

Chapter 1 : What is the New Calvinism?

Or the Southern Baptist Theological Seminary, now the largest Southern Baptist seminary and a Reformed hotbed.

Buy from Amazon Buy from WTS Bookstore Though it is the emerging church that seems to have received so much attention in the past few years, just under the radar there has also been a quiet and steady growth of interest in far more traditional Reformed theology. Tired of seeing people as products and weary of experiencing church as a form of entertainment, church-goers have searched to find churches that offer a more satisfying approach to the Christian life. Many have gravitated towards emerging churches. Many others, though, have taken the opposite approach and have discovered the theology of the Reformation. Collin Hansen, a young editor of Christianity Today, observed this trend and decided to investigate it. CT had recently published a cover story featuring the emerging church. But he found he just could not identify with this group of people. In the Prologue of his new book, *Young, Restless, Reformed: Sponsor Become a Patron* The talk about emerging Christians put me in a difficult spot. As the youngest CT editor, I should have known more about this up-and-coming group. We had witnessed the complete breakdown of moral authority and heard apathetic responses to Christian truth claims when we shared from the *Four Spiritual Laws* booklet. After one staff discussion about the emerging church, I talked about these experiences with my boss at CT. I expressed concern that when Christianity Today reports about the emerging church, we might give the impression that this group will become the next wave in evangelicalism. If anything, in my limited sphere I saw a return to traditional Reformed theology. They wanted to study at the Southern Baptist Theological Seminary and sent each other e-mails when they saw good sales for the five-volume set of Charles Spurgeon sermons. I started thinking about leading seminaries in the United States and noticed a number of Calvinists in leadership positions. I considered millions of books sold by Piper and his yearly appearances at the popular Passion conference. Yale University Press had just released a major biography of Jonathan Edwards. So I embarked on a nearly two-year journey to discover whether my experiences had been unique or a sign of something bigger. In the article Collin Hansen wrote in he gave Christians a framework to understand the contemporary revival of Reformed theology. Now, in *Young, Restless, Reformed* Hansen takes a more in-depth approach, expanding that one short article into a full-length book. The book is structured around chapters that focus on a particular place or event. Along the way Hansen features interviews with many of your favorite authors, pastors, theologians, and yes, even bloggers. In that way I found reading *Young, Restless, Reformed* almost like reading an autobiographyâ€”not of a person, but of a movement or organization and one that has swept me up along with it. You may well find the same as you read this book. If there is a flaw or a weak point to this book, it may be that its focus is more on today than on yesterday and tomorrow. This is to say that Hansen takes the reader through many of the current hot spots in this movement and shows how it has propagated itself, but he invests far less time showing how this movement grew up and predicting where it may be going. There are hints in these directions, but perhaps not as much detail as I would have liked. Of course such analysis may well fall outside the scope of this title and it may best be handled by church historians. Now he invites us to journey with him on a voyage of discovery as he travels the nation, learning how our restless youth are discovering anew the great doctrines of the Christian faith. Weary of churches that seek to entertain rather than teach, longing after the true meat of the Word, these young people are pursuing doctrine and are fast becoming new Calvinists. With a keen eye for detail, descriptive analysis, and a strong grasp of theology, Hansen shows where this movement originated, tells who has become involved, and suggests where it may be leading. Any Christian will benefit from reading this book and discovering how God is moving among the young, the restless, and the Reformed.

Chapter 2 : What Attracts People into the Young, Restless, Reformed Movement? | Roger E. Olson

*Young, Restless, Reformed [Collin Hansen] on www.nxgvision.com *FREE* shipping on qualifying offers. From places like John Piper's den, Al Mohler's office, and Jonathan Edwards's college, Christianity Today journalist Collin Hansen investigates what makes today's young Calvinists tick.*

