

The Areopagus

ATLANTA, GEORGIA

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The Areopagus

Seminars and Forums in

- Biblical studies
- Christian history
 - Apologetics
- Contemporary cultural issues
 - Christian spirituality
- Science and the Christian faith
 - Literature and the arts



The Areopagus



1. Bibliology

2. Christian History

3. Apologetics Foundations

4. Alternative Universes: Comparative Worldviews

5. The Theodicy Issue: The Problem of God and Evil

6. The Historical Quest for the Real Jesus

7. Special Topics: Other Religions, the Afterlife, etc.

8. Frontline Apologetics: Responding to Skeptics

9. Cultural Apologetics: How Should We Now Live?

10. Apologetics and the Arts

A History of Christianity In America

VOLUME 1



A History of Christianity in America

John Gresham Machen (1881 - 1937)



A History of Christianity in America

J. Gresham Machen

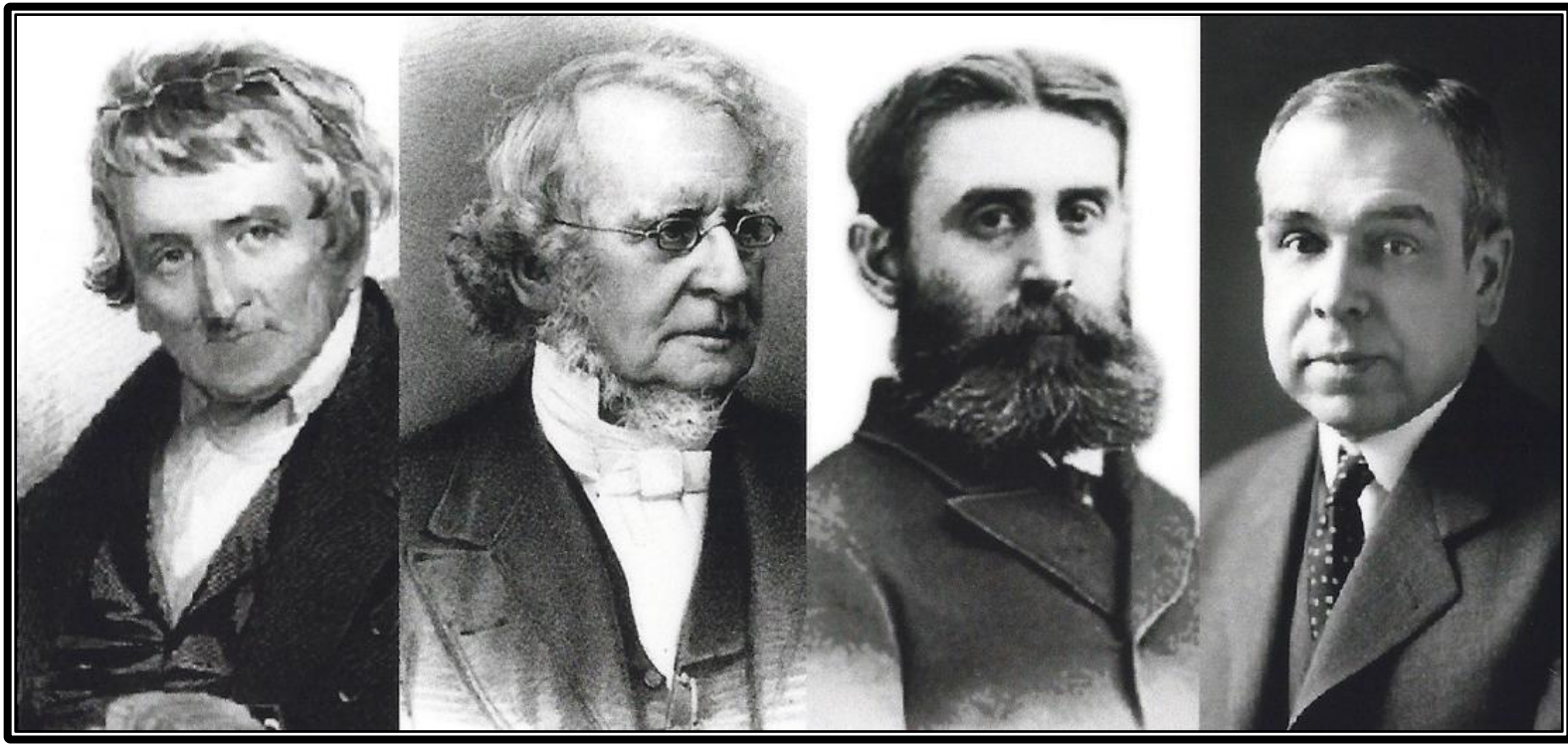
Machen's Legacy.

