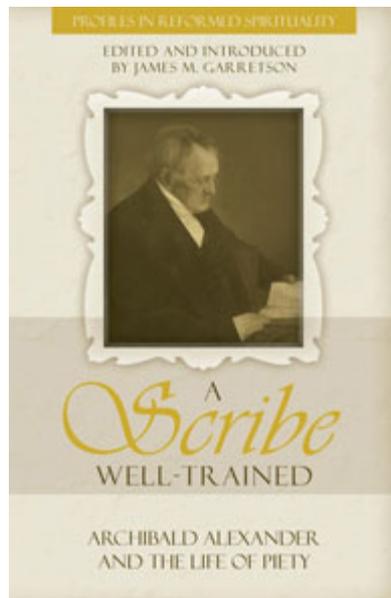
75 *Kingdom Man*, by Tony Evans. Reviewed by Micah McCormick.

A Scribe Well-Trained: Archibald Alexander and the Life of Piety

By James M. Garretson. Grand Rapids: Reformation Heritage Books, 2012.

Archibald Alexander, the inaugural professor of Princeton Theological Seminary, embodied the combination of learning and “vital piety” that became synonymous with Old Princeton. While many know Alexander’s name, too few have become acquainted firsthand with his writings of warm-hearted piety and spiritual devotion. James Garretson has produced a small and attractive introduction to Alexander which emphasizes his personal spirituality and makes a selection of his published writings on the Christian life available. *A Scribe Well-Trained* is a recent installment in the *Profiles in Reformed Spirituality* series edited by Joel R. Beeke and Michael A. G. Haykin and published by Reformation Heritage. Other volumes in this series give similar treatment to Alexander Whyte, Jonathan Edwards, Hercules Collins, Horatius Bonar, George Swinnock, John Calvin, Lemuel Haynes, Thomas Goodwin, and Samuel Rutherford. The goal of this series is “to introduce the spirituality and piety of the Reformed tradition” to readers of today who might not be familiar with the rich legacy that has been left for us.

The first twenty-five pages of *A Scribe Well-Trained* contain a brief biographical sketch of Archibald Alexander’s life. In this section Garretson tells of Alexander’s experience of godliness, with connections drawn to William Graham, the Puritans, Jonathan Edwards, and the Westminster tradition within which Alexander was raised. This sketch provides a good introduction to Alexander’s life and writings for those who may not be familiar with his basic history.



The remaining bulk of the book is composed of over fifty brief selections from Alexander’s published writings, as well as from letters contained in the full-scale biography written by his son in 1854. These selections allow the reader to hear from Alexander first-hand as he reflects on the nature of genuine religious experience. The topics of these selections include: true conversion, spiritual worship, prayer, piety in children, spiritual warfare, and heaven. The bulk of these selections are from Alexander’s *Thoughts on Religious Experience* (1841), *Biographical Sketches of the Founder and Principal Alumni of the Log College* (1845), *A Brief Compend of Bible Truth* (1846), *Practical Sermons* (1850), and *Practical Truths* (1857). One would barely know from the selections chosen by

Garretson that Alexander wrote over seventy-five articles for the *Princeton Review* from 1829 to 1850, as only one selection from them is included. Most of these articles are of a more historical and theological nature, so their virtual omission is understandable. Still, their existence is a reminder that Alexander’s piety existed in a heart that was also engaged in serious historical and theological reflection.

This book contains toward the end a descriptive notice on Alexander’s character, which was printed shortly after his death in 1851. It concludes with a few pages which direct the reader wanting to read more on

Alexander. Numerous reproductions of Alexander’s contemporaries sprinkled throughout this book made it an attractive and inviting introduction.

It is hoped that many will grow in their firsthand acquaintance with the men and writings of Old Princeton. For those wanting a brief introduction to the piety of Old Princeton’s “founding father,” this book is highly recommended. It is hard to imagine a better starting point.

Gary Steward
Ph.D. candidate, Southern Baptist Theological Seminary

The Joy of Calvinism: Knowing God's Personal, Unconditional, Irresistible, Unbreakable Love

By Greg Forster. Wheaton: Crossway, 2012.

Forster opens his book by focusing on the command of God to, "Rejoice in the Lord always." He then continues on to show how the true Gospel of grace is the only way in which this is possible. One by one, Forster shows how the tenants of Calvinism bring joy to the struggling believer. For example, regarding God's sovereignty in election, the Calvinistic view presents a God who loves individuals more than some hypothetical group of people who may someday come to him in faith and repentance. Additionally, the Calvinistic God loves particular individuals more than some "free-will system" in which man is left alone to determine his own allegiance and fate. No, God loved his own unconditionally in eternity past, and there is deep joy for the believer and recipient of such undeserved love.

Regarding the success of Christ's work on the cross, the Calvinist finds joy in knowing that faith and repentance are a consequence of Christ's love in eternity and on the cross. One must really believe and repent, but these are not works that must be added to the finished work of Christ on Calvary. Jesus's work does not make salvation available; it makes salvation absolute for those who later believe and repent. There is great joy in the Christian who understands that the atonement was not hypothetical but absolute in its effect. It is the Calvinist who can truly and joyfully sing, "Jesus paid it all."

In considering the regenerative work of the Holy Spirit, Forster writes, "[His work] is the difference between the man who manufactures life vests and the man who pulls

drowning people out of the water, between the man who makes a scalpel and the man who uses it to cut out a cancerous tumor and save a patient's life." God loves the elect so much that he does not wait for the depraved to do what he will never do on his own – turn in faith, love and repentance towards God. God is not passive but active in an individual's salvation. He pursues, persuades and miraculously transforms until the point that he is beloved by us – his former enemies. Such undying and unconditional love brings great joy.

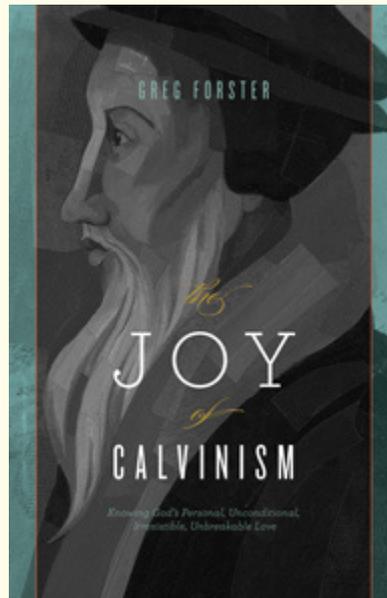
In his final chapter, "God Loves You Unbreakably," our author continues by expressing the love of an immutable God. After God chose his recipients of grace, sent his

Son, died for them on the cross, regenerated them in time, and granted them the gifts of faith and repentance, he will never leave them nor forsake them. In a time of deep heartache, suffering and persecution, the Calvinistic Gospel causes the Christian to "rejoice in the Lord, always!"

Throughout the book, Forster is both honest and humble. For example, he says concerning the discrimination of God: "None of this makes the idea of God passing over the lost and allowing them to remain in their sins any less horrible to us. Calvinist theology shows us that this horrible truth must be accepted. It does not make it any less horrible" (167). Forster is honest in

that he does not avoid the brutal theological questions posed to any theologian. Throughout the book he presents the hard truths that all Christians must confront. And yet he does not seek to answer the questions and solve the paradoxes by either erasing or going beyond God's revelation. He is neither dismissive nor presumptuous, and this should be appreciated by the reader.

Also, the author assists his readers by uncovering the true John Calvin. Calvin has been clothed with many coats that were not his own. Many doctrinal positions are ascribed to him and his followers which they would fervently deny. Forster does a great job in his first chap-



ter and later in his concluding appendix as he presents the true Gospel understanding of this often-maligned leader of the Reformation.

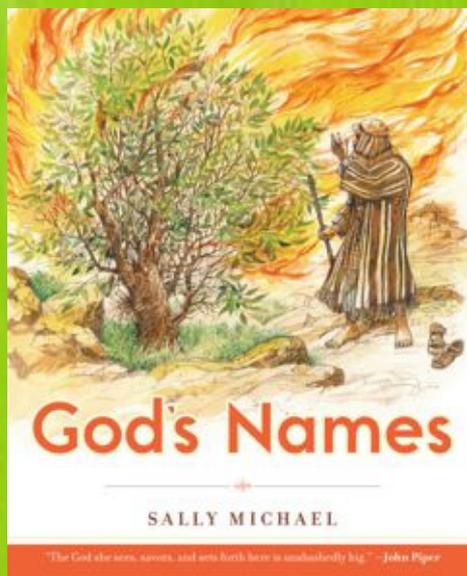
I was greatly impacted by Forster's fresh presentation of old truths. I am embarrassed that I temporarily considered the scriptural doctrine of the Gospel, as taught and defended by John Calvin and others, to be less practical and less relevant. Upon completion of this book, I found myself loving Christ more, loving my Reformed

roots more, and longing to lead others to compare and contrast the joylessness of Arminianism with the joy obtained through a right understanding of the Gospel. I recommend this book, for it provides needed relevance for the old and crusty Calvinist and doctrinal truth for the person seeking to reconcile the sovereignty of God and the willful responsibility of sinful men.