A book by the same name appeared in the spring of 2008. Collin Hansen offers further reflections since the time of these publications. The article can be found [here](#). It seems like hardly a day passes without a blogger commenting about it. Like any revolution, there is a dark side to the blogosphere, where commenters hop from site to site leaving a trail of venom. Yet for the most part, I have been edified to hear from the regular folks from around the world who have read my book and rejoiced to see others embracing Reformed theology. If I had the book to write over again, I might have devoted a whole chapter to Reformed blogging. The influence of premier sites run by Tim Challies and Justin Taylor has only grown since I finished writing, and a host of other sites have launched. The passionate commitment Calvinists show toward theology and the church positions them well for taking advantage of new media that will spread the Word. Increasing my coverage of Reformed blogging is not the only change I would make. Readers have emerged from the woodwork to tell me about growing pockets of Reformed interest in Great Britain and among African Americans and fundamentalists. But because I was unable to traverse the Atlantic while writing this book, I missed an opportunity to observe firsthand how their legacy endures in their homeland and differs from the American flavor of Calvinist. Such an investigation may have helped Americans see themselves in a fresh way. African Americans remain overlooked in surveys of contemporary Calvinism, and I regret not finding a way to write more about them. As I have talked with some such leaders, I have learned about their unique challenges, often regarded as too black for other Calvinists and too white for other African Americans. As for fundamentalists, I have heard testimonies of college and seminary students who tell me something big is stirring. Perhaps there is hope that these young Calvinists will rebuild the bridges burned generations ago between evangelicals and fundamentalists. This would hopefully appease my Presbyterian friends, who read enough about Baptists in my book. You can tell Keller has garnered serious respect, because he has become one of the most vital voices in evangelicalism while retaining traditional views on controversial theological issues. I might have even found a way to highlight the innovative ways Reformed Theological Seminary is making academic training more widely available. Many readers had wished I would offer more analysis and projection in *Young, Restless, Reformed*. But such an approach would have violated my intent to tell the stories of young people discovering Reformed theology. I also expected the book would reach non-Reformed audiences only if I let leading Calvinists and their critics speak for themselves. Besides, the evangelical movement, like American culture today, suffers from too much analysis and not enough reporting. Speaking from experience, analysis triumphs because it takes much less time and money. That said, I did venture to say that what I saw during my travels was the stirrings of a true spiritual revival, not merely renewed interest in a particular theological system. For those who despair of this growing movement, I can only recommend that they renew their efforts to catechize young believers. I suspect Calvinism will prosper if its leaders will simply continue to go about the business of training pastor-teachers who will lead their churches in evangelism, teach faithfully each week, and care for the weak. Their example will spread within churches and inspire selfless care for one another alongside courageous, costly love for our neighbors. It would thrill me as an author to see my book help readers learn from the diverse collection of ministries profiled. Such mutually beneficial learning will be a crucial step for the movement to continue growing. The Sovereign Grace network inspires me as I see them plant churches that grow by conversion and reach people not previously disposed to academic reasoning. The Gospel Coalition admirably seeks to learn from previous evangelical mistakes and include racial minorities in its leadership. John Piper continues to dispel notions that Calvinists do not care about foreign missions at a time when too many churches have lost this priority. I would hate to see Calvinists fall into the same destructive patterns that weakened them in previous generations. Calvinists are renowned for eating their own, and it will take restraint and patience to refrain from becoming consumed by debates over baptism,

ecclesiology, or the Holy Spirit. Nor do I believe there is much to be gained by relentless polemics against evangelicalism. Sadly, we all know by now that the problems are deep--perhaps intractable. But Keller and others show us there is much to be gained by demonstrating faithful alternatives to contemporary church practices. Indeed, there is a time for polemics, a time for practice, and a need for both. Now may be just the time to shift the balance toward practice. Ultimately, however, God alone has made this movement prosper, and he can bring it to naught. Let us rejoice and give thanks that he has graciously allowed us to live in such exhilarating times. Collin Hansen is the author of *Young, Restless, and Reformed*. The Alliance operates *ReformedResources*. Purchasing through the Alliance provides much needed funding to operate this web site. To give a gift directly to the Alliance, [click here](#).

Chapter 3 : Young, Restless, Reformed

And while some TSPM members espouse Reformed thinking and Reformed titles are selling like hot cakes from official TSPM bookstores most of the growth has come in unregistered churches. Chinese church leaders are writing books of church order. They're organizing into networks. They're starting Christian grade schools and seminaries.

