



SEKOLAH TINGGI TEOLOGI REFORMED INJILI INTERNASIONAL

SEMINAR PUBLIK

KEKRISTENAN DAN LIBERALISME

KAJIAN 100 TAHUN ATAS KRITIK REVOLUSIONER J. GRESHAM MACHEN TERHADAP TEOLOGI MODERN

Seminar ini akan mengulas kehidupan Dr. Machen dan buah pemikirannya mengenai karya klasiknya, 'Kekristenan dan Liberalisme'. Selanjutnya akan dijelaskan bagaimana karya tersebut memberikan dampak yang luar biasa bagi para pemimpin teologi besar pada abad setelah penerbitannya. Machen meyakini bahwa Injil Yesus Kristus dan teologi modern yang liberal sangat bertentangan dan pada kenyataannya merupakan dua agama yang berbeda.

Prof. Peter Lillback adalah presiden dan profesor teologi historis dan sejarah gereja di *Westminster Theological Seminary*. Ia juga merupakan editor *Unio cum Christo: An International Journal of Reformed Theology and Life*.

SELASA | 24 OKTOBER 2023

19.00 - 21.00 WIB

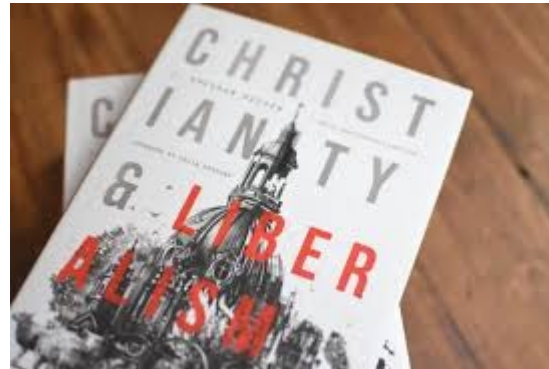
Kapel Hosana RMCI

FREE ADMISSION



Prof. Peter Lillback, Ph.D.

J. Gresham Machen:
Christianity and Liberalism
At 100 (1923-2023)



Dr. Peter A. Lillback
Westminster Seminary
October 2023



Christianity & Liberalism— A Centennial Appraisal of Machen's Groundbreaking Critique of Modern Theology

We will review the life of Dr. Machen and the fruit of his life's work. Our focus is his thesis and argument from his classic book. It has made a remarkable impact in the century that followed its publication. I am grateful to welcome you as we consider Machen's insistence that Christianity and liberal modern theology are not only opposed but are in fact two different religions.

- 1. **Six** Protestant Principles
- 2. **TULIP**: Reformed Soteriological Distinctives
- 3. The **Five** Fundamentals of the Faith

Three Sets of
Principles that
Shape the
*Christianity and
Liberalism
Controversy*

Six Protestant Principles

1. *Sola Scriptura*
2. *Solus Christus*
3. *Sola Fide*
4. *Sola Gratia*
5. *Soli Deo Gloria*
6. *Priesthood of the Believer*

Reformed Soteriological Distinctives

(From The Synod of Dort):

TULIP—

The 5 Points of Calvinism

Total Depravity

Unconditional Election

Limited Atonement

Irresistible Grace

Perseverance of the Saints

Five Fundamentals of the Faith

Originated at the
Presbyterian General Assembly
in 1910

- 1. Inspiration of the Bible**
- 2. Virgin Birth of Christ**
- 3. Substitutionary/Vicarious
Atonement**
- 4. Bodily Resurrection**
- 5. The Reality of Jesus' Miracles
(including the Visible Personal
Second Advent)**

Leaders of the “Old” Princeton Tradition

Ashbel Green
Archibald Alexander
Samuel Miller
Charles Hodge
Archibald Alexander Hodge
Benjamin B. Warfield
Caspar Wistar Hodge
Geerhardus Vos
J. Gresham Machen



Leaders of the “**Old**” Princeton Tradition

Ashbel Green
(1762-1848)

Graduated as valedictorian from Princeton in 1783 when George Washington and the Continental Congress attended the ceremony.

Ordained to the Presbyterian Ministry and served as pastor of Second Presbyterian Church in Philadelphia for 25 years.

Chaplain of US House of Representatives (1792-1800).

Became the 8th President of the College of New Jersey (Princeton) in 1812 and helped found Princeton Seminary in the same year.