*Joseph A. Franks IV,
Senior Pastor, Palmetto Hills Presbyterian Church*

God's Names

By Sally Michael



I will be honest, though I wish it were not true. When my husband asked me to review Sally Michael's new children's book, *God's Names*, I agreed but only because he was excited about it. I knew that the names of God are important and that I should feel differently, but a 100-plus page book on those names sounded mind numbing to me, and I imagined how much drudgery it would entail to get through such a book with children, trying the whole time to muster a merry attitude. Thankfully, God uses even children's books to speak to the hearts of his adult children.

While this book had an impact on me, it is written with the child in mind by someone who truly understands children. In the preface of *God's Names*, Michael writes that the book "is meant to be an interactive dialogue between adult and child ... and to serve as a springboard for trusting God in everyday experiences as truth is applied in real life," and the introduction claims that the book is meant to be understandable as well as theological—a tall order (9). Yet, by the end of the first chapter, I was already quite convinced that the book would accomplish these goals.

In the first chapter, "Names, Names, Names," the author describes different types of names—first names, last names, titles, nicknames—and explains how there are meanings and purposes behind those names. Children are encouraged to explore all of their own names and how and why they received them. After learning the meanings and reasons for their own names, the significance of God's names and their roles in revealing God's character take on more meaning. Michael devotes each of the chapters that follow to unpacking one of the many names of God, all the while moving through essential parts of the gospel-centered storyline of the Bible. In each chapter, Michael provides avenues for children to connect with and digest the truths found in the book. She offers practical illustrations using topics that children find interesting (be it bugs, talking crayons, or Bible stories) and asks questions that engage children in dialogue with their parents and with the text. Furthermore, each chapter ends with supplemental ideas, such as scripture readings, prayer suggestions, discussion topics, and activities, which can be done to teach children to trust God. Through all of these efforts, *God's Names* gives children a sense of discovery as they learn to find their hope in the character of our amazing God. And, who knows, parents may even find a renewed hope in his character as well.

-Jessica Cooper

Princeton and the Work of the Christian Ministry: A Collection of Addresses, Essays, and Articles by Faculty and Friends of Princeton Theological Seminary

By James M. Garretson. 2 vols. Edinburgh: Banner of Truth, 2012.

Pastor-Teachers of Old Princeton: Memorial Addresses for the Faculty of Princeton Theological Seminary, 1812-1921

By James M. Garretson. Edinburgh: Banner of Truth, 2012.

Enthusiasts of Old Princeton have an extra reason to celebrate on this bicentennial year, since Banner of Truth has brought forth a significant collection of articles and shorter pieces from Old Princeton, all selected for republication under the oversight of James Garretson. Garretson, an ordained OPC minister and former instructor at Knox Theological Seminary, has brought into recirculation many articles, sermons, addresses, and lectures that were formerly difficult to find and hidden away in larger works and other out-of-the-way places.

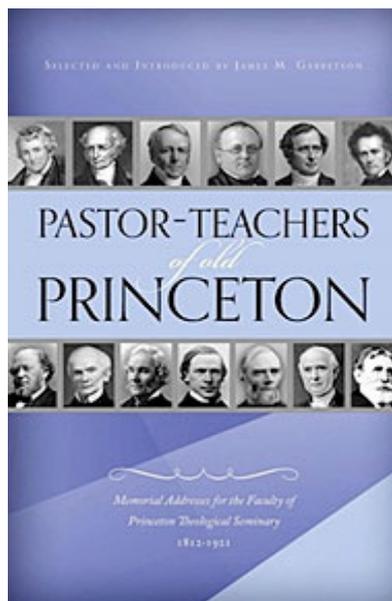
Discussions of Old Princeton in academic circles have all too often focused on the narrow issues of theological method, inerrancy, apologetics, and epistemology, and too little attention has been given to the Princeton theologians' emphasis on the issues of piety and the training of men for pastoral ministry. Old Princeton, after all, was a seminary. Its primary reason for existence was to train young men for the gospel ministry, and its stated plan for ministerial training combined learning and "vital piety" as a dual emphasis. As such, its professors

had a great deal to say about piety and the calling of a Christian minister. Garretson's two-volume set entitled *Princeton and the Work of the Christian Ministry* brings to light this underappreciated emphasis of the Princetonians by presenting over seventy sermons, addresses, and articles from "Princeton faculty and friends."

Volume one contains material almost entirely by Archibald Alexander and Samuel Miller, with the exception of the 1862 "Golden Jubilee" address by William B. Sprague and Philip Milledoler's "Charge to the Professor and Students of Divinity" delivered at the 1812 inauguration of Archibald Alexander as Princeton Seminary's first professor. Milledoler's 1812 address captures the dual emphasis of Old Princeton's model of training when he stated, "[A]s it is desirable that we should have a learned and orthodox [ministry], so we also need a pious and evangelical ministry." Sprague's address fifty years later shows how the Old Princeton model of ministerial training played out in the seminary's early history. This volume also contains Samuel Miller's *A Brief History of Princeton Theological Seminary* (1838), the sermons delivered by Miller and Archibald Alexander at Alexander's

1812 inauguration, and thirty-two other pieces by Alexander and Miller on topics related to piety and pastoral ministry. Of particular interest to me were Alexander's *On the Importance of Aiming at Eminent Piety, Thoughts on the Education of Pious and Indigent Candidates for the Ministry*, and *The Use and Abuse of Books*, as well as Miller's *The Difficulties and Temptations which Attend the Preaching of the Gospel in Great Cities* and *The Importance of Mature Preparatory Study for the Ministry*. A preface by David Calhoun and a general introduction and introductions to each of the authors by Garretson also give needed context to the primary pieces.

Volume two of *Princeton and the Work of the Christian Ministry* contains addresses by faculty members Charles Hodge, J. W. Alexander, Alexander T. M'Gill, William M.

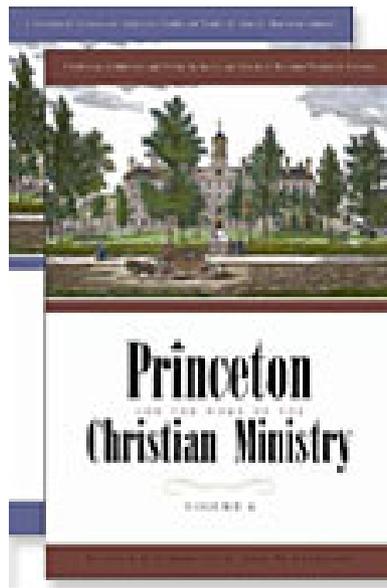


Paxton, A. A. Hodge, B. B. Warfield, J. Gresham Machen, Geerhardus Vos, and Caspar Wistar Hodge, Jr., as well as “friends” of the seminary Ashbel Green, Gardiner Spring, William S. Plumer, Nicholas Murray, and Maitland Alexander. This volume contains thirty-nine selections, with an introduction to each of the authors also given by Garretson. A number of these selections are taken from the published inaugural lectures given when a faculty member was formally inducted into the seminary’s service. These lectures set forth various aspects of ministerial calling, character, and training. Of particular interest in this volume are Charles Hodge’s *Character Traits of the Gospel Minister*, A. A. Hodge’s *Dogmatic Christianity, the Essential Ground of Practical Christianity*, and B. B. Warfield’s *Spiritual Culture in the Theological Seminary* and *The Indispensableness of Systematic Theology to the Preacher*.

The volumes that make up *Princeton and the Christian Ministry* are a real treasure and are sure to be cherished by all who value the godly thinking and piety of the older generation of Princeton theologians. The Princeton theologians’ desire to blend learning and piety provide a much-needed model for seminaries today. As a standard course of preparation for the ministry today, these volumes should be added to the “must-read” lists compiled by seminary professors. They deserve to find their place alongside Spurgeon’s *Lectures to My Students*.