Hansen talks very little about the state of Calvinism and Calvinistic convictions among young presbyterians, reformed, Anglicans, Lutherans, etc. A broader and more thorough examination would have been interesting. There is also a growing return to full-fledged covenant theology happening among young evangelicals albeit to a lesser degree. I think that embracing Calvinist soteriology and the sovereignty of God without also embracing a full-orbed and biblically faithful covenant theology might make for a messy and unbiblical approach to raising and evangelizing our own children. The whole Bible must remain the standard or the systematic theology will morph, warp and eventually take over. I also would have appreciated more in depth conversations with people like Sproul, Piper, Packer, MacArthur I know he declined interview, D. I know that these things were touched on briefly by some of those interviewed, but a more thorough examination would have been interesting. All in all, a good book that makes me hopeful and that also reminds me that shepherds must step up and tend the flock because wolves always move in when God is working. But the helpfulness of the historical sketch is limited by three main factors. The book is far too short. The author just went from one of his heroes to another. The book lacks objectivity. Hansen was far more eager to talk about leaders he likes than accurately relaying information about the movement. It is unfortunate that the final chapter of the book is essentially a spirited defense of Mark Driscoll, that assures the reader Driscoll is a good role model and knows what he is doing. There is an interesting double-standard here as well. Hansen argues that the YRR movement is reacting to the seeker friendly movement of years past, which operated out of a sense of pragmatism and neglected principles. Yet his defense of Mark Driscoll boils down to "he has a big church with lots of professions so he must be doing something right. A few thoughts, 1. I think I agree with the suggestion here that one of the reasons Calvinism is so attractive today is because it offers a very big view of a glorious, sovereign, transcendent God. We have a transcendence starved culture - and I mean even inside many Protestant churches, which emphasize the friendship of God good, but speak far too little and too lightly of his power and might and glory and judgement. They were living as devoted enemies of God and Christianity, and in very short order found themselves, somehow, Christians. Several people interviewed emphasized the importance of living in a humble way - something that ought to be easier for Calvinists but sometimes seems not to be. If the only time your excellent theology ever finds expression is in arguments with other people, you may be an unattractive jerk. It sheds some real positive light on what Biblical reformed teaching has done for the spiritual growth of many Christians. It is so exciting to see such a fire for the Lord in the younger generation s. It also encouraged me to see what a potential there is in ministering to college students. So if you think "reformed" or "calvinists" are bad words then you need to read this book, it may change your thinking, as you hear positive results of such teaching.

Chapter 4 : Young, Restless, Reformed: A Journalist's Journey with the New Calvinists by Collin Hansen

Much has changed in the past 10 years since Christianity Today published a cover story by Collin Hansen titled "Young, Restless, Reformed." At the time, the YRR movement stood in contrast to the Emerging Church movement, which has since largely faded from view.

That means that I belong to the only major branch of historic Protestantism which has maintained apostolic succession through the historic episcopate a linear succession of catholic bishops. My Christian beliefs and practices are shaped by the Bible our only infallible source of doctrine , as read and interpreted by the undivided catholic Church, the consensual faith of the Patristic witness, the Book of Common Prayer , and the Thirty-Nine Articles of Religion. Clergymen from my Anglican church were present both at the Synod of Dort and the Westminster Assembly. I also believe that the atonement which Jesus offered up to the Father on behalf of the whole world strict adherents to limited atonement would differ , had its ultimate effect as its final and intended endâ€”the salvation of all those elect believers out of the world. I believe that the grace God bestows on his elect people, because of its divinely intended effect, certainly and infallibly accomplishes their conversion unto eternal salvation. At the end of the day, I am still among those who see predestination as the primary reason why the grace offered to all becomes actual saving grace in the case of some, as opposed to my Arminian friends, who believe that it is the undetermined use of free will on the part of man which makes the primary difference. So why then do I have so many misgivings about the state of Calvinism in the evangelical Church today? Why am I not more enthusiastic about what I see going on around me amongst the Young, Restless and Reformed? Why do I sometimes feel more of a kinship with non-Calvinists of various flavors, than with the children of Geneva? The TULIP Personality Calvinism today seems to appeal mostly to a certain sort of personality, and that personality is not always healthy. They tend to be male rarely do you find women sitting around arguing about the details of TULIP , intellectually arrogant, argumentative, insecure and therefore intolerant , and prone to constructing straw-man arguments. I have seen this in men of all ages, some Baptist, some Presbyterian, some laymen, some ordained ministers. Part of the reason, which I do not have time or space to develop here, is that the evangelical church has no robust ecclesiology, and thus no structured spirituality to put into practice as the body of Christ. And given the absence of a structured spiritual life, Reformed Christianity tends to be reduced to a set of doctrines to contemplate, which attracts mainly certain kinds of people, and encourages certain kinds of attitudes among believers. Thus, when you remove Reformed theology from its proper historical place in the structured life of Reformed religion and ecclesiology, and plant it in the foreign soil of modern evangelical gnostic spirituality, it takes a grotesque shape that is contrary to its origins. You get the sense that they entered a deeper state of Christian spirituality and walk with Christ by discovering that God arbitrarily saves and arbitrarily destroys whomsoever He chooses. Supposedly, the doctrines of grace are simply the pure expression of the Christian gospel, and Calvinism is simply Christianity without the corruption of human merit mixed into the equation. Unfortunately, I have seen even men of great learning, who really should know better than to fall into such over-simplifications, talk in this manner. So any dilution of Calvinism is effectively a dilution of the gospel itself. Given this way of thinking, no wonder Calvinists seem to have a hard time playing with their friends in the theological sandbox! Who wants to be nice to people who are mixing human merit in with the pure gospel of Christ? This makes it very difficult for some Calvinists to acknowledge common ground with non-Calvinist theologies, or to admit when they are making good points. I have tried to avoid this insular way of thinking in my own theological reflection. There are verses in the Bible that Arminians seem to handle with more integrity than the typical Calvinist does. As far as it is possible, I try to listen to Catholic, Arminian and Lutheran theologians, and be willing to modify my Calvinism when I perceive it to be chastened by the Word of God. And the broad stream of theology which I follow is enriched not only by the views of Calvin, Beza, Turretin, Owen and the Westminster Confession of Faith which seem to dominate the landscape of Calvinism today , but also by more moderate tributaries: What follows are some of my concessions to my non-Calvinist brothers: Non-Calvinists are certainly correct when they note that Scripture everywhere confronts man with the obligation not only the duty