- Professor of New Testament at Princeton Theological Seminary (1906-29).



A History of Christianity in America

The Impact of Princeton Theological Seminary On American Christian History



Archibald Alexander

Charles Hodge

B. B. Warfield

J. Gresham Machen

A History of Christianity in America

Archibald Alexander (1771-1851)

- The first principle of Princeton Theological Seminary.
- “Princeton theology” based on Reformed theology (“Calvinism”) and the Westminster Standards.
- A pillar of the conservative faction of the Presbyterian Church.



A History of Christianity in America

Charles Hodge (1797-1878)

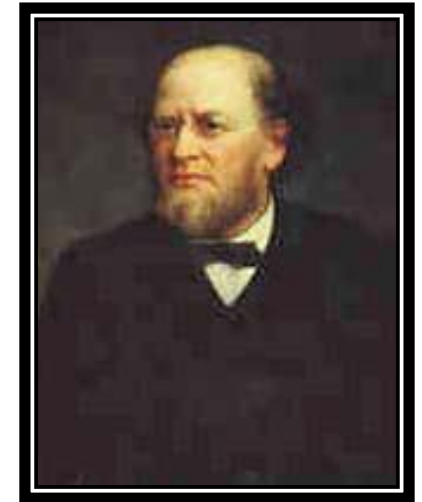
- Successor to Archibald Alexander as principle of PTS.
- A leader in “Old School” (traditional) American Presbyterianism.
- Magnum opus: *Systematic Theology* (1873).
- *What is Darwinism?* (1874).



A History of Christianity in America

Archibald Alexander Hodge (1823-86)

- Son of Charles Hodge (and named after his father's mentor, Archibald Alexander).
- Principal of Princeton Theological Seminary, 1878-86.
- Hodge perpetuated the conservative Reformed tradition at PTS.



A History of Christianity in America

B. B. Warfield (1851-1921)



Professor of theology, 1887-1921.

The “Lion of Princeton.”

Warfield: “Calvinism is just religion in its purity.”

A defender of biblical inerrancy.

Two challenges to orthodoxy:

- (1) Emotion-based revivalism – the Holiness and Pentecostal movements;
- (2) “Modernist” (liberal) theology.

A History of Christianity in America

J. Gresham Machen (1881-1937)

Machen's Legacy.

- The last great advocate of “Princeton theology.”
- One of the most significant and influential Christian figures of the 20th century.
- A resolute opponent of liberal theology.



A History of Christianity in America

J. Gresham Machen

Background and Education.

- A privileged background and elite education.
- The influence of B. B. Warfield.
- Studies under Wilhelm Herrmann at the University of Marburg.



A History of Christianity in America

J. Gresham Machen

The Fundamentalist/Modernist Controversy

- J. Gresham Machen: *The Origin of Paul's Religion* (1921).
- “Rethinking” traditional biblical and theological principles in light of modern science and social/cultural changes.



A History of Christianity in America

Harry Emerson Fosdick:

“Shall the Fundamentalists Win?” (1922)

- A graduate of Union Theological Seminary.
- Pastor of First Presbyterian Church in NYC.
- Pastor of Riverside Church in Morningside Heights, NYC.



A History of Christianity in America

Harry Emerson Fosdick: “Shall the Fundamentalists Win?”