Garretson’s third volume, *Pastor-Teachers of Old Princeton*, is another treasure of a volume, though it is of a different character than *Princeton and the Work of the Christian Ministry*. In *Pastor-Teachers of Old Princeton*, Garretson has pulled together thirty-four commemorative discourses and funeral addresses that were published to memorialize Archibald Alexander, Samuel Miller, J. W. Alexander, J. A. Alexander, Charles Hodge, Henry A. Boardman, A. A. Hodge, Alexander T. M’Gill, James C. Moffat, Caspar Wistar Hodge, Sr., William Henry Green, William M. Paxton, and B. B. Warfield. These addresses

provide valuable biographical sketches that emphasize the character and godliness of those memorialized. Even when one makes allowances for the hagiographic tendencies of funeral addresses, these addresses helpfully delineate the character of the Princeton theologians in a way that would have been agreeable to those who knew them personally. These addresses are both biographically informative and inspiring, as the Princeton theologians embodied the blend of learning and piety that they sought to produce in their students. Of particular interest is Garretson’s publication of Archibald Alexander’s funeral address for Samuel Miller. This address was never published, and Garretson used Alexander’s handwritten manuscript to construct its general content.



While many valuable unpublished lectures and addresses yet remain in the archives of Princeton Seminary, James Garretson has done a wonderful job in preserving and making some of the scattered and less-accessible materials related to Old Princeton more easily accessible. Those who already know the value of the Princeton theologians will prize and treasure these volumes. It is to be hoped that the publication of these volumes (along with the digitized and freely-accessible items made available by the Princeton Seminary library) will encourage a new generation of students to sit at the feet of the professors

of this unusually blessed seminary, of which in America there has been no equal.

Gary Steward
Ph.D. candidate,
Southern Baptist Theological Seminary

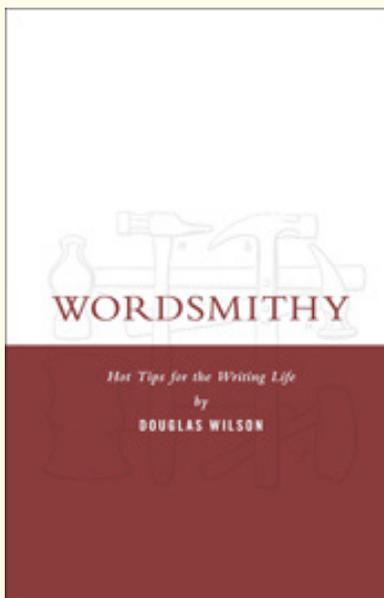
Wordsmithy: Hot Tips for the Writing Life

By Douglas Wilson. Moscow, Idaho: Canon Press, 2011.

“Read boring books on writing mechanics” is one of the many pieces of good advice that Douglas Wilson prescribes in his anything but boring book on how to write. Wilson follows a noble line of writers-on-writing—like William Zinsser, Annie Dillard, and even Stephen King—who entertain as they encourage others in the craft. It is no chore to read *Wordsmithy* as it might be slogging through the like-sized “Strunk & White.” Readers get the help they need, but with Wilson they are treated to a good chuckle.

Wilson is a writer of many genres, including the theological monograph, haiku poem, satire, short story, and blogpost. He is the editor of *Credenda/Agenda* magazine and is a senior fellow of theology at New St. Andrews College, where he teaches rhetoric. He can be found online at Blog and Mablog (www.dougwils.com). *Wordsmithy* reflects the style common to much of his other works; it is funny, memorable, and full of thought-provoking advice. It keeps good company with his earlier book on a similar subject, *A Serrated Edge*, which is a stout defence of biblical satire.

Wordsmithy is organized around seven simple exhortations to the would-be, the novice, and the professional writer: know the world; read widely; read the tools of the trade; practice various forms; be humble; learn other languages; and take notes. These he outlines in the introduction, elaborates in subsequent chapters, and summarizes in the conclusion. Each exhortation is bolstered by seven more explanatory points. In the second chapter, queasily titled “Read Until Your Brain Creaks,” Wilson tells us to be voracious, wide-readers,



who read thoughtfully, and for the love of books; we should plod through quality literature, but not with total discrimination, because sometimes dipping into the slums is okay. After each sub-section, as at the end of each chapter, Wilson suggests further reading, including technical books on grammar, books on how to get published, and a series of titles by P. G. Wodehouse, a Wilson favourite. Admittedly, not every book suggestion seems directly relevant to the chapter; the implied point is to read the book to see how it fits. Wilson’s literary tastes are evident throughout: there are quotes and references to staples like Chesterton, Tolkien, Lewis, *Beowulf*, and the creator of the inimitable Jeeves.

There is probably not a single piece of advice with which to quibble, all of it will be useful to someone. Stand-out recommendations include the need for humility, especially for the one who has published; keeping a commonplace book; reading mechanical helps; and being a good oral communicator—if you speak well, you will write well. All of this is written in short, punchy chapters, full of pithy sentences that help for memorization like this: “Look at the world, and try not to look at yourself looking at the world” (14). Or this, about “authenticity-mongers”: “These good folks will sell you a smaller carbon footprint, a burlap tote bag, a

slate shower, a Che poster, an indie movie that only the true-hearts understand, a trip to the rain forest, a bit of jewelry for your nose, and lots and lots and lots of other stuff” (17).

Wordsmithy is practical and will be good for those who are compelled to scribbling—particularly for Christians, who are Wilson’s primary audience. Beautiful and practical work can be forged in a smithy, but a smith needs the right tools for the trade. *Wordsmithy* is like the hammer and anvil, that, with other such tools, will fashion words into tempered steel.

Ian Clary, M.A. Theology, Toronto Baptist Seminary

Canon Revisited: Establishing the Origins and Authority of the New Testament Canon

By Michael J. Kruger. Wheaton: Crossway, 2012.

In my first systematic theology class at The Southern Baptist Theological Seminary, I was immediately confronted with the challenges to the doctrine of Scripture. I realized the centrality of the doctrine for the Christian faith, but I began to struggle with how we know that the Bible is the Word of God, and how we know whether we even have the right books, especially in the New Testament. I did not doubt the Scriptures and was convinced of their authority, but I wondered whether I just needed “blind faith” concerning their divine nature and canonical status. How else could we know such things? Michael Kruger, in his latest book, *Canon Revisited: Establishing the Origins and Authority of the New Testament Books*, provides a thoroughly compelling and masterful argument that Christians have a rational basis for believing that our twenty-seven books of the New Testament are the authoritative Word of God.

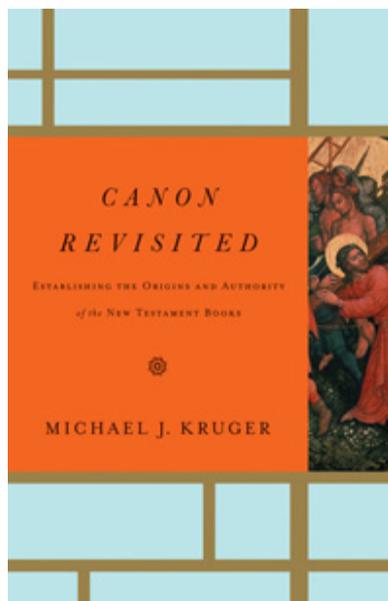
Kruger’s main concern is whether Christianity has adequate and intellectually justifiable grounds to claim that our twenty-seven books of the New Testament are the right books. Recent criticisms of the New Testament canon from critical scholars have led to Walter Bauer’s continued influence regarding the development of orthodoxy, as well as the emergence of theories concerning pseudonymity and the role of apocryphal materials in the early church. One would seem hard-pressed to find a rational basis for claiming that we actually *know* which books are the right ones or whether

there is any such thing as the “right books.” *Canon Revisited* arguably does just that. Kruger is not trying to “prove” the canon to the skeptic; rather, he is seeking to establish an account for the Christian knowledge of the canon and how we know the books contained in our New Testament are the right ones.

The book is divided into two parts. The first part, “Determining the Canonical Model,” attempts to summarize, evaluate, and critique various canonical models that put forth answers as to how we know which books belong in the New Testament canon. Community-determined models and historically-determined models are the general lenses through which

approaches to the canon are commonly viewed. Community-determined versions view the canon as something that is, in one way or another, established or determined by the people, whether corporately or individually. There must be some response from the community in order for the canon to exist. The canon is authenticated by appealing to the reception of the canon by the community. Historically-determined models establish the canon by critically investigating the historical merits and origins of the book. Thus, the New Testament canon is authenticated by historical investigation.