and the opportunity to repent of his sins and believe the gospel of the true God Acts This must mean that man, even in his fallen state, retains the operative faculties of human nature which make conversion possible in principle. God does not command absurd impossibilities, nor does He tell people without eyes, to look, or people without ears, to listen. Notice how even a Calvinist-sounding text like Isaiah 6: The problem is not that fallen man is literally unable to believe, but that without divine grace fallen man is unwilling to believe. Men still have operative mouths whereby they might feed on Christ, but in their fallen state they lack any and all appetite to do so. Non-Calvinists are correct to see conversion as an active movement of the will of man, and not merely a passive reception of the gift of faith.

Chapter 5 : Reflections on Young, Restless, and Reformed - Reformation21

New Calvinism, also known as the Young, Restless, and Reformed Movement, is a movement within conservative evangelicalism that embraces the fundamentals of 16th-century Calvinism while seeking to engage these historical doctrines with present-day culture.

Young, Restless, No Longer Reformed: Cascade Books, , pp. Lauded by the brightest stars in the Arminian firmament--Scot McKnight, Roger Olson, Greg Boyd, Rachel Held Evans--Fischer is to be commended for writing on such a difficult topic with disarming prose and without biting rancor. Of course, given my position as an ordained Reformed pastor, it will come as no surprise that I found his arguments ultimately unpersuasive and, in several instances, full of significant weaknesses. But more on that later. As a high school student, Fischer had the "more" itch, a hunger for more out of his faith, more out of life, more out of God, and more out of himself. His youth pastor recommended *Desiring God* by John Piper. The book scratched a deep itch. Fischer came to see God as bigger, more glorious, and more all-consuming. So kicking and screaming he entered the Reformed fold. He went to college as a "precocious freshman theology major" who was, he notes, "fairly assured I had the answers" p. But during his freshman year, he encountered "one professor in particular who was a nagging thorn in my Calvinist side. How could a good God create people just to damn them? Sure, God could plan any number of catastrophes to be for the ultimate good of his eternally saved people, but "how will God make it up to the reprobate? At first, Fischer was prepared to accept Calvinism no matter what, as long as he saw it in the Bible. But then he questioned how the Bible could be trusted at all if Calvinism was true. Given the doctrine of reprobation, how could God be loving, just, or good in any sense of those terms? And if God is not virtuous in any way that we understand virtue, then how do we know he has been truthful - as we understand truthful - in revealing himself in Scripture? In other words, if Calvinism is right, we must be unbelievably wrong about the most basic things pertaining to God p. The remedy to this problem is to start back at square one, and for Fischer that means beginning with the belief that Jesus is God. Jesus shows us a "crucified-for-sinners God" while Calvinism gives us a "creates-sinners-in-order-to-crucify-them God" p. Therefore, we cannot accept the predestinating Calvinist God whose chief end is to glorify himself, because "At the center of the universe, there is not a black hole of deity, endlessly collapsing in on self, but a suffering, crucified, mangled lamb, endlessly giving away self" p. The remainder of the book aims to bolster this claim. Wright, Scot McKnight, and Roger Olson to make the case that Calvinism leaves the Christian with a God bent inward instead of directed outward, a God who glorifies himself at all costs instead of loves at all costs, a God who resembles a black hole instead of mangled Lamb. And if those are the choices before us, Calvinism looks like a loser. A Few Black Holes in a Book About Black Holes I think Fischer has written a good book in so far as I imagine it will be energetically passed around by pastors, professors, and churches who are looking for an easy-to-read accounting of the errors of Calvinism. So I will try to refrain from writing a 20, word review on a 25, word book. If you want to read the case for Reformed soteriology, you can pick up any number of books by John Piper, R. My aim is simply to highlight a few serious shortcomings in this engaging book. Is Reformed Theology Represented Accurately? He became a Calvinist in high school p. Fischer was given a John Piper book in high school and became Reformed "kicking and screaming. Following college, he went to Truett Theological Seminary where, judging by the acknowledgements, Roger Olson was something of a mentor to him. I believe Fischer has tried hard to be fair with Calvinism. He does not take cheap shots. For example, Fischer suggests that Calvinists believe that when people are raped, maimed, murdered, and tortured that God ultimately did those things to them p. No Calvinist I know would say God rapes people. God is never the "doer" of evil. Arminians may not find the distinction compelling, but Reformed theologians have always made clear there is a difference between God ordaining what comes to pass and the role of human agency in actually and voluntarily performing the ordained action. Likewise, Fischer assumes several times that in Reformed theology the human will is only an illusion. The picture painted is of a God who makes sure people do what he wants, whether they will to do so or not pp. In his chapter on kingdom discipleship, Fischer argues that Calvinism cannot naturally produce discipleship because at the heart of being a disciple is making