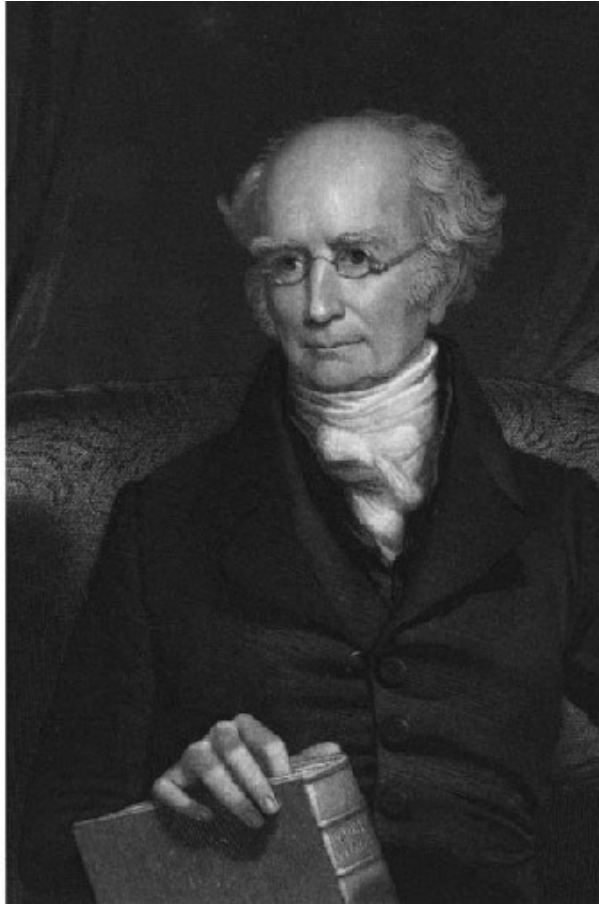
Leaders of the “Old” Princeton Tradition



Archibald Alexander (1772-1851)

At Princeton 1812-1851

Leaders of the “Old” Princeton Tradition



Samuel Miller (1769-1850)

At Princeton 1813-1849

Leaders of the “**Old**” Princeton Tradition



Charles Hodge (1797-1878)

Taught 3,000 students at Princeton from 1822 to 1877

Wrote Three Volume Systematic Theology (1871-73)

Leaders of the “Old” Princeton Tradition

Archibald
Alexander Hodge
(1823-86)

At Princeton
(1877-1886)

Missionary to India,
Pastor,
Professor of Theology
in Pittsburgh,
Author of
Outlines of Theology



Leaders of the “Old” Princeton Tradition



Benjamin B. Warfield
(1851-1921)

At Princeton
(1887-1921)

From a very prominent
Southern Family

Greatest Defender of the
Inerrancy of the Bible

Cared for his invalid wife for
nearly 40 years

Leaders of the “Old” Princeton Tradition



Caspar Wistar Hodge
(1870-1937)

At Princeton
(1915-1937)

Wrote of Warfield's death,
“Princeton has suffered an
irreparable loss....He was
probably the greatest living
theologian holding the Reformed
faith.”

Supported Machen but did not
leave with him to start
Westminster.

Leaders of the “Old” Princeton Tradition



Geerhardus Vos
(1862-1949)

At Princeton
(1892-1932)

Considered the Father of
Reformed Biblical Theology

He did not leave with Machen
when Westminster was
formed, yet a strong influence
on the Westminster faculty
who came from Princeton.

The Founders of Liberal Theology

Emmanuel Kant

(1724-1804)—the limitations of human epistemology meant knowledge was possible of the world of science but not possible in the realm of God.



Friedrich Schleiermacher

(1768-1834)—the essence of true religion is the feeling of absolute dependence.



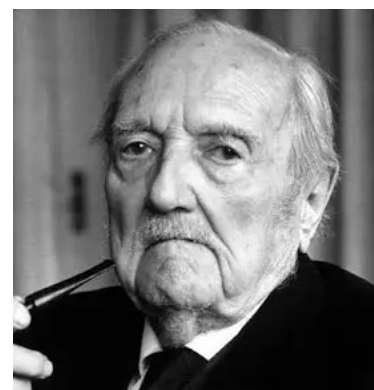
Theological Leaders of Protestant Liberalism

Albrecht Ritschl

(1822-1889)—the kingdom of God is moral progress.