- Union Theological Seminary – New York City



Union
Theological
Seminary,
1928

A History of Christianity in America

Harry Emerson Fosdick: “Shall the Fundamentalists Win?”

- Union Theological Seminary – New York City



Union
Theological
Seminary
(est. 1836)

A History of Christianity in America

Harry Emerson Fosdick:
“Shall the Fundamentalists Win?”
• Riverside Church – New York City



A History of Christianity in America

Harry Emerson Fosdick: “Shall the Fundamentalists Win?”

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A History of Christianity in America

Harry Emerson Fosdick: “Shall the Fundamentalists Win?”

- Riverside Church – New York City



A History of Christianity in America

Harry Emerson Fosdick:

“Shall the Fundamentalists Win?” (1922)



- The basic dividing issue between Fundamentalists and Modernists:
 - Christianity needs to change in keeping with the times so as to remain relevant.

A History of Christianity in America

Harry Emerson Fosdick:

“Shall the Fundamentalists Win?” (1922)



- The basic dividing issue between Fundamentalists and Modernists:
 - Christianity needs to change in keeping with the times so as to remain relevant.
 - Does it really matter what we believe theologically, or is the main thing our sincerity and how we live our lives?
 - Orthodoxy v. orthopraxy.

A History of Christianity in America

Harry Emerson Fosdick:

“Shall the Fundamentalists Win?” (1922)



- Fundamentalists are anti-intellectual and intolerant legalists.
- Fundamentalism is anti-science.

A History of Christianity in America

Harry Emerson Fosdick:

“Shall the Fundamentalists Win?” (1922)



- Fundamentalists damage the intellectual credibility of Christianity consisting upon...

Biblical inerrancy;

Miracles (i.e., the virgin birth);

The historical/physical/bodily resurrection of Christ;

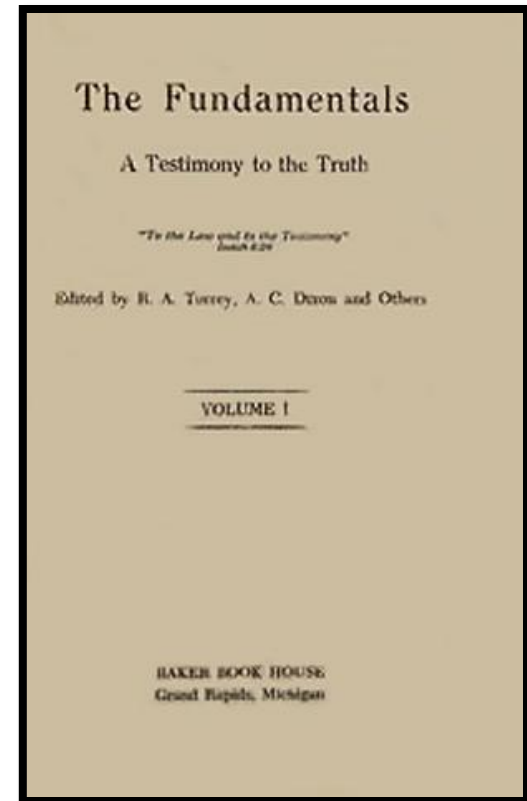
Substitutionary atonement; and

A literal Second Coming of Christ.

A History of Christianity in America

The Fundamentalist/Modernist Controversy Presbyterianism's "Five Fundamentals."

- (1) Biblical inerrancy.
- (2) The virgin birth (and deity of Jesus Christ).
- (3) Substitutionary atonement.
- (4) The bodily resurrection of Christ.
- (5) The historical authenticity of Christ's miracles.



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Harry Emerson Fosdick:

“Shall the Fundamentalists Win?” (1922)



- Fundamentalists split hairs over relatively insignificant doctrinal issues while neglecting “the greater matters of the law, justice, mercy, and faith.”
- The bottom line: Fundamentalists are driving good and intelligent people out of the church.