a choice to follow Jesus, and in Calvinism "you simply do not have a choice and therefore do not have a will that matters" p. Calvinists may believe there is a divine will prior to all human willing and they may deny that our wills are free in a libertarian sense, but they do not deny the reality of human choice or that our decisions matter. Fischer also describes reprobation in terms that are more extreme than even a supralapsarian Calvinist would use. While he is right to insist the Calvinist own up to double predestination, his description of the position - God creates people in order to damn them pp. Again, Arminians may not care for the nuances of infralapsarianism and the order of the decrees, but they should at least interact with the Calvinist position as it presents itself in the best of our confessional tradition. The most effective aspect of *No Longer Reformed* is how Fischer forces us to stare at the doctrine of reprobation and consider whether this is a picture of God we can live with. I think in the end the best thing the Calvinist can say is "who are we to talk back to God? Fischer eventually comes to find this response untenable. Whether the doctrine of reprobation should finally be accepted or not is a question that Scripture alone must settle. What Scripture also must settle is whether the Arminian can see his way through the problems that come with free will theism. To his credit, Fischer spots the "monsters" and acknowledges them. He refuses to stare them down to the bottom like he does with the Reformed doctrine of reprobation. And when he does find a "win" for his side, the logic ends up helping his position much less than he thinks. For example, Fischer objects to Calvinism because it suggests that "the God who would stoop so low as to be crucified and buried is the same God doing the eternal crucifying of countless souls for things he had made sure they would do" p. Putting aside whether "made sure they would do" is the best way to speak of the divine decrees, the sharp disjunction put forward by Fischer could just as easily be constructed out of the Arminian position: Not only does this ignore a whole lot of Scripture to the contrary Judg. If you have, like Fischer does, a doctrine of hell and if you have penal substitutionary atonement - not to mention the whole history of divine judgment in the exodus, the conquest, the exile, and in the consummation - you have a God who causes suffering and is just to do so. Fischer also struggles to give a response to the problem of our own willing in Arminian soteriology. He affirms total depravity and that we do not have the ability to turn to God on our own. Commendably, Fischer wants to safeguard that salvation is of grace and leaves no room for human boast. Why are some people in heaven and some people in hell? The Calvinist says the decisive factor was God. In free will theism the decisive factor is you. Again and again, Fischer falls back on mystery, which feels a bit awkward considering how much he criticized the Calvinist for appealing to mystery when it comes to the difficult doctrine of reprobation. Surprisingly, Fischer then he goes on to quote Jerry Walls saying, "The Calvinist cannot tell us why or on what basis God chooses some for salvation and passes others by" p. But of course, the Calvinist can say on what basis some God predestines the elect. It is "according to the purpose of his will, to the praise of his glorious grace" Eph. But he certainly has not stared at the Arminian difficulties as fully and as viscerally as he probed the difficult doctrines he saw in Reformed theology. But then the rest of the book criticizes the black hole of a glory-seeking God. What about those texts Fischer learned when he was Reformed? What do they mean now? Later he quotes from a paragraph in which John Piper argues for election by referencing fifteen different texts in the Gospel of John. That could be, but fifteen texts is not "a couple," and even it were only a couple, you should go to the trouble of showing why "all that the Father gives me will come to me" John 6: No attempt is made to interact with the texts Piper cites. Similarly, Fischer dismisses the Reformed understanding of Ephesians 1: Fischer makes much of the fact that in Jesus we see a desire to love at all costs, not a desire to glorify himself at all costs p. Fischer uses the story of Jacob wrestling with God as evidence that good theology always has doubts and uncertainty because when you come face to face with God you walk with a limp pp. Moses seems more interested in drawing implications about not eating the sinew of the thigh than in extolling the virtues of chastened epistemology. Do we want a God who reigns from a rugged cross, or a God who reigns from a celestial throne? A God who controls everything, or a God who wants to have a genuine relationship with us? A God whose love is just a cog in the glory machine, or a God who loves because he is love? These are biblical themes meant to be held together, not driven apart for rhetorical effect. At the risk of repeating myself, let me say it again: Even when Fischer finally talks about Roman 11 in the very last chapter, he simply restates N. No doubt, Paul is trying to explain in Romans 9 how the promises to Israel have not no failed. But to make