Kruger rightfully notes that all of the canonical models discussed seek to establish the authority of the New Testament canon in some external, outside authority. He argues that it is the “appeal to an external authority that unites all of these positions.” He then begins in chapter three to set forth what he calls the “self-authenticating model.” For the canon to be truly authoritative, it must be self-authenticating. What sets apart this volume from other canonical models is that canonical theology becomes the context within which the historical material is evaluated. Kruger wants to examine the content of the canon itself to determine whether it provides help in establishing a rational basis for belief in the New



Testament canon, which is something overwhelmingly ignored in studies of canon. The Scriptures themselves provide us the necessary direction and guidance about how it is authenticated. He wants to “apply Scripture to the question of which books belong in the New Testament.” Kruger’s unique and central argument is that the Scripture testifies to the fact that God has created the “proper epistemic environment” wherein belief in the New Testament canon can be reliably formed. This environment includes the components of providential exposure of these books to the church, the attributes of canonicity (divine qualities, corporate reception, and apostolic origins), and the internal testimony of the Spirit. On this basis, he concludes that the Christian belief in the canon is warranted, at least in the absence of any defeaters. Kruger recognizes potential defeaters that may be proposed against the Christian belief in the New Testament canon, particularly against the attributes of canonicity. The second part of the book, “Exploring and Defending the Canonical Model,” attempts to elucidate on these attributes and answer potential defeaters along the way, so that the Christian belief in the canon of the New Testament is justified.

What is so striking as one reads this volume is not the superior logical progression of his argument, nor the extensive research expounded in detailed footnotes, or even the remarkably clear and precise manner in which he writes. What is striking is the unapologetic commitment to the authority and sufficiency of Scripture in all matters of theology or history, especially when writing on a subject that seems to be overtaken by critical scholarship; his invasive knowledge of biblical and systematic theology, church history, historical theology, textual criticism and manuscript evidence, and critical scholarship, weaving this knowledge together into one overarching argument; and his uttermost trust in the sovereignty and providence of a God who speaks to his church and guides them into all truth by his Holy Spirit. Kruger presents a fresh Reformed perspective on the question of the canon in a compelling and lucid style, maintaining his Christian convictions and not acting as though such a question can be approached

in a neutral manner. *Canon Revisited* is a tremendous conglomeration of excellence, exemplifying acute scholarship, biblical faithfulness, theological tenacity, and historical precision. Kruger’s work should be pursued by professors and students alike, as well as pastors and church leaders seeking an answer to such a fundamental question to their faith. After finishing the book, this volume became my foremost recommended resource on issues of New Testament canon studies. It is both encouraging and refreshing to read such a volume.

Nate Wood
Axis Church in Nashville, TN

What books are you reading this summer?

Owen Strachan

The first is Richard Wightman Fox’s excellent biography of Reinhold Niebuhr of the same name: *Reinhold Niebuhr: A Biography* (Pantheon, 1985). Fox does a terrific job of exploring both Niebuhr’s ideas and his life, which is a big part of why I so enjoy biographies. I was inspired by Niebuhr’s bold work as a Protestant but turned away by his seemingly secular faith.

I’m also reading the new biography of William F. Buckley by Carl Bogus: *Buckley: William F. Buckley and the Rise of American Conservatism* (Bloomsbury, 2011). I love how Buckley wore his convictions with panache. He was also a master movement strategist, which is rewarding reading for anyone who hopes to see evangelicals make a gospel-oriented difference in the world.

The Theology of B. B. Warfield

By Fred G. Zaspel. Wheaton, IL: Crossway Press, 2010.

To speak of 19th century Princeton theology is to speak of a robust Christian orthodoxy. From its inception in 1812 to the beginning of the twentieth century Princeton and orthodoxy were synonymous. Charles Hodge (1797-1878) set the standard high, followed by his capable son Archibald Alexander Hodge (1823-1886). Hodge the younger was succeeded by the eminently capable Benjamin Breckinridge Warfield (1851-1921), polemic theologian who guarded the sacred fire of Reformation dogma through some of the most important years of Princeton's history as theological liberalism was gaining its hegemony in Presbyterian life.

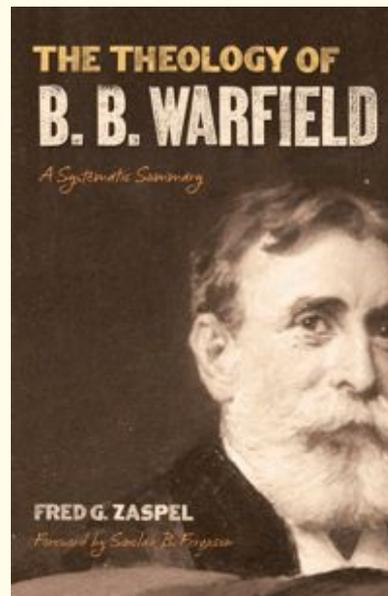
The Hodges left the world substantial literary records of their systematic theological understanding. B. B. Warfield, however, despite his voluminous scholarly output, left no such witness. This is due partially to the fact that Warfield was an apologist and concentrated his efforts on a more narrow range of topics—bibliology and sanctification, among others. However, later students of Warfield have wished for an in-depth, ordered presentation of his thought, a ready reference to the massive corpus of material that would distill the essence of his views in a manageable format. Fred G. Zaspel has rectified this want. Sifting and weighing the massive amount of Warfield's own scholarly writings, his personal correspondence, and the notes of his students, Zaspel has woven together a theological treatise Warfield himself might well have written, and of which he likely would be gratified.

After an introductory chapter putting Warfield into his Princeton context, Zaspel begins by examining Warfield's view of theology as an apologetical task. From here, Zaspel organizes his material according to the standard

structure of theological presentation, tracing Warfield's own views from prolegomena to eschatology. Zaspel is committed to letting Warfield speak for himself, thus very little extraneous material crops up in the conversation, save when Zaspel needs to disabuse erroneous views of Warfield by letting Warfield defend himself. Zaspel gives the reader pure Warfield wherever possible, sometimes summarizing but often quoting Warfield, and thereby crafts a compelling record of what Warfield himself might have written if he had taken the time to so order his thoughts.

Zaspel's version is particularly helpful in a couple of areas where Warfield's views are debated—inspiration and evolution. For example, after reviewing Warfield's debate with Charles A Briggs (111ff), Zaspel dismisses the recent criticisms of Warfield's views by men like Ernest Sandeen, Jack Rogers and Donald McKim, citing John Woodbridge compelling refutation of the Roger-McKim proposal. Zaspel also tackles the recent claims from well-known scholars that Warfield was an enthusiastic supporter of theistic evolution (369ff). Zaspel examines the evidence for this carefully and concludes that, at best, Warfield was "non-committal" toward evolution. Indeed during his early student years, largely under the influence of James McCosh, Warfield embraced an evolutionary construct. But, according to Zaspel, Warfield grew less certain of this model as time went on. This was due, Zaspel argues, perhaps to the fact that Warfield saw the creation of Eve as a major obstacle to an evolutionary paradigm. In the end, Warfield's views are uncertain. "That Warfield actually committed himself to a doctrine of evolution is difficult if not impossible to affirm, simply because, although there are some indications that he entertained the idea, he never admitted accepting it" (386).

The longest sections in the book treat the doctrines of salvation including Warfield's views on sanctification. The perfectionism and the Keswick, deeper life



movement received some of Warfield's most trenchant criticism. Zaspel does a commendable job unpacking Warfield's thought in this area. The shortest sections regard Warfield's views on ecclesiology and eschatology, doctrines over which he little contended. The final section of the book includes a fine summary of Warfield as a polemicist.

Zaspel's reconstruction of Warfield serves as an important introduction to the great theologian. It will likely not be the final word that a student of Warfield will examine. The serious student will want to turn to the writings of Warfield himself to read his own words in their context. But Zaspel's treatise will stand as a good starting point from which to begin to probe the significant thought of Benjamin Breckenridge Warfield. Zaspel is to be thanked for his efforts in bringing Warfield near by constructing a systematic presentation Warfield might well have written himself.

