

Conservative Theology in the 19th Century

I. Overview

A. Emphases of Conservative Theologies

1. All sought to preserve a heritage
2. Some were static; others adapted
 - a. Some flatly restated historic orthodoxy (e.g., Lutheran theologies, Princeton)
 - b. Others refashioned orthodoxy in different formats (dispensationalism)
 - c. Still others innovated in restating orthodoxy (Abraham Kuyper)
3. Reacted to liberal trends but more “reaffirming” than “reacting”
4. United by a commitment to orthodoxy but often denominationally distinct

B. Confessional and Evangelical Theologies

1. Confessional Theologies
 - a. Lutheran Theologies
 - b. Princeton Theology
 - c. Dutch School (Neo-Calvinism)
2. Evangelical Theologies
 - a. Holiness and Theology (Methodist & Keswick) & Pentecostalism
 - b. Baptist theology (next lecture)
 - c. Dispensationalism (later lecture)

II. Lutheran Theologies

A. Theology of Repristination

1. Major Figure: E. W. Hengstenberg
2. Restore Lutheran theology to “pristine” character of 16th and 17th centuries
3. Strict adherence to the Lutheran confessions
4. Rejected higher criticism
5. Politically anti-revolutionary and pro-establishment

B. American Lutheranism Controversy

1. Samuel S. Schmucker and “American Lutheranism”
 - a. Graduate of Princeton; attempted to move Lutheranism into the mainstream of American evangelical belief
 - b. Issued a “corrected” Augsburg Confession
 - 1) Rejected baptismal regeneration and the real presence
 - 2) Advocated Sabbath-keeping
 - c. Opposed liturgical worship
 - d. Promoted interdenominational cooperation
2. Opposed and overcome by Lutheran confessionalists (e.g., C.F.W. Walther and Missouri Synod)

III. Reformed Theologies

A. Princeton Theology

1. Old School vs. New School Presbyterianism
 - a. Strict subscription to Westminster standards → loose subscription
 - b. Denominational loyalty → interdenominational cooperation
 - c. Frowned on social involvement → socially activist
 - d. Questioned revivalism → supported revivalism
 - e. Princeton theology → New England Theology
2. Leaders

- a. Archibald Alexander: Founder
 - b. Charles Hodge: Systematization
 - c. Benjamin B. Warfield: Polemics/apologetics
 - d. J. Gresham Machen: Last of the Princeton theologians
3. Distinctives
- a. Goal: Maintain Calvinist confessionalism
 - b. Common sense realism
 - 1) Shaped their theological method as they accepted its epistemology [a potential explanation of Warfield on evolution?]
 - 2) Evidentialist in apologetics
 - 3) Rejected when philosophy clashed w/ points of faith (e.g., soteriology)
 - c. Inerrancy of Scripture
 - 1) Affirmed the inerrancy of the Scripture in its original autographs
 - 2) Charged with innovation; admittedly a new way of stating the teaching
 - 3) A restatement of a doctrine under attack, not a new doctrine
 - 4) Perhaps the most influential legacy of Princeton
4. Old School Variant: Southern Presbyterian Theology
- a. Leaders: James Henley Thornwell, Robert L. Dabney
 - b. *Jure divino* Presbyterianism: Divinely ordained system
 - c. “Spirituality of the Church”: Church has no place in politics
- B. Abraham Kuyper and the Dutch School (“Neo-Calvinism”)
1. Kuyper’s background
- a. Conversion from liberalism
 - b. Churchman: *Doleantie*, separation from state church over liberalism
 - c. Educator: Founded Free University of Amsterdam
 - d. Statesman: Served as prime minister of the Netherlands
2. Kuyper’s contribution
- a. Centrality of the sovereignty of God
 - 1) All forms of sovereignty derive from God’s sovereignty
 - 2) Opposed the French Revolution as an expression of human sovereignty
 - 3) “There is not a square inch in the whole domain of our human existence over which Christ, who is sovereign over all, does not cry ‘Mine!’”
 - b. Antithesis
 - 1) There is a deep-seated “enmity” between the Christian worldview and the unregenerate worldview
 - 2) Noetic effects of sin necessitate the construction of a Christian worldview to counter that of the unregenerate
 - c. Cultural mandate
 - 1) Subdue, or capture, all culture for Christ (Gen. 1:26, 28; 9:1-2)
 - 2) Construct a Christian worldview but also a call to cultural participation
 - d. Common grace
 - 1) Special grace is necessary for any spiritual good
 - 2) Even the unregenerate, however, enjoy a grace common to all that allows relative good in the world
 - 3) On the basis of common grace we can interact with the world
 - e. Sphere sovereignty