his point, he argues that not everyone descended from Israel belongs to Israel 9: The point in "Jacob I loved, but Esau I hated" is that God has mercy on whom he will have mercy and hardens whomever he wills 9: To settle for the exploration of big themes at the expense of verse-by-verse exegetical work is to enjoy the wonders of the forest and ignore all the trees. Conclusion Although I disagree with Fischer on a lot of things, I agree with his insistence that what we make of Reformed theology is tremendously important. I love this line at the end of the book: Austin has a different approach to biblical authority, a different place for substitutionary atonement, a different understanding of the freedom of the will, a different take on epistemology, a different level of confidence in whether God knows all things, and a whole different set of authors he looks to for theological guidance. These are not small issues we are dealing with. His latest book is *Crazy Busy Crossway*,

Chapter 6 : New Calvinism – The American Council of Christian Churches

*Five years ago this month journalist Collin Hansen published his first book: *Young, Restless, Reformed: A Journalist's Journey with the New Calvinists* (Crossway,). True to its title, the book is a travelogue of Collin's journey across the country documenting a surging movement called New.*

Because I had written a review of it, Scott decided to focus instead on the story behind the story, so to speak. He wrote what I found a fascinating article on just how big and how wide this movement really is. I thought you would enjoy it to, so decided to post it here. I do so primarily because I think Scott provides a good warning to us, and particularly so in the final paragraphs. Sponsor Become a Patron In a nutshell, before reading the book I would have thought the movement was larger and more influential. After reading the book, I am given to thinking that the movement is more like a pond, maybe a lake. That is not a prediction of what the future holds. I am not shooting the messenger Hansen in any way, shape, or form. I read the entire book while leaning on a wall about six feet from my post office box. Then I read it again a day later, again with enjoyment. I really want you to read it too. I do think there are many recent aspects of the groundswell of Reformed theology that are entirely missed. There are also many foundations of the movement which have been vitally important, but which lack any formal attachment to the Reformed camp. I will come back to these in a later post. Let me throw some spaghetti against the wall and see what sticks. Spaghetti on the Wall Are we overly optimistic about what is going on? Are we just having self-referential Calvinist conversations with ourselves? Am I saying there is anything wrong with friends and colleagues and pastors networking together or talking about common interests? The answer depends on who we hang out with. On Guard In our self-referential excitement over the movement toward Calvinism, there are two errors I am afraid we could easily make: Although we should take joy over the number of folks gaining passion for biblical truth, will we foolishly begin to believe that the majority of Evangelical Christianity is actually making a turn toward solid theological conviction. Although the numbers do represent individuals who are coming to truth, will the local church itself be changed and challenged and loved? How Wide the Influence? In our Calvinist circles, we get real excited about the , copies of *Desiring God* sold. Wow, that is a ratio of 1: Warren is extremely influential understatement of the year , and that influence is felt directly at the level of the local church – in a very widespread manner across the nation and across the denominational spectrum. Do you wish those numbers were the opposite? Yeah, so do I. How Big Is Ground Zero? An astounding number of ministers are being trained at SBTS. These are huge numbers. This is real influence. The Together for the Gospel Conference drew 3, men, and probably could have gotten 2, more in the door if space was available. But Joel Osteen draws in 10, on any given weekend that he takes his show on the road. So, does that mean sound biblical theology is going to prevail among Christian publishers too? What about the other Evangelical Publishers Association companies? What percentage of their books can we get real excited about? Conclusion Are we reading our own press clippings, and getting worked up in the wrong way? How ironic it would be if God-centered theology truly caught fire throughout the church, only to come crashing into the brick wall of flesh-boasting about numbers and influence. How terrible it would be if Calvinist soteriology got branded on the hearts of young people, only to have them choose individualism over God-glorifying commitment and dedication to the local church. Christ did not die on a cross for a conference, campus Bible study, or book publisher. He laid down his life for the church. As Calvinists who dwell on total depravity, understand that it is fully well possible to receive a rich theological treasure, only to squander it through sin. Let us make sure our passion begins and ends with *Soli Deo Gloria*, focusing our boast on the cross of Christ alone. I really enjoyed reading this book and thinking through these issues. I think Scott is on to something here. We are to boast only in the cross. Let our pride and our joy be in the great work of Christ.