Jeff Straub

Professor of Historical and Systematic Theology at Central Baptist Theological Seminary

Christ-Centered Biblical Theology: Hermeneutical Foundations and Principles

By Graeme Goldsworthy. Downers Grove, IL: InterVarsity Press, 2012.

Understanding the big picture of the Bible and how the storyline of Scripture unfolds and finds its terminus in Jesus Christ is a subject that no serious Christian can ignore. Biblical theology is the discipline that seeks to trace and synthesize the variety of biblical themes across the canon of Scripture, helping us understand the central message of the Bible and its Christocentric focus throughout since the Scripture is the coherent and unified Word of God. Graeme Goldsworthy, one of the most articulate and well-known scholars in the field of biblical theology has provided another important resource for those seeking to better understand the structure of the Bible and the progress of redemptive history which culminates in the person and work of Jesus Christ.

This present work in many ways recapitulates and adds to his previous works: *According to Plan: The Unfolding Revelation of God* (1991), *The Goldsworthy Trilogy* (2000), and *Gospel-Centered Hermeneutics* (2006). Before distilling particular strengths and weaknesses of this latest installment, Goldsworthy's understanding of biblical theology – its nature and structure – along with his approach to typology will be briefly presented below. The discipline of biblical theology (BT) has lacked a coherency among evangelicals in regard to its validity and practice (29), but there has also been a neglect of BT for a host of reasons, not least due to the fact that the method, principles of BT, and its relationship to biblical studies has not attained a consensus among theologians (33-36). Important theological and hermeneutical presuppositions result in differing conceptions of BT (38-55). Nevertheless, as Goldsworthy rightly highlights, the nature of Scripture as a progress of revelation of events in history that is unified since one divine Author has

REVERENDFUN.COM COPYRIGHT BIBLE GATEWAY



05-11-2012

THIS GUY NEEDED THE MAXIMUM BAPTISM PACKAGE

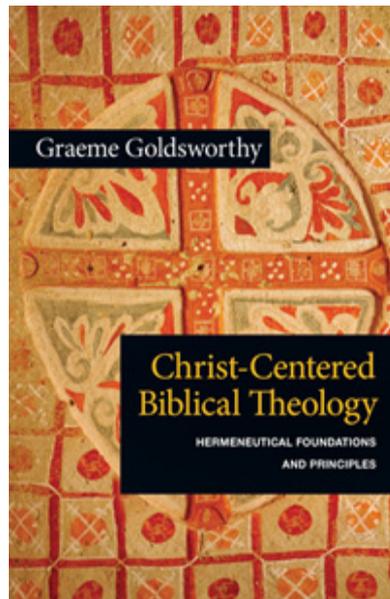
superintended it, should motivate us to understand the inner structures of the Bible as they coalesce in Jesus Christ. At the same time one has to be careful not to overlook the diversity and twists and turns as the storyline proceeds. Working from such evangelical presuppositions, Goldsworthy defines BT as “the study of the matrix of divine revelation in the Bible as a whole” (40) or “the study of how every text in the Bible relates to Jesus and his gospel” (80). Since BT should be thoroughly Christ-centered in orientation, the task of BT is “to discern how the relationship of Jesus and the gospel to the Old Testament was understood by Jesus, the apostles and the New Testament authors” (52).

The significant topic of the structure of BT receives much attention in *Christ-Centered Biblical Theology*. A BT must be comprehensive in not just fitting together the narrative parts of Scripture but must also accommodate the non-narrative parts, such as the wisdom literature, for a “biblical theological method that cannot deal with all the texts of the Bible is to some extent defective” (99). The wisdom material, for example, while having covenantal links, is best connected to David and Solomon according to Goldsworthy (70, 128-29). Not surprisingly, how one structures the biblical material into redemptive-historical epochs or identifies the significant stages in the progress of revelation will significantly impact how they put the two testaments together and in turn, impact their formulation of theology as a whole.

A whole host of such approaches have been offered. Goldsworthy summarizes and critiques the biblical theological methodology of Geerhardus Vos, Edmund Clowney, Dennis Johnson, Willem VanGemeren, William Dumbrell, Sidney Greidanus, Charles H. H. Scobie, Craig Bartholomew with Michael Goheen, Gerhard Hasel, and Elmer Martens (76-110). While finding affinities with each of these scholars, not least Vos and Clowney (see 168, though Goldsworthy ultimately finds

that the Mosaic to Christ epoch offered by Vos and Clowney causes potential pitfalls, 169), Goldsworthy sets out his structure which is supposedly a refinement of the basic three-fold schema derived from his mentor and instructor, Donald Robinson, associated also with theologian Gabriel Hebert (23). The “Robinson-Hebert schema” moves from biblical history, namely Abraham to Solomon, to the eschatology of the writing prophets, and thirdly, to the fulfillment of all things in Christ (25). Goldsworthy seeks to allow the Bible to unfold on its own terms and structure (114, 171), and he highlights the following foci: creation, fall, the flood, Abraham and the patriarchs, Moses and the exodus, David, Jerusalem and Zion, Solomon and the temple, wisdom, the exile and return, and the mission to the Gentiles (111-65). These stages of biblical revelation fall within the center of BT which Goldsworthy identifies, though he never develops or defends in this work, as the kingdom of God, or “God’s people in God’s place under God’s rule” (75). Goldsworthy also writes a full chapter on the subject of typology. Focusing primarily on Leonhard Goppelt and Gerhard von Rad, Goldsworthy presents his view on the subject, leaning yet again on Donald Robinson (170-89).

In many ways Goldsworthy follows a traditional evangelical view: typology involves historical persons, events, and institutions that includes escalation or intensification as one moves from the type to the antitype, requiring an eschatological perspective as types are divinely designed and prefigure the antitype to come (174-75, 183). However, Goldsworthy follows von Rad and Robinson in postulating that the number of types are unlimited even though he advances that allegorical interpretations are to be avoided (175; 185-87). This last point is also related to the notion of “macro-typology.” Depending upon the apostle Paul’s statement that all things are summed up in Christ (Eph 1:10), Goldsworthy applies this teaching to his concept of “macro-typology,” which he presents as a way to observe



how all the stages of revelation are typological of Christ, not just specific persons and events. The whole of reality finds perfect harmony in Jesus Christ (184-89).

Goldsworthy's book has many benefits. His survey of the presuppositions for doing BT proved to be helpful since we all bring hermeneutical commitments to the task of interpretation and being conscious of these assumptions will better inform how we go about putting the canon together. Furthermore, the last chapter of the book offered very practical aides in showing how one is to go about the doing of BT. Two specific examples, the themes of temple and prayer, are unpacked across the canon. In diagrams Goldsworthy demonstrates how one starts with Christ for the particular sample topics of temple and prayer and then proceeds to move back to the OT, tracing the topic longitudinally through the storyline, and in the meantime laterally examines related themes (217-21). This lateral move deepens our understanding of the topic in focus. These samples will definitely assist Bible students in their tracings of biblical themes.

Christ-Centered Biblical Theology does have a number of drawbacks. First, the amount of space Goldsworthy devotes to Donald Robinson with the autobiographical notes and background to his methodology proved to be a distraction at points. A whole chapter is bestowed to the Robinson legacy (190-214) along with other sections, some anecdotal accounts, that were sadly superfluous (e.g. 77-79) when more developed treatment of the issues of BT could be sketched out more comprehensively. Robinson certainly has a significant influence on Goldsworthy and this is not to suggest Goldsworthy's journey with Robinson is unimportant. But perhaps a forum such as a festschrift would be more appropriate for affirming the legacy of a significant and influential theologian.

Second, Goldsworthy's assertion that his approach is but a refinement of the Robinson-Hebert schema – the three-fold stages of the history of Israel, eschatology of the latter prophets, and antitypical fulfillment of these

stages in the person and work of Christ (171-72, see p. 23) – is not so clear. The structure of BT offered by Robinson-Hebert seems too basic while Goldsworthy offers many more stages for categorizing the shifts in redemptive history. There is also more of an emphasis on creation and new creation in Goldsworthy's account than what appears to be the case for Robinson-Hebert. How exactly the "Robinson-Hebert schema allows for the full appreciation of epochs or stages" and enables one to identify the various ways the OT is linked to the NT (217) is never fully demonstrated by Goldsworthy, nor is there any treatment on why another basic structure, such as creation-fall-redemption-consummation, may not work just as well. Further, when Robinson arrives to the errant conclusion that baptism in the NT church signifies nothing more than what John's baptism signified (208-213), a redemptive historical epochal shift is completely missed which levels dubious concerns regarding his biblical theological methodology and the lack of lateral thinking in terms of how baptism is linked to union with Christ (see Acts 19:1-5 for the apparent shift and importance of baptism into Jesus in contrast to John's baptism).