Wilhelm Herrmann (1846-1922)—faith should be founded in the direct experience of the reality of the life Christ rather than in doctrine. Ethics was over metaphysics.

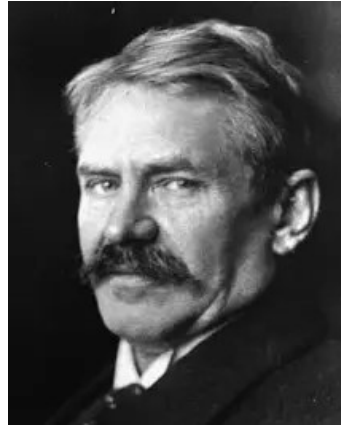
Impacted his students, **Karl Barth** and **Rudolf Bultmann**.



Leaders of Theological Liberalism

Ernst Troeltsch

(1865-1923)—insisted that the Christian Church reexamine its claims to absolute truth.



Adolf Von Harnack

(1851-1930)—declared the development of doctrine marked the abandonment of true Christianity.



Walter Rauschenbusch

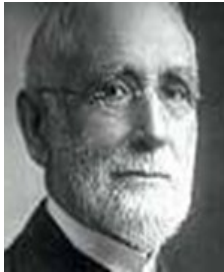
(1861-1918)—
advocated the social gospel of deeds over creeds.



Origin of the Name “Fundamentalist”

1910-1915 — *The Fundamentals of the Faith* are Published, addressing:

Lyman Stewart—
Oil businessman
(1840-1923)



higher criticism,

A. C. Dixon—
Evangelist
(1854-1925)



the inspiration of the Bible,

the deity of Christ,

Louis Meyer—
Presbyterian
Jewish Evangelist
(1862-1913)



sin and salvation,

Reuben Torrey—
(1856-1928)
Moody and Biola



evolution,

evangelism and missions

What Led to the Fundamentalist Controversy?

Enlightenment

Higher Criticism

Theological Liberalism

Darwinian Evolution

The Fundamentals of the Faith

Machen's *Christianity and Liberalism*

The Auburn Affirmation

Leaders of the “Old” Princeton Tradition



J. Gresham Machen
(1881-1937)

At Princeton
(1906-1929)

Founder of Westminster
Theological Seminary in
1929 to carry on the “old
Princeton tradition.”

His public prominence
began with his 1923
book,
Christianity & Liberalism.

Timeline of Machen's Life and Ministry

1881—Born in Baltimore, Maryland

Studies: Johns Hopkins (BA in 1901); Princeton University (MA in 1904); Princeton Seminary (BD in 1905)

1905—Studied at Marburg Germany with Wilhelm Herrmann

1906—Begins teaching Greek and NT at Princeton (until 1929)

1914—Ordained to Presbyterian Ministry

1918—Serves with YMCA in WWI

1921—Publishes *The Origin of Paul's Religion*

1923—Publishes *Christianity and Liberalism*

1924—*Auburn Affirmation* and Machen's Critique

1929—Reorganization of the Board of Princeton Seminary

1929—Founds Westminster Seminary

1930—Published *The Virgin Birth of Christ*

1933—Founds Independent Board of Foreign Missions

1936—Defrocked by PCUSA

1936—Founds PCA that becomes the OPC

1936—Not reelected as president of Independent Board of Foreign Missions at November meeting, a great blow to Machen

1937—Machen died on January 1st in Bismarck, North Dakota



The Young Scholar



"CHRIST DIED"--THAT IS HISTORY; "CHRIST
DIED FOR OUR SINS"--THAT IS DOCTRINE.
WITHOUT THESE TWO ELEMENTS, JOINED IN AN
ABSOLUTELY INDISSOLUBLE UNION, THERE IS
NO CHRISTIANITY."