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Harry Emerson Fosdick:

“Shall the Fundamentalists Win?” (1922)

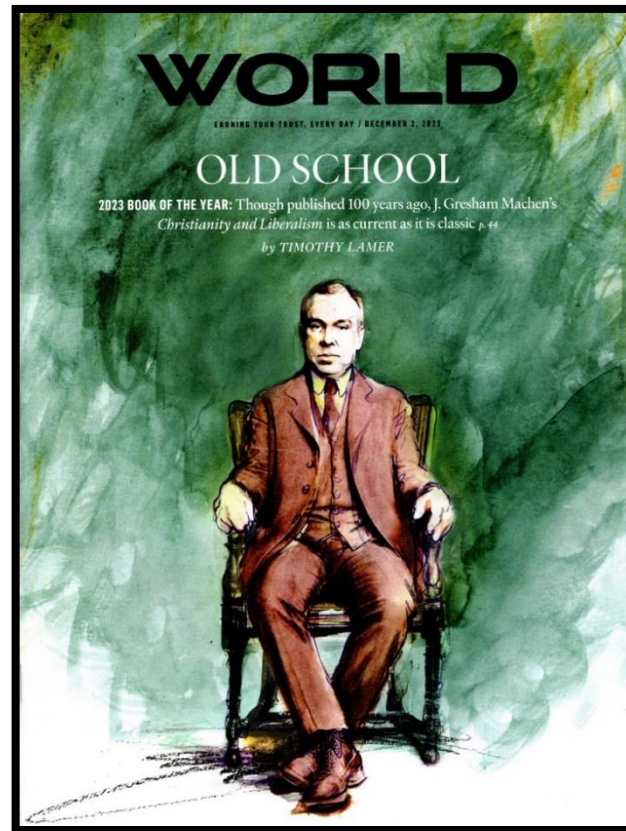
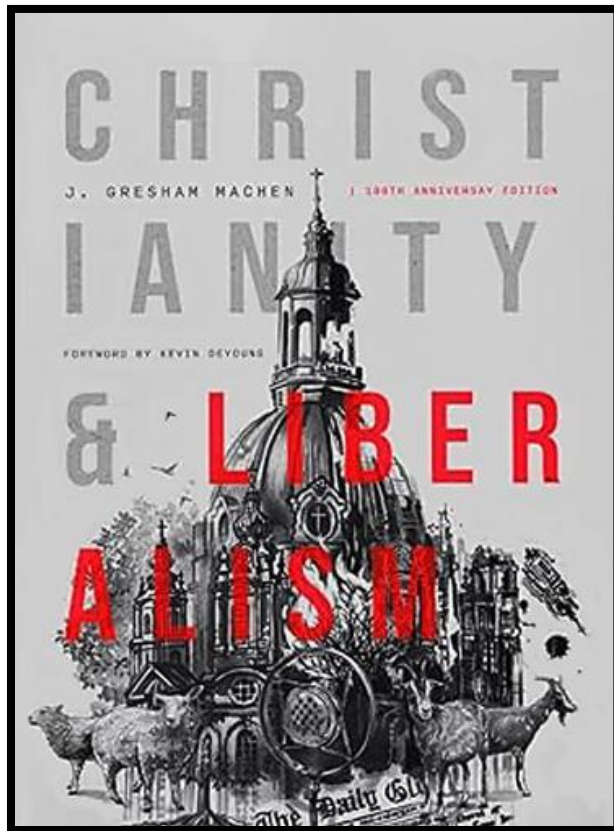


- Modernists seek to integrate “the new knowledge” with “the old faith.”
- Modernists seek to reconcile new discoveries in science, history, and biblical studies with Christian faith.
- Modernists are devoted to “kindliness, tolerance, humility, and fairness.”
- Modernists believe: “This is a free country, and anybody has a right to hold” any opinions “if he is sincerely convinced of them.”

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J. Gresham Machen

Christianity and Liberalism (1923).