- 1) Said that the family, the church, and the state each has its own sphere of sovereignty
 - 2) God delegates the authority to each sphere, and no sphere may encroach upon the sphere of another
 - 3) Saw the family, not the individual, as the basis of society
 - f. Presumed regeneration
 - 1) Baptize a covenant child based on presumption that he is regenerate
 - 2) A covenantal view rather than a baptismal regeneration view
 - 3) Assume the child is regenerate unless there is evidence he is not
 3. American heir: Cornelius Van Til and presuppositional apologetics
- IV. Holiness & Pentecostal Theology
- A. General emphases
 1. Entire sanctification: Cleansing of believer of effects of original sin
 2. Sanctification as post-conversion event or experience
 - B. Methodist Holiness Teaching
 1. John Wesley
 - a. *A Plain Account of Christian Perfection*
 - b. Entire sanctification to be sought, not just claimed (witnessed by the Spirit)
 2. Phoebe Palmer
 - a. Influenced both Methodist and Keswick varieties
 - b. “Altar theology”: Entire sanctification is to be claimed by faith
 - 1) “Name it and claim it” (“If you have faith to be sanctified, you are sanctified”)
 - 2) This becomes the standard view of Holiness Christians.
 3. Tenets
 - a. Eradication: Holy Spirit’s special work of cleansing the believer of the taint of original sin
 - b. Terminology: “second blessing”; “second work of grace”; “baptism of the Spirit”
 - c. Sanctification is an event resulting from faith, like justification
 4. Holiness Movement
 - a. Holiness Crusade (1865-90): Growing movement in American Methodism
 - b. Led to “Come-out” Controversy (1890-1920)
 - C. Keswick Teaching
 1. Influences
 - a. Charles Finney and Oberlin Perfectionism
 - b. William Boardman, *The Higher Christian Life*
 - c. Robert Pearsall Smith & Hannah Whitall Smith (*The Christian’s Secret to a Happy Life*)
 - d. Andrew Murray of South Africa
 2. Took its name from Keswick in England, site of famous conference
 3. Characteristics
 - a. Suppression, rather than elimination, of the sinful nature through the Holy Spirit’s work
 - b. Terminology: “Let go and let God”; “Victorious life”; “Higher life”; “Deeper life”
 - c. More popular among Reformed groups and less in Arminian

- d. Did not claim to be without sin (which was more appealing to Calvinists)
- e. Saw the experience as a prerequisite to the Christian life: “Power for service”
- 4. Popularized a “two-stage” spiritual life
 - a. Differentiated between “carnal” and “committed” Christians, depending on whether they had experienced the “second blessing”
 - b. Concept of “Christian surrender” or “full surrender”
 - 1) Higher life initiated by a conscious decision to surrender one’s will to God
 - 2) “If you aren’t willing, are willing to be made willing?”
 - c. Question of making a personal experience for some normative for all
- D. Pentecostalism
 - 1. Nature
 - a. Emerged from the Holiness movement (early 1900s)
 - b. Sweeping claims
 - 1) “Pentecostal”: Tongues but also a new age
 - 2) “Full Gospel”
 - c. Appeal to “outsiders”
 - 1) Urban blue-collar workers & rural poor
 - 2) Early idea of a “theology of the poor,” that God gave a special blessing to the poor by way of Pentecostal gifts
 - 3) Enlarged role for women
 - d. Doctrines
 - 1) Distinctives: Tongues, gift of healing
 - 2) Inerrancy [strong, though perhaps not universal]
 - 3) Premillennialism (even Dispensationalist)
 - 4) Emphasis on sanctification
 - 2. Later Developments
 - a. Divide over sanctification
 - 1) Traditional Holiness “second blessing”: Church of God (Cleveland, TN)
 - 2) “Finished-work” sanctification: Assemblies of God
 - b. Oneness anti-Trinitarian dispute
 - 1) Rise of “Jesus-only” Modalism
 - 2) Assemblies of God schism in 1916
 - 3) Eventual formation of “Oneness” United Pentecostal Church
 - c. Later rise of Charismatic movement: Pentecostal teaching in non-Pentecostal settings