— J. GRESHAM MACHEN

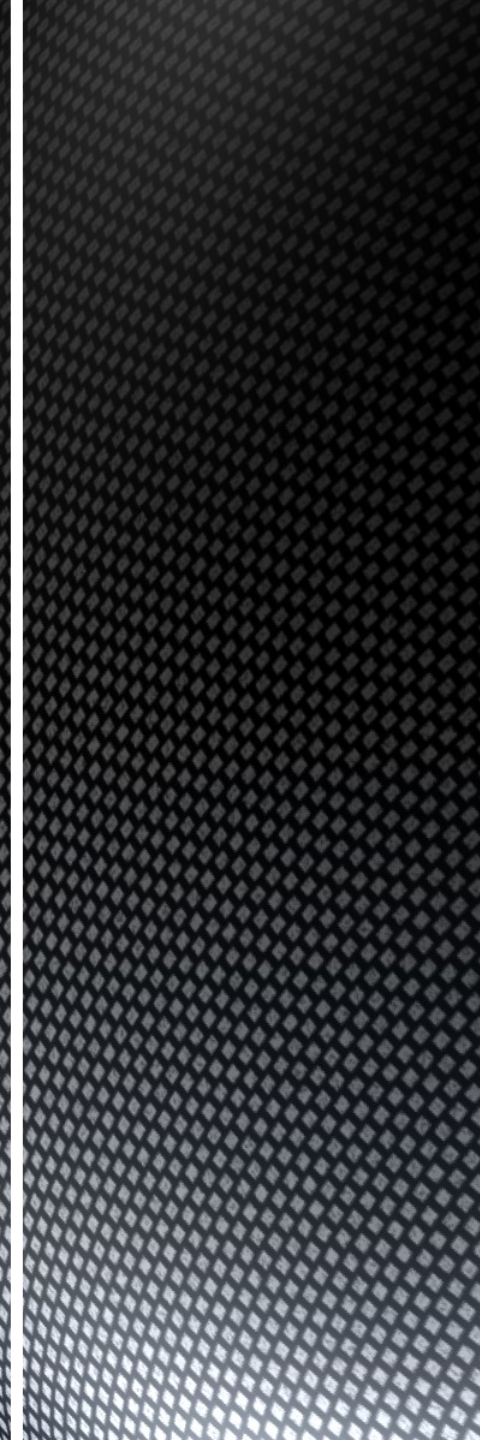
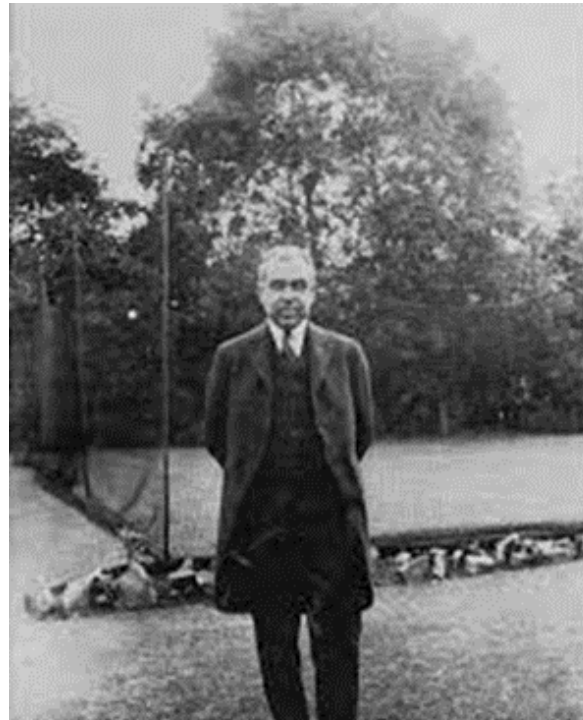


The Princeton Seminary Professor





**Westminster
Theological
Seminary**



At Church Trial of Dr. Machen Got under Way in Treveast



The Rev. Dr. J. Gresham Machen, "Protestantism" leader at left, is conferring with the moderator, Dr. H. B. Robinson, of the Presbyterian Board of Christian Education, who is presiding at the church trial of Dr. Machen. Standing to the right are the Rev. Dr. Gordon H. Clark, Dr. George F. Dyer and the Rev. Dr. William A. Machen, who is seated at the right. Standing in the back row are the Rev. Dr. William A. Machen, Dr. John A. Williamson, Dr. Henry S. Brown and the Rev. Dr. John A. Robinson, moderator.

The presiding officer stated that the Assembly was prepared to hear nominations for the office of moderator. Dr. Gordon H. Clark nominated the Rev. J. Gresham Machen, D.D., Litt.D. The nomination was seconded.

The nominations were closed.

The presiding officer was requested to cast the ballot of the Assembly for Dr. Machen as moderator.

The Rev. Paul Woolley was nominated as clerk of assembly. The Rev. Paul Woolley was elected clerk of assembly.