A History of Christianity in America

J. Gresham Machen

***Christianity and Liberalism* (1923).**

- Theological liberalism preaches a false gospel and is a “different religion” than historic Christianity.
 - It preaches “a different gospel” – Gal. 1:6-7.
- Authentic Christianity is biblically-based as summarized in the church’s historic creeds and confessions.



A History of Christianity in America

J. Gresham Machen

***Christianity and Liberalism* (1923).**

Introduction.

- “The present time is a time of conflict; the great redemptive religion of Christianity is battling against a totally diverse type of religious belief, which is only the more destructive of the Christian faith because it makes uses of traditional Christian terminology [while redefining key theological concepts].”



A History of Christianity in America

J. Gresham Machen

***Christianity and Liberalism* (1923).**

Introduction.

- “The chief modern rival of [true] Christianity is Liberalism.... At every point the two movements are in direct opposition.”



A History of Christianity in America

J. Gresham Machen

***Christianity and Liberalism* (1923).**

Chapter 2: Doctrine.

- Christian faith is built on objective truths related to the character and nature of God, the salvific work of Jesus Christ, and the realities of human nature.
- “Christ died – that is history; Christ died for our sins – that is doctrine. Without these two elements... there is no Christianity.”



A History of Christianity in America

J. Gresham Machen

***Christianity and Liberalism* (1923).**

Chapter 3: God and Man.

- Scripture speaks of God's universal fatherhood.
- Acts 17:26-28) – “From one man God made every nation of men... and he determined the time set for them and the exact places where they should live. God did this so that men would seek him and reach out for him and find him.... For in him we live and move and have our being.”



A History of Christianity in America

J. Gresham Machen

***Christianity and Liberalism* (1923).**

Chapter 3: God and Man.

- However... the predominant understanding in Scripture of the fatherhood of God is his spiritual relationship to his spiritual (redeemed) children.
- The essence of theological liberalism is “the loss of consciousness of [the pervasive influences of] sin.”



A History of Christianity in America

J. Gresham Machen

***Christianity and Liberalism* (1923).**

Chapter 3: God and Man.

- God only becomes our spiritual “Father” in the sense that we become his spiritual children through faith and obedience.



A History of Christianity in America

J. Gresham Machen

***Christianity and Liberalism* (1923).**

Chapter 4: The Bible.

- The Protestant view of biblical authority is based on *sola scriptura* (or *prima scriptura*).
- Roman Catholic tradition declares that spiritual and doctrinal authority rests equally with Scripture and the Church's *Magisterium* (Church councils and *ex cathedra* papal pronouncements).



A History of Christianity in America

J. Gresham Machen

***Christianity and Liberalism* (1923).**

Chapter 4: The Bible.

- Machen: Theological liberalism is a different religion based on humanistic assumptions, and it “differs from Christianity in its view of God, of man, of the seat of authority and of the way of salvation.”



A History of Christianity in America

J. Gresham Machen

***Christianity and Liberalism* (1923).**

Chapter 5: Christ.

- Theological liberalism is ambivalent regarding the divine nature of Christ.
- The hypostatic union: Jesus Christ was not a man who became God but God who became man so as to spiritually reconcile us to God the Father.



A History of Christianity in America

J. Gresham Machen

***Christianity and Liberalism* (1923).**

Chapter 5: Christ.

- Liberals claim to admire Jesus' character and ethical principles, but question his divinity, his messianic claims, his miracles, and his sacrificial death on the cross to atone for the sins of mankind.
- Machen: We do not so much need a model or a teacher as we need a Savior.



A History of Christianity in America

J. Gresham Machen

***Christianity and Liberalism* (1923).**

Chapter 6: Salvation.

- Theological liberalism and the social gospel.
- Theological liberalism, based on secular humanistic principles, believes that mankind is innately good and promotes the universal brotherhood of man.



A History of Christianity in America

J. Gresham Machen

***Christianity and Liberalism* (1923).**

Chapter 6: Salvation.

- The Bible teaches that mankind has a sinful (ego-centered) nature and desperately needs God's saving grace.
- D. G. Hart: "Christianity is a religion of grace and redemption, while liberalism is a religion of morality and human goodness."