Chapter 7 : Old, Resting, Reformed

Collin Hansen is the author of Young, Restless, and Reformed. Young, Restless, and Reformed is available through the Alliance of Confessing Evangelicals. The Alliance operates www.nxgvision.com, the online store providing over 60 years of reformed teaching and resources.

Posted on Mon Jun 12, by deb June 13, "If there is a flaw or a weak point to this book, it may be that its focus is more on today than on yesterday and tomorrow. This is to say that Hansen takes the reader through many of the current hot spots in this movement and shows how it has propagated itself, but he invests far less time showing how this movement grew up and predicting where it may be going. I had just received the September issue of Christianity Today, and there adorning the cover was a T-shirt lauding Jonathan Edwards Sinners in the Hands of an Angry God " sermon transcript and blazing red words boasting about a resurgence of Reformed Theology aka Calvinism. I have kept this issue for reference and am including a photo of it for those who may not have seen it. Collin Hansen, who at the time was serving as an Associate Editor at Christianity Today, wrote the article after traveling around the country visiting with pastors, theologians, and parishioners in the Reformed camp. Hansen himself is part of this younger sect " he was just 25 when he wrote this YRR piece. He now serves as editorial director for The Gospel Coalition, a position he began in July Calvinism is making a comeback"and shaking up the church , Hansen wrote: Already, this latest surge of Reformed theology has divided Southern Baptist churches and raised questions about the future of missions. Its exuberant young advocates reject generic evangelism and tout the benefits of in-depth biblical doctrine. If you have been reading here for any length of time, you know that this has been one of our hot button topics. I remember reading that one too and knew nothing about Mark Driscoll except that he was the pastor of some church in Washington State called Mars Hill. Dee and I had just begun researching this movement, and anything we heard or read about YRR peaked our interest. At the time, we had no way to address our concerns publicly because we had not yet launched TWW. In YRR, journalist Collin Hansen treks across the United States interviewing different folks as he attempts to discover whether his perception of a resurgence in Reformed theology among young Christians is, in fact, a new wave within American evangelicalism pp. Mahaney, Mark Dever, Ligon Duncan along with lay Christians and concludes that the Calvinist comeback is for real and widespread among and somethings " marking a generational dimension. As an aside, the Reformed theology and Calvinism to which Hansen refers is primarily the TULIP variety and not the more comprehensive version that includes Covenant theology, pedobaptism, etc. If I purchased a total of four used books, I could get the fourth one FREE as well as free shipping on all four books. Four years ago he decided to retire and preached his final sermon on March 31, Easter Sunday. He continues to speak at Passion Conferences , where he gained much popularity with young folks primarily college students , as well as other conferences geared toward Calvinists such as Together for the Gospel, The Gospel Coalition National Conference, among others. He continues to be involved with his Desiring God ministry, which he founded, serves as Chancellor of Bethlehem College and Seminary, and he Tweets up a storm! He provides a brief history of how Al Mohler came to be seminary president at the young age of While there he took a tour of the pristine campus and got a history lesson from Tom Nettles. In this chapter he discussed Calvinism and missions. In the intervening years Southern Seminary has become known for its staunch stand for Reformed Theology. The Together for the Gospel conference is held in Louisville, and students are encouraged to attend and offered court credit opportunities if they do so. It was "Drug-Induced Calvinism". Mahaney, who founded the sprawling suburban church in and pastored it until Now I see where some of the confusion originated. In this chapter Hansen wrote: How in the world do you explain the anomalous blend of Charismatic practice with Calvinist soteriology salvation theology? Mahaney responded as follows: This could be the fruit of my pre-conversion, drug-induced state. Due to some of his purported attitudes including "various expressions of pride, unentreatability, deceit, sinful judgment and hypocrisy" , Mahaney should have been disciplined by church leaders. CLC is now a skeleton of its former self because so many members have left. He and other colleagues were named in a lawsuit several years ago, which was dropped on a technicality. Mahaney to