A New Church

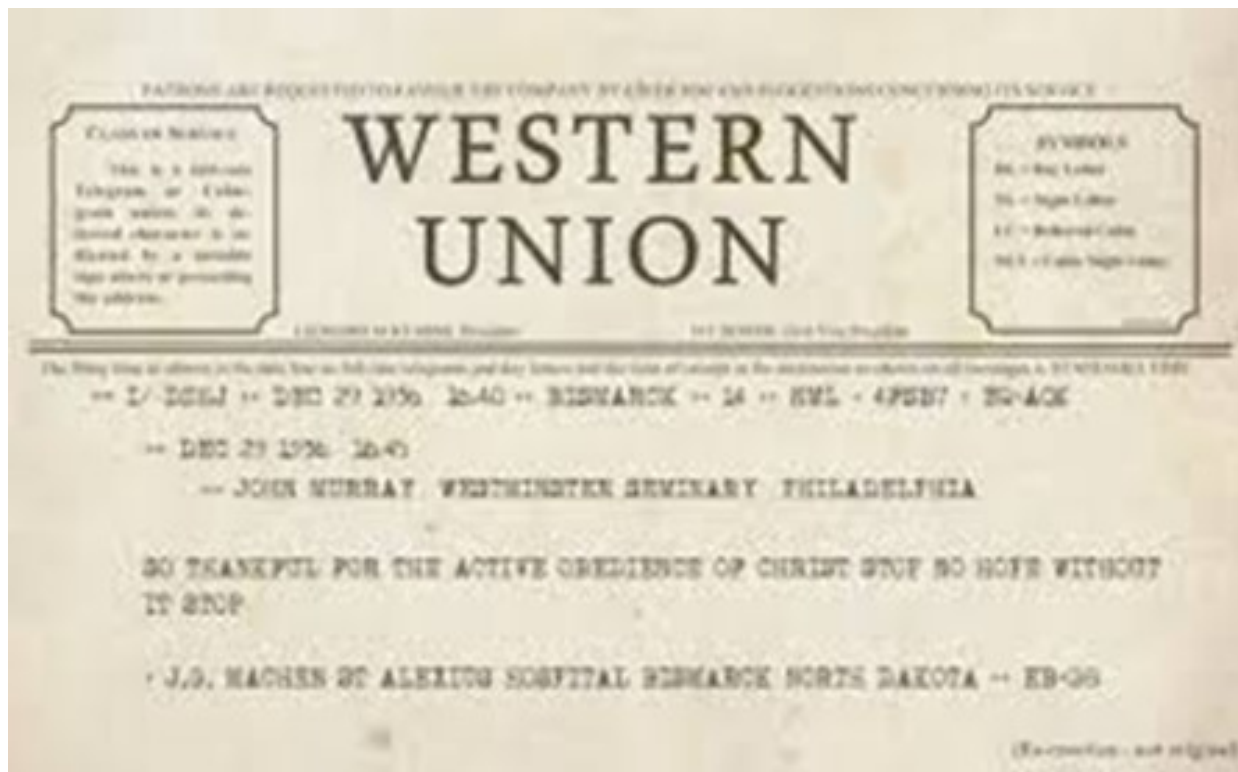
A True Presbyterian Church at Last



Dr. Machen

ON THURSDAY, June 11, 1936, the hopes of many long years were realized. We became members, at last, of a true Presbyterian Church; we recovered, at last, the blessing of true Christian fellowship. What a joyous moment it was! How the long years of struggle seemed to sink into nothingness compared with the peace and joy that filled our hearts!