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J. Gresham Machen

***Christianity and Liberalism* (1923).**

Chapter 7: The Church.

- The gospel not only transforms individual believers but also society in general – families, communities, institutions, and even government.
- Most essentially, Christian faith and practice transforms the church and, in the process, “fully provides for the social needs of man.”



A History of Christianity in America

J. Gresham Machen

***Christianity and Liberalism* (1923).**

Chapter 7: The Church.

- Modernistic Christianity is pseudo-Christianity.
- Machen: “The greatest menace to the Christian Church comes not from the enemies outside, but from the enemies within; it comes from the presence within the church of a type of faith and practice that is anti-Christian to the core.”



A History of Christianity in America

J. Gresham Machen

***Christianity and Liberalism* (1923).**

Chapter 7: The Church.

- Theological “moderates” advance the liberal agenda by emphasizing “unity” over biblical truth.
- Machen: When biblical truth is being challenged, “ecclesiastical pacifism” is not an option.



A History of Christianity in America

J. Gresham Machen

***Christianity and Liberalism* (1923).**

Chapter 7: The Church.

- Liberalism is anti-intellectual in that it divorces Christian faith from its historical roots, its doctrinal authority, and its divine inspiration by offering a humanistic form of pseudo-Christianity based on subjective feelings and personal experiences that are influenced by contemporary cultural trends.

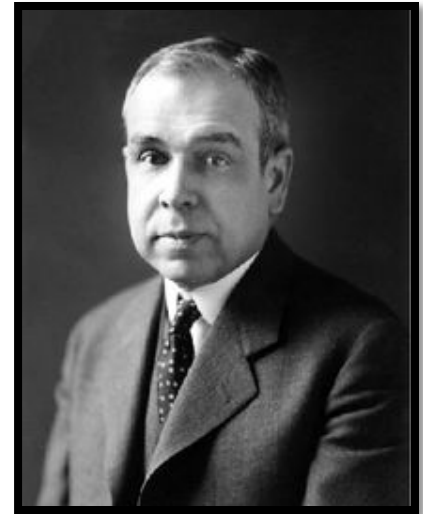


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J. Gresham Machen

The Liberalization of Princeton Seminary.

- The influence of Charles Erdman.
- Detaching PTS from the traditional Westminster Standards.
- The reorganization of PTS in 1929.
- The Auburn Affirmation (1924) and the recension of the five fundamental doctrines.



A History of Christianity in America

J. Gresham Machen

The Founding of Westminster Theological Seminary (1929).

- Machen's resignation from PTS.
- Cornelius Van Til (1895-1987).
- Francis Schaeffer: Liberal trends in mainline Protestantism.

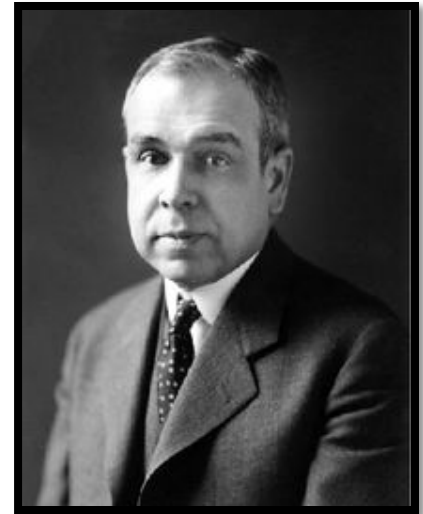


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J. Gresham Machen

The Founding of the Orthodox Presbyterian Church (1936).

- Machen's defrockment and suspension from the ministry of the PCUSA.
- John Meuther: "Machen was not out to split the church. The liberals were in the process of doing that."