This leads to a significant issue in BT in terms of how we identify the epochs or stages in redemptive history. Goldsworthy is to be lauded for seeking to let the Bible establish on its own terms how God has acted to fulfill his promises at critical junctures through Scripture. Faithful readers of Scripture must be aware of the sequence – the before and after – of the events in redemptive history. However, the covenants, especially the significance of the new covenant – wrongly presented as a renewal of the Sinai covenant by Goldsworthy (140) – does not receive the attention and care that they should in *Christ-Centered Biblical Theology*. Other proposals such as Peter Gentry's and Stephen Wellum's *Kingdom through Covenant* will need to be reckoned with as they, along with other scholars, present the case for redemptive history unfolding along the backbone of the covenants, culminating in a new covenant that really is new as it brings immediate knowledge of the Lord, forgiveness of sins, transformation of heart and mind through

the Holy Spirit, and is ratified by the blood of the Lord Jesus Christ (see Jer 31; Ezek 36; Hebrews 8-10). Of the foci that Goldsworthy presents, one does not have to think too long before realizing that each one of them may be incorporated within the context of the various covenants of the Bible.

Another point of critique is Goldsworthy's portrayal of typology. Strangely enough, he never interacts with Richard Davidson's *Typology in Scripture* or some of the other more recent studies on the topic. Moreover, Goldsworthy rightly safeguards against cavalier allegorical interpretations such as Rahab's red cord being a type of Jesus' blood (187), but at the same time his usage of Ephesians 1:10 seems to go beyond what is necessary in his concept of macro-typology (189, 217). If typological patterns may be formed that go beyond the literary and textual associations of OT persons, events, and institutions then the door is opened to making all sorts of typological links without textual warrant, thus leading back to allegorical interpretations. The concepts behind what Goldsworthy calls "macro-typology" are valid since the variety of stages – however we identify these – do point to Jesus Christ. But the issue is not just the semantics of calling this notion "macro-typology," for Goldsworthy seeks "to enlarge the idea of typology to encompass everything found in the Old Testament, indeed in all reality *when stated in biblical categories*" (186). Rather than broadening the concept of typology, Bible interpreters would be better served if the traditional evangelical understanding of typology was retained but with the added caveat that they focus on how the typological patterns unfold within the various stages of redemptive history, especially with regard to the typological links that move along the covenantal shifts within the storyline of Scripture.

In the end *Christ-Centered Biblical Theology* will help readers reflect deeply on the nature and structure of BT. While one may have wished that Goldsworthy interacted with other more recent biblical theologies such as James Hamilton's *God's Glory in Salvation through Judgment*, G.K. Beale's *A New Testament Biblical Theology*, or even

Michael Williams' *Far as the Curse is Found: The Covenant Story of Redemption*, the general framework for the understanding and doing of BT is laid. Nevertheless, readers may be better served by focusing on Goldsworthy's *According to Plan* and *Gospel-Centered Hermeneutics* before devoting sustained attention to this most recent publication.

Brent E. Parker

Ph.D. candidate, Southern Baptist Theological Seminary

What books are you reading this summer?

Thomas Schreiner

I find it very helpful not to restrict myself to reading in biblical studies. I have been reading volume 4 of Bavinck's *Reformed Dogmatics* and Michael Horton's new systematic theology, *The Christian Faith*. I have learned much from all 4 volumes of Bavinck and am finding Horton's volume to be outstanding as well. Bavinck provides a depth and ballast theologically which is necessary in these tumultuous days. Horton's work is biblically grounded, a joy to read, and he interacts wisely and profitably with current issues in systematic theology.

Tim Raymond

On Being a Theologian of the Cross: Reflections on Luther's Heidelberg Disputation, 1518, by Gerhard O. Forde (Grand Rapids: Eerdmans, 1997). This is a very good, though admittedly, hard-to-read and sometimes odd little book. It's an exposition of a number of theses Martin Luther set forth in 1518 in defense of the evangelical gospel. It really plumbs the depths of the worldview that arises out of the belief that we are justified by faith in Christ alone apart from works of the law.

The Trinity: An Introduction to Catholic Doctrine on the Triune God

By Gilles Emery, OP. Translated by Matthew Levering.
The Catholic University of America Press, 2011.

Gilles Emery, renowned expert on Thomas Aquinas' Trinitarian theology, has successfully distilled decades of learning and instruction into a precise and clear introduction to the doctrine of the Trinity as the first installment of the new Thomistic Ressourcement Series.

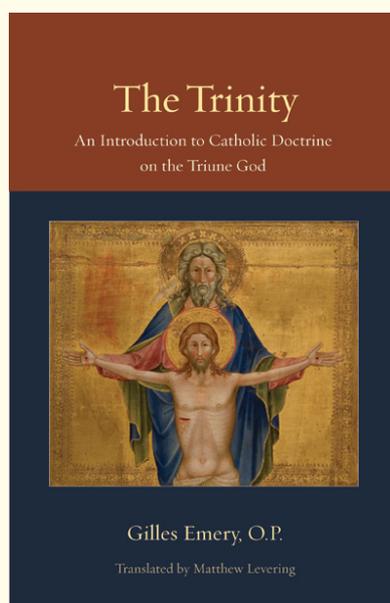
Chapter one discusses the entryways into Trinitarian faith and while Protestants can appreciate Emery's insights about the Eucharist and liturgy, it is the biblical paths he traces and builds upon in chapter two that are most interesting. Emery is a masterful teacher at this point, carefully laying out how inquiry into the Scriptural foundations of the Trinity is a spiritual exercise bound up with the experience of salvation: as Scripture tells us about salvation, it tells us about the Trinity and vice versa. Scripture's witness to the unity and relations between Father, Son, and Holy Spirit must be understood from within the contemplative and humble disposition of faith seeking understanding. Both in the second and third chapters, Emery demonstrates how this very process fueled a "decisive criterion" in the councils of Nicaea and Constantinople I for the understanding and expression of Trinitarian faith (81). Emery's example of doing theology in these early chapters is instructive and bears much fruit as the book progresses.

The first three chapters are excellent introductions to the sources and criteria for Trinitarian theology, but the meat of the book is in chapters four through six, where Emery mines the depths of Trinitarian theology with

the help of Aquinas, Athanasius, Augustine, and others. Chapter four explains, with inspiring clarity, the distinction between "nature" and "person" in Trinitarian theology. Bound up with these distinctions are various issues related to theology proper, including the simplicity of God, the inseparable operations of the Trinity, and the role of analogy in theological reflection. The clarity, simplicity, and wisdom exercised in Emery's remarks is exemplified in the following distinction between divine and human "persons":

"The divine person is a *subsisting relation*....The constitution of a person by a relation remains the exclusive prerogative of the divine Trinity, because only in God does a relation "subsist." In a human being, a relation does not constitute the person. Rather, a relation is a determination of the person (an "accident" added to substance). This is not to imply that relations have no ontological weight: one is really determined by one's relation to God, by one's relation to one's parents, and by all the other relations that a human being has (fulfillment of the "image of God"). But these are determinations *of the person*" (108-9).

In chapter five, Emery discusses the historical and theological aspects of Aquinas' teaching on the three divine persons, their relations, processions, and notions. This 47-page chapter alone is worth the price of admission for its simple, clear summary of Thomas Aquinas' deep Trinitarian theology. Here we find elaborate expositions of the meaning and relationship between such fundamental doctrines as the paternity of the Father, the eternal generation of the Son, and the Augustinian doctrine of the Spirit as the "mutual love" between Father and Son. With this background Emery concludes the book by discussing the relationship between theology and economy, the inseparable operations of the Trinity, the medieval doctrine of appropriations, and the distinct missions of the Father, Son, and Spirit.



While Emery has produced one of the best introductions to the rudiments of Trinitarian grammar, not everything is equally helpful. Emery's discussion of the relationship between the Spirit's mission and the nature of faith (192-93) was not persuasive and rested more upon Vatican II than any of the Trinitarian theology that preceded. Inevitably, small disagreements such as this will arise when interacting with a Catholic theologian, but this should not deter readers from this edifying volume. The Reformers and their immediate successors found much of value in the theology of Aquinas. When coupled with the 20th Century's amnesia of orthodox Trinitarian theology, ironically often masquerading under the ruse of a Trinitarian "revival," this book is all the more relevant for evangelicals today. Emery's book especially serves seminarians, teachers, and pastors looking for a deeper Trinitarian vocabulary.