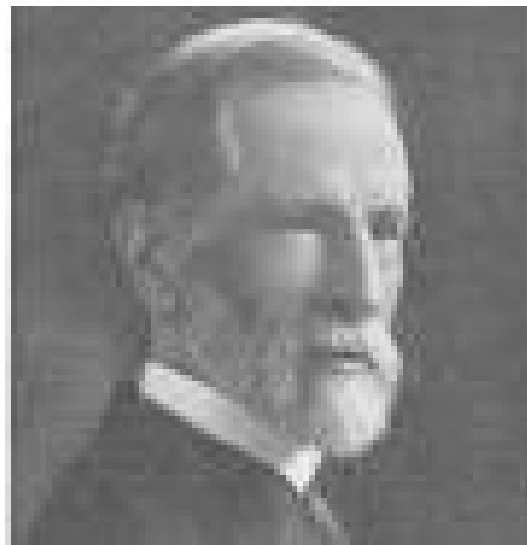




Machen's Final Words

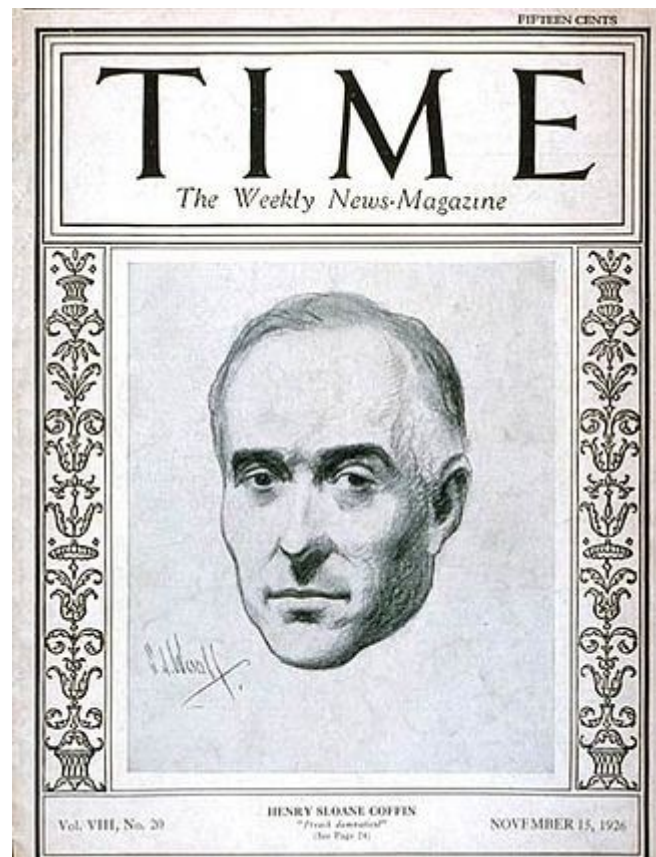
Machen's gravestone at
Greenmount Cemetery in Baltimore,
MD is next to his mother's grave.
It bears a large cross and the
inscription says in Greek,
"Faithful unto Death."





■ **Liberals:**

- Charles A. Briggs
- Henry Preserved Smith
- Henry Sloan Coffin
- Harry Emerson Fosdick
- Charles R. Erdman



Key Leaders in
the Modernist
Controversy
Who Defended
Liberal
Theology



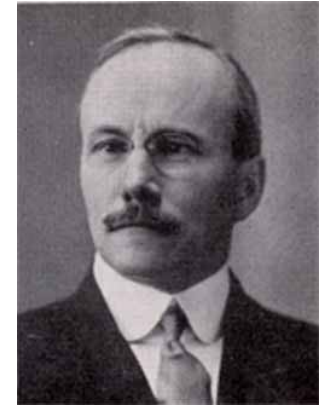
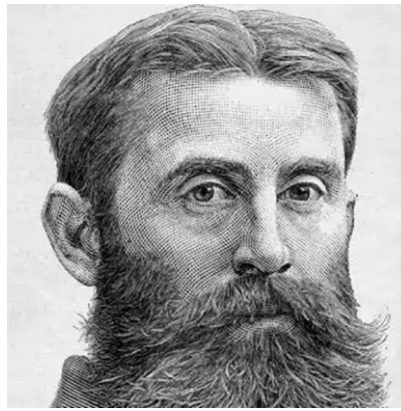
Harry Emerson Fosdick

Fosdick Preached the famous sermon, "Shall the Fundamentalists Win?" at Riverside Church, New York. He was a Baptist preaching at a Presbyterian Church. He was pressured to leave by the General Assembly, but the issue of liberalism was not addressed.

Fosdick often said that he believed in God because of Jesus, the person, how he lived, and how he calls us to live. Christian religion is a response to Jesus, a "vital" religion, a "personal adventure on a way of living." Dogma about Jesus was abhorrent to Fosdick.

Who Were the Conservatives?

- Benjamin B. Warfield
- Robert Dick Wilson
- Caspar Wistar Hodge
- J. Gresham Machen
- Oswald T. Allis
- Alan MacRae
- Clarence Macartney
- Carl McIntire
- J. Oliver Buswell



Key Leaders in the Modernist Controversy Who Defended Conservative Theology

What Was the Auburn Affirmation?