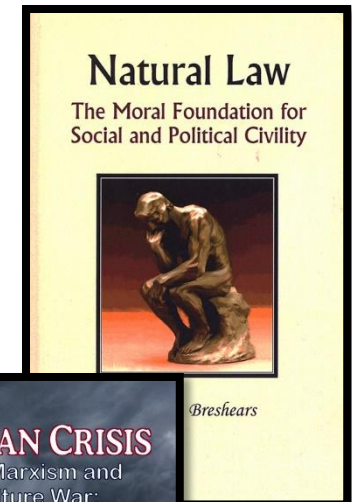
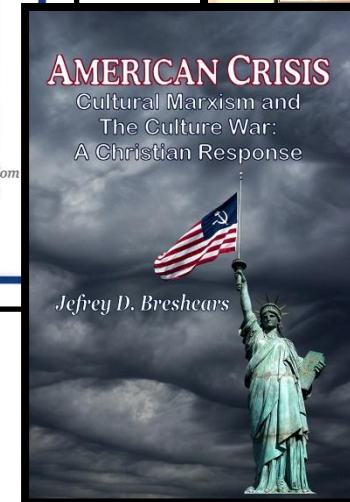
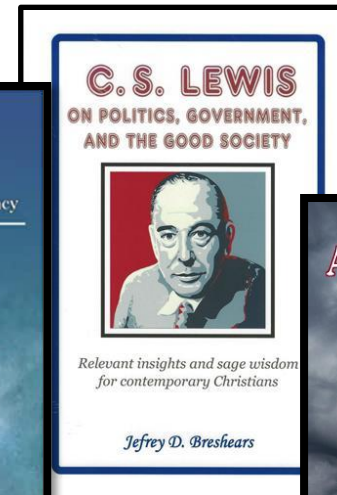
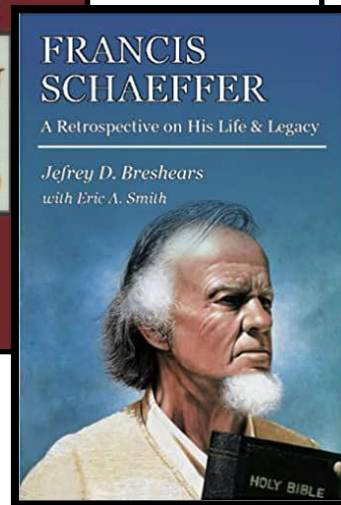
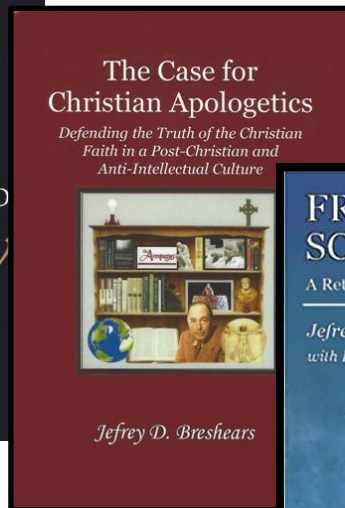
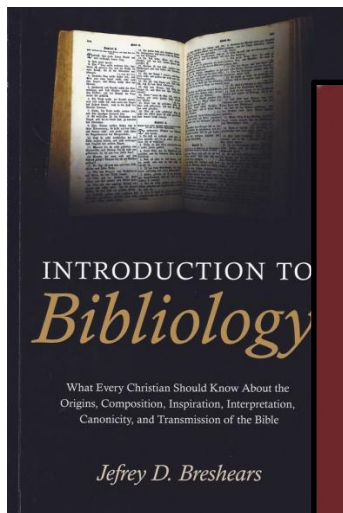
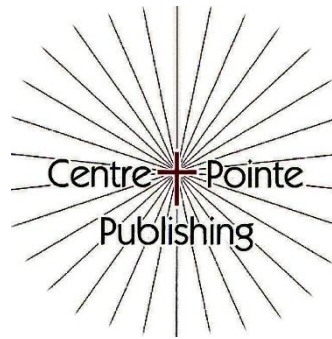
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J. Gresham Machen

Machen on Religion and Politics.

- Machen was no theocrat.
 - A critic of “Christian reconstructionism” (“theonomy”, “dominionism” – or “Christian nationalism”)





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