Tyler R. Wittman

Ph.D. candidate, University of Aberdeen



Kingdom Man: Every Man's Destiny, Every Woman's Dream

By Tony Evans. Focus on the Family, 2012.

Tony Evans, influential and long-time pastor of the 8,000 member Oak Cliff Bible Fellowship Church in Dallas, TX, writes *Kingdom Man* in order to raise the standard of manhood and define manhood as God intended it to be. "It's about discovering what it means to be a kingdom man" (3). The book is split into fifteen chapters in three parts: the formation of a kingdom man, the foundation of a kingdom man, and the function of a kingdom man. As the cover suggests, a kingdom man is "every man's destiny" and "every woman's dream." Manhood is so important to Dr. Evans that he states: "No other subject that I teach on, preach on, or write about impassions me more" (86).

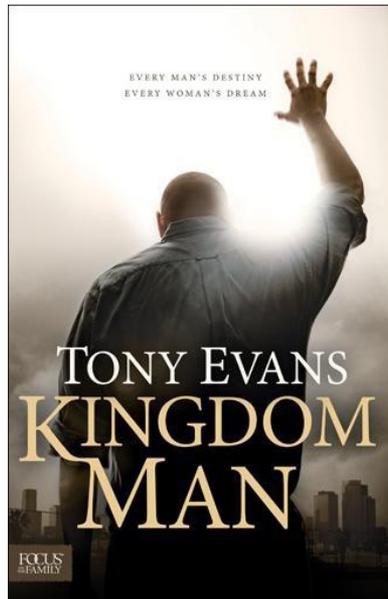
There are some things to be commended in this book. First, Evans is forthright in his clarion call for men to "man up." In an age and culture that often panders to moral weakness and irresponsibility, it is refreshing to hear the need for men to take responsibility and to take appropriate leadership. Don't shirk responsibility; don't make excuses; just man up. God told Joshua to get up and man up (137). "Kingdom men, man up" (194). At times in today's age it does indeed feel like "we have fallen into an abyss of manlessness" (22). Evans minces no words, and refuses to follow the path of psychologizing our problems or investing the government with salvific power: "It costs us a combined total of over \$380 billion annually just on public assistance and lost revenue relating to what is largely a result of misuse or neglect of biblical manhood in our country" (201). He is clear about gender roles while at the same time reminding men of their call to lead through loving self-sacrifice (168-68).

Second, Evans does place manhood under the general category of submitting to God: "A kingdom man...is one who places himself under His rulership and submits his life to the lordship of Jesus Christ" (15). Third, Evans

does attempt to bring Scripture to bear on this subject. Different chapters work off of biblical texts more and less closely, and at times he makes some good exegetical points. (For example, he points out that in Scripture the kingdom is both now and not yet [11], and that headship points to function in role while at the same time maintaining equality in essence, all on the model of the Trinity itself [71-72]). Finally, and perhaps most helpfully, Evans reminds the “kingdom man” of the importance of prioritizing the local church—he even devotes a whole chapter to the subject of the church (ch. 14). At one point he states: “One of my growing concerns in our culture is that in our shift toward a more convenience-store church mentality, we are drifting dangerously away from the significant role the church is to play in the life of every believer” (77). Men are too quick to complain about church services when they never complain about football game events that are more expensive, more time consuming, and often fraught with more inconvenience (156-57). Our football teams are inconsistent but God is faithful and worthy of worship (157). The church is an indispensable avenue for training in manhood and discipleship. Importantly, the “church does not exist solely for programs, projects, preaching, and buildings; rather, it exists as the primary vehicle for preparing believers to display God’s glory, impact the culture, restore lives, and advance the kingdom” (176).

However, despite all of these positives the book was not without significant weaknesses. First, there are some questionable Scriptural applications. For example, Evans draws from the fact that Adam “named” the animals as a part of his dominion role and asserts that men today should be “naming” things for God’s kingdom. What exactly does this mean? Evans relays a positive story from his younger days as a pastor where he was driving by a large property and building and said, “God, I name that. I name this entire place for the good of others and for your glory. We don’t have the money for it right now,

but God, hold it for us. Because I name it in Jesus’ name” (114). In response, I can envision Christians “naming” all sorts of things in Jesus’ name and never receiving them. Is this because they lack faith? We should pray in faith but never in presumption. We ask God to supply our need according to his will. The Scripture prioritizes spiritual requests (e.g. “Your kingdom come”) because that is the authority we have in Christ’s name (...“go therefore, and make disciples”). Material prosperity, even physical blessing for good causes, is not a part of God’s certain promises to us. Adam’s naming of the animals was in one sense a unique moment in man’s dominion rule, and I suppose one could perhaps apply it today to contexts where humans make scientific discoveries, classifications, etc., for the purposing of ordering and describing God’s marvelous creation. But to turn the Genesis account into a name it and claim it theology is an imposition on the text.



Second, there is no theology (or even really space) for singleness in this book. If marriage is an indispensable aspect of manliness then are all single men relegated to some kind of status below that of a true “kingdom man”? If every woman only longs to be married to a kingdom man, what about the woman who finds hope in her marriage to Jesus and wishes to give her life in undivided attention to God apart from human marriage? Should she repent and seek a higher calling, the calling where she will truly flourish as a green tree watered by her own human kingdom man? Both Jesus and Paul celebrate singleness and its kingdom advantages (Matt 19:12; 1 Cor 7), but Evans doesn’t offer much commentary on this topic. Perhaps this criticism is too picky—after all most people should pursue marriage and most people are married. And there is a growing legitimate concern of “boys” never growing up and settling down to serious, responsible family life. Yet Evans appears to want to present a comprehensive picture of the kingdom man and manhood in general, and if so, it is hard to see how singleness contributes to God’s

plan in Evan's mind.

Third, in short the book is mainly about men and not about God, when the Bible is precisely the opposite—mainly about God and not about men. The opening sentence of the book reads as follows: “A kingdom man is the kind of man that when his feet hit the floor each morning the devil says, ‘Oh crap, he’s up!’” (8). Evans repeats this line later and follows: “When you step out your door each day, do heaven, earth, and hell take notice? When you protect the woman under your care, can she do little to resist you?... Are you a preserver of culture and a champion of society... Are you a man who is fulfilling your destiny and able to satisfy the woman in your life? More than all of that, though, when God searches for a man to advance His kingdom, does He call your name?” (19). A man's destiny is greatness (35). Yes Evans acknowledges the need to fear God and he acknowledges the reality of God's continuing presence, but the vast majority, if not all, of the emotional and triumphalistic analogies in the book revolve around human heroes. When Evans isn't celebrating himself he turns to celebrate... his earthly Father (e.g. 206).

Praise God for godly fathers. Praise God for examples of manliness. But is this our greatest hope? Can we “be the one” (55)? For Evans when God asked Moses to confront Pharaoh Moses eventually said, “I've got it” (94). Really? In the Bible I read Moses is timid, fearful, and unbelieving. In fact, the Bible is full of flawed and sinful men; the Bible is full of stories where God chooses to use weak and ignorant men. I should be more specific: God transforms people into biblical men by the power of his sovereign grace. It wasn't as if Abraham decided one day to man up and God breathed a sigh of relief and said, “Wow, this guy has got some serious machismo—I'm definitely enlisting him in my army.” Abraham was an idolater like everyone else when God chose him in grace (Josh 24:2-3).

And this brings me to what is perhaps the most significant weakness of the book: a lack of gospel motivation and application. Now I am not saying that this book puts

forward a false gospel. Thankfully Evans does call people to align themselves under God by placing their trust in Jesus Christ as personal Savior for the forgiveness of sins based on his substitutionary death on the cross and his resurrection from the dead (78). But this prayer appears to be a one-time event in the past that has little bearing on the Christian's ongoing life. Once you pop the pill infused with the power of Jesus you are ushered into your call to greatness (55), and then it's basically on you, of course (presumably) as you continue to fear God. The first man Adam, failed in manhood, and Jesus Christ now serves simply as “the prototype for a kingdom man” (14)—and even here I reiterate that most of the “prototype” like examples in the book are certain men in the Bible or history, not the Jesus of the Gospels. “The solution to reversing the curse is simple: Kingdom men, man up” (194). In actuality no amount of human effort can reverse the curse. Jesus is the second Adam not merely as a prototype for the kingdom man but as the redeemer of fallen and sinful people. He is great in a unique way that no man can ever be, and all the glory belongs to him.