It was a publication dated January 9, 1924 signed by 150 Presbyterian clergymen. It was entitled, “An Affirmation Designed to Safeguard the Unity and Liberty of the Presbyterian Church in the U. S. A.”

Because it originated at Auburn Seminary in New York, led by faculty member, Robert Hastings Nichols, it became known as the ***Auburn Affirmation***.

Ultimately, it was signed by over 1,200 Presbyterian ministers.

The Auburn Affirmation **Rejected** the Necessity of all Five Fundamentals of the Faith

1. Inspiration of the Bible
2. Virgin Birth of Christ
3. Substitutionary/Vicarious
Atonement
4. Bodily Resurrection
5. Miracles and the Visible Personal
Second Advent



Machen's Comparison of *Liberalism* and Christianity

Liberalism

1. Naturalism
2. Retains general principles of faith
3. Historic Christian phrases with new meanings
4. Relinquishes distinctives of Christianity
5. Result: an indefinite Pre/Sub-Christian religion
6. Science is embraced for material betterment

Christianity

1. Supernaturalism
2. Retains particulars of Christian faith
3. Maintains historic Christian meanings of phrases
4. Maintains distinctives of Christian faith
5. Authentic Christianity
6. Results of mere naturalistic science:
 - a. decline in arts,
 - b. less personal development,
 - c. rise of state control,
 - d. loss of family education,
 - e. spiritual decline,
 - f. gain world and lose one's soul

Machen's Comparison of *Liberalism* and Christianity

- | | |
|--|--|
| 7. Man-centered Science is mankind's solution | 7. Christianity with divine grace meets mankind's needs |
| 8. Rejects knowledge of God for mere feeling | 8. Rational Theism |
| 9. No interest in evangelical doctrine | 9. Evangelicalism preaches the Gospel |
| 10. Universal Fatherhood of God | 10. Creator-creature distinction. Sin is real so all are not sons. |
| 11. Pantheistic view of God. God = world process | 11. God is personal. The personal God of Theism |
| 12. Human inner goodness affirmed | 12. Human sinfulness is real. |
| 13. Return to Pre-Christian paganism | 13. Personal Christian experience of God |
| 14. Attack biblical inspiration as superstition | 14. Plenary inspiration of the Bible |
| 15. Bible has errors, critical method over authority | 15. Inerrancy—Jesus' authority in Scripture via the Holy Spirit |
| 16. Jesus' teaching includes falsity and error | 16. Jesus is fully true and the center of human history |
| 17. Human emotions are primary | 17. The Bible is God-given authority |

Liberalism

17. Human emotions are primary
18. Rejects theology of 17th and 18th centuries
19. Liberalism cloaks its unbelief
20. Emphasizes the imperative—human will
21. Rejects biblical presuppositions of God and man
22. Jesus is merely an example for faith
23. Palliates Jesus' supernatural messianic claims
24. No creeds recognized. All can be "true".
25. Man is basically good
26. Jesus is first Christian-the example for faith
27. Jesus is fairest flower of humanity

Christianity

17. The Bible is God-given authority
18. Really, this is the rejection of the Bible itself
19. Dishonesty: They should openly admit their unbelief
20. Emphasizes the indicative—God's actions
21. Affirms biblical view of God and man
22. Jesus is Saviour and the object of faith
23. Affirms supernaturalism in Jesus' life and Person
24. Historic Christian creeds affirmed, contrasted with error
25. Jesus' work is to get rid of sin in man
26. Jesus was not a "Christian" He had no sin
27. Jesus is a supernatural person in the NT

Liberalism

- 28. Nature prohibits miracles
- 29. God is explained by deism or pantheism
- 30. Jesus without miracles is only a teacher
- 31. No sense of human sinfulness diminishes Jesus
- 32. Jesus is merely a man
- 33. Jesus was historical but only a human
- 34. All miracle stories are mere myths
- 35. Liberalism is anti-supernaturalistic
- 36. Liberalism uses Christian words
- 37. Reject historic Christological creeds
- 38. Salvation is without Christ's Cross and is in man

Christianity

- 28. Miracles = creation amid divine providence
- 29. The God of the Bible manifests Theism
- 30. Jesus with miracles is a Saviour
- 31. Conviction of human sin by God's grace elevates Jesus
- 32. Jesus is a supernatural person
- 33. The Jesus of history is seen as supernatural
- 34. If so it applies to Virgin Birth & Resurrection
- 35. Christianity at heart is supernaturalistic
- 36. Liberals must stop being dishonest with words
- 37. Such creeds = Christianity's presuppositions
- 38. Salvation in God's plan is through the Cross not in man