The gospel isn't just a decisional prayer to make Jesus king; the gospel continues to be God's power to final and complete salvation for everyone who believes, and that is why Paul is eager to preach the gospel to people who are already believers (Rom 1:15-17). Christians must walk in Christ in the same way that they received him (Col 3:6). Notice how many times the Bible grounds our behavior (obeying imperative commands) in the indicative realities of the gospel (e.g. Rom 12:1; Col 3:1ff; Eph 4:1). We are not told that we are conformed to the image of Christ simply by manning up, but by beholding the glory of our precious Christ and trusting the Spirit to change us (2 Cor 3:18).

This may sound startling, but a significant portion of Evans' book could be embraced by Mormons or even Muslims (exchange God for Allah—so fear Allah, align yourself under his rule, etc., and then man up). It's not bad stuff; it's just mostly good morals wearing a football helmet. Which brings us back to the title: *Kingdom Man*.

Is it all about the man or all about the king? And if so, which king? For Evans, the person who mans up and embraces God then becomes great and advances God's kingdom. However, (granting that this is a subtle point) in Scripture we are not said to "advance" or "build" God's kingdom. We seek it; we enter it; we are transferred into it; it belongs to us. But it is Jesus' kingdom—he is the reigning Lord who sends his Spirit and calls through his Word. The true kingdom man is Jesus himself (Luke 17:21), and Christ is not nearly as prevalent in this book as he should be. Certainly male Christians must act, but they must act in faith. They are to be warriors, but they fight the good fight of faith. This faith is not a generic faith that steps out on a limb to name and claim material blessing or personal greatness, this is faith in gospel, the good news of Jesus crucified for sinners. Good news that when I'm afraid and cowardly God loves me and accepts me because of Jesus, who set his face to Jerusalem. Good news that when husbands don't lead their wives the way they should there is forgiveness in Christ—and good news that husbands will truly love their wives more when they are more awestruck with Christ's profound love for them as his bride. Good news that in God's church we find not simply a remedy for society's ills and a bunch of potential manly men but the *body of Christ*.

When Job rolled out of bed every morning I seriously doubt Satan said, "Oh crap, he's up." Satan sure doesn't appear scared of Job, and with God's permission Satan basically has his way with Job. What about Peter? Jesus didn't say, "Peter, Satan has desired to have you and sift you as wheat, but you are more than strong enough to withstand his meager assaults—you're a kingdom man!" No, Jesus said, "Peter, I'm praying for you." And Christ's prayers are always effective. The demons know who *Jesus* is and they tremble. *Christ* is the one who cast Satan out by his mighty cross work. And we overcome by the blood of the lamb and the word of his testimony. I have no doubt that Evans genuinely wants to ignite and empower Christian men—I just think he could have used cleaner and more powerful gospel fuel.

Micah McCormick, New Hyde Park Baptist Church

My Top Classics

By *Michael A.G. Haykin*

1. *The Odes of Solomon*
2. Basil of Caesarea, *On the Holy Spirit*
3. Augustine, *Confessions*
4. Augustine, *On the Trinity*
5. Macarius, *Spiritual Homilies*
6. Ailred of Rievaulx, *On Spiritual Friendship*
7. Thomas Cranmer, *The Book of Common Prayer*
8. John Calvin, *The Institutes*
9. John Owen, *On the Mortification of Sin in Believers*
10. Jonathan Edwards, *On Religious Affections*
11. *The Hymns of Charles Wesley*
12. John Newton and William Cowper, *The Olney Hymns*
13. *The Hymns and Letters of Ann Griffiths*
14. Andrew Fuller, *The Memoirs of Samuel Pearce*
15. Adolphe Monod, *Les Adieux*
16. Dietrich Bonhoeffer, *Life Together*
17. C. S. Lewis, *The Weight of Glory*
18. John Piper, *Desiring God*

From Old Princeton to the Southern Baptist Theological Seminary

by Matthew Barrett

Of Scots and Hibernians we have about a dozen, several being Glasgow graduates; also a Baptist preacher, and wife, from Charleston. Last year there were five or six Baptists, all most promising young men.” These are the words of J. W. Alexander, describing the new crop at Princeton Theological Seminary. But who is this “Baptist preacher” he mentions? It is none other than James P. Boyce (1827-1888), later to become the great founder and president of The Southern Baptist Theological Seminary.

Boyce attended Princeton and learned greatly from Archibald Alexander in pastoral and polemical theology. And while this young twenty-three year old student learned preaching from Archibald (and his son, J. W. Alexander), it would be Charles Hodge who taught him systematic theology. Hodge was Boyce’s favorite professor. Alexander passed down Francis Turretin’s *Institutes of Elenctic Theology* to Hodge and in turn Hodge passed down Turretin’s *Institutes* to Boyce. However, even when Boyce was a student, Hodge was developing his own notes that would later become his *Systematic Theology*. Years later, Boyce’s notes would prove foundational as he developed his own lectures, mirroring Hodge both in method and content, though unafraid to differ from his master where he deemed necessary.

Boyce loved learning from Hodge, first and foremost because Hodge exalted the God of Scripture. Broadus writes of Boyce’s experience, “It was a great privilege to be directed and upborne by such a teacher in studying that exalted system of Pauline truth which is technically called Calvinism, which compels an earnest student to profound thinking, and, when pursued with a combina-

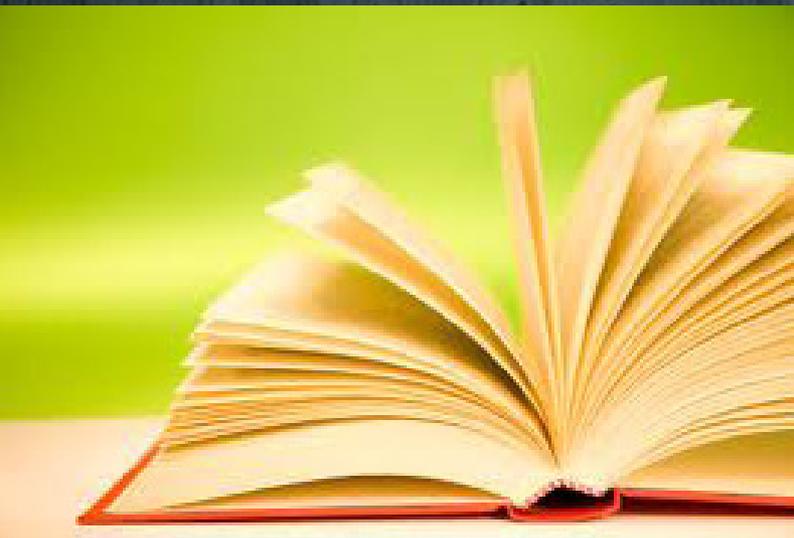
tion of systematic thought and fervent experience, makes him at home among the most inspiring and ennobling views of God and of the universe he has made.”

But Hodge did not leave Boyce with mere abstract loci. Rather, the love of Christ, said Hodge in his 1850 message on 2 Corinthians 5:14, is to constrain us. “No man becomes great,” said Hodge, “or successful, who has not one object, and one constraining motive.” The “love of Christ” is the “constraining motive” and the “glory of Christ” the “one object.” Boyce took Hodge’s words to heart, letting them seep into the very core of his soul, and then pour out onto his own Baptist students.

What Boyce teaches us is that behind every man of God there is a teacher, someone who has been influential in the most significant way. After all, what would Elisha have been without Elijah? What would Joshua have been without Moses? And what would Timothy have been with Paul? The point is: God has placed teachers in our life to instruct us in the ways of the Lord. And as Hebrews makes so plain, we are surrounded by a great cloud of witnesses (Heb. 11-12).

With Boyce, that teacher was Hodge. The “exalted system of Pauline truth which is technically called Calvinism,” so ingrained in Old Princeton men like Hodge, and later B. B. Warfield and J. Gresham Machen, infiltrated Boyce’s theology and consequently, Southern Seminary today stands in debt to Old Princeton. The lesson in all of this must be to guard the deposit of the gospel by sitting at the feet of those who teach the faith once for all delivered to the saints (Jude 1:3).

Can't get enough CREDO?



Check out www.credomag.com for interviews, book reviews, and daily blog posts from leading evangelical pastors and scholars.