Liberalism

- 39. The Cross impacts man only as an example
- 40. The Cross is only an example of sacrifice
- 41. The blood of the Cross is mocked and hated
- 42. Human sin is diminished without the Cross
- 43. There is no real joy for a real salvation
- 44. Faith in itself “saves” regardless of object
- 45. Faith = “making Christ Master”

Christianity

- 39. The Cross impacts both God’s holiness and man’s sin
- 40. The Cross is a vicarious atonement for sin
- 41. The blood of the Cross is beloved and saving
- 42. God’s holiness called for Cross for man’s great sin
- 43. True joy for gift of a real salvation from sin
- 44. Jesus as necessary object of faith saves.
- 45. A return to legalism; Faith = Grace in Christ = Reformation
 - a. Supernatural New birth, New creation
 - b. Supernatural New life—Gal. 2:20
 - c. No return to medieval legalism

Liberalism

Christianity

- 46. “Born again” despised as supernaturalism
- 47. Evil overcome by man’s own good
- 48. Pursuit of “otherworldliness” is selfish
- 49. Heaven is little discussed or considered
- 50. Religion is good because it is useful
- 51. Emphasis is on the social gospel
- 52. Emphasis is on applied Christianity
- 53. Institutions are what are important
- 54. Missionary work is bringing civilization
- 55. Civilization is good
- 56. Brotherhood of all mankind
- 57. All welcome in Church.
- 58. Goal is to transform society.

- 46. Supernatural saving regeneration required
- 47. Man is dead in sin, not just sick—needs life
- 48. Love for God = 1st Command
- 49. Heaven: Joyful Christian Hope
- 50. Usefulness of religion is a byproduct of grace
- 51. Individual salvation is primary, social benefits follows
- 52. Important, but no beneficial application without Christ
- 53. Christian institutions first require true Christians
- 54. Civilization is hindrance to gospel. Gospel 1st then civilize
- 55. Faith in Christ 1st. Civilization only leaves people in paganism
- 56. True by creation. Need is brotherhood of salvation in Christ
- 57. All welcome, but members are believers, else weak church
- 58. To transform society must first transform people by faith

■ I. The Historical Context of J. Gresham Machen and *Christianity and Liberalism*

■ This historical context is developed from Peter A. Lillback, “J. Gresham Machen, Fundamentalism, and Westminster Seminary” in *Christianity & Liberalism* (Glenside: Westminster Seminary Press, 2019), pp. 191-98. For studies of Machen’s life, see D. G. Hart, *Defending the Faith: J. Gresham Machen and the Crisis of Conservative Protestantism in Modern America*. Baltimore: Johns Hopkins University Press, 1994; George M. Marsden, *Understanding Fundamentalism and Evangelicalism*, Grand Rapids: Eerdmans, 1991;

A. Machen and Liberal Presbyterian Theology

B. The Fundamentalist Movement

C. The Theological Clash between Modernists and Conservatives

D. Was Machen a Fundamentalist?

E. The Old Princeton and Westminster Theological Seminary

F. Machen’s Final Years

II. The Crisis That Compelled Machen to Write

III. Liberalism in Reality Is Naturalism That Is Inherently Opposed to Biblical Christianity

IV. Naturalistic Liberalism Rejects Christianity’s Supernaturalism

V. Naturalistic Liberalism Rejects Christianity’s Doctrines That Flow from Supernaturalism

VI. The Spiritual Maladies of Liberalism’s Counterfeit Christianity

VII. Machen’s Stupendous Christian Supernaturalism

■ **J. Gresham**
Machen's
Christianity and
Liberalism
■ **at 100**
■ **(1923-2023)**

VIII. Evangelism and Missions:
The Church's Stupendous
Responsibility

IX. Evangelism and Biblical
Christianity: Machen, Billy
Sunday and Stephen Tong

X. An Outline of Machen's
Analysis of the Profound
Differences Between
Liberalism and Christianity

XI. The Needed Response to
Confront Rising Liberalism
within the Church

XII. Machen's Public Theology
and Apologetics

Conclusion: Supernatural
Christianity: The House of God,
the Gate of Heaven with
Ministers on Fire with the
Cross