become his successor at Covenant Life Church. Over the years Harris was groomed to become senior pastor of Covenant Life Church, and that transfer of pastoral authority took place in Years earlier Harris began New Attitude Conference which became quite popular with young people. That conference ran its course and came to an abrupt end. He has been keeping a low profile since then. Other Christian leaders were discussed, in this chapter, but Harris has the most name recognition. The day Hansen visited, Driscoll did not preach. There is so much we could say and have said about Mark Driscoll and his antics. At the end of the unthinkable happened " Mars Hill closed its doors forever. In a mere nine years, some dramatic changes have taken place in the Neo-Cal world. When will we ever learn to keep our focus on Christ alone?

Chapter 8 : Young, Restless, No Longer Reformed a Year Later: Calvinism Still Isn't Beautiful | Purple The

*Amazingly, it's been ten years since Collin Hansen's *Young, Restless, Reformed* book was published, following an article by that same name in *Christianity Today*, that chronicled the New Calvinism movement. The following year, *Time* magazine listed "The New Calvinism" as one of the "10 Ideas Changing."*

The Presbyterian Church in America J. The kind of objections that seem to motivate Arminianism are disallowed by the very presuppositions Calvinism understands the Bible to teach about God. This God is sovereign and exercises His sovereignty. This God is centered on Himself. And this God is understood to be morally good in being so Self-centered. In fact, it would be evil, wrong, deceptive for Him to be centered on anything other than His own glory. There is no apology about this. Tim Challies points out writings, conferences, cultural issues, media advancements, music and ministries that have led to the rise of the New Calvinism. Before there was a Charles Spurgeon and a John Piper, there were others such as the Puritans and the Reformers who stood valiantly to defend the doctrines of grace beneath the looming and dangerous power of the Roman Catholic Church. Where did John Calvin get his Calvinism? If the Bible is inerrant " the doctrines of grace as taught in the Bible must be embraced as truth. Calvinism remains the definitive term associated with the teachings of the Reformation. Although John Calvin never organized and named a theology after himself, his name remains synonymous with the doctrines of grace. To be Reformed means to embrace the doctrines known as Calvinism, at minimum, on the doctrine of salvation. Rather, Van Til concluded that the five points function as a pathway, or a bridge, to the entire structure of Reformed theology. To be Reformed is to be something different than Roman Catholic. In terms of family debate, to be Reformed is to be something different than Arminian. The core focus of this debate is upon the doctrine of salvation. Exactly how does a big God save wretched sinners? The movement known as the New Calvinism is constantly changing and morphing like the weather in " well, most cities. A Personal and Pastoral Assessment: Any survey and assessment of this order is admittedly like a snapshot of a recently discovered animal: As such, a final or conclusive assessment is not immediately possible. These people are Christ-exalting, Spirit-driven, missions-motivated, and Bible-believing Christians who are seeking to know God, worship God, serve God, and bring glory to God. For quite some time, this movement was known as the Young, Restless, and Reformed. The New Calvinism movement remains young in terms of a movement, but the people who make up the movement are not necessarily young. Today there are many older people who have come to be identified among this movement. Is this movement always Christ-exalting, Spirit-driven, missions-motivated, and Bible-believing? All movements have problems over time, sin that enters the camp, and issues that must be faced. The New Calvinism movement is no exception. Is the New Calvinism movement a true Reformation? In some ways it would be better to strive for historic Calvinism as opposed to the edgy, and at times sketchy, New Calvinism of our modern evangelical culture. At times the movement needs more balance and maturity. Will men, women, boys, and girls remain steadfast and immovable regarding the pure doctrines of grace and the inerrancy of the Bible? Will this movement endure through the approaching tsunami of persecution on Christianity? Evangelical Press, , This is a Kindle Edition. Will you pass this on to your friends?

Chapter 9 : Young, Restless, No Longer Reformed? - Reformation21

Long before the "Young, Restless, Reformed" movement started, I witnessed churches that had to dismiss their senior minister because he had committed adultery. I saw a dear friend abandon his wife of twenty-nine years and his highly influential expository ministry because he chose to "come out" and declare himself a homosexual.

Calvinistic publications, conferences, podcasts, church planting, and other ministries continue to surge ahead. What has often accompanied this modern Calvinism, as the Time article above reminds us, are such things as "accusations of arrogance and divisiveness" and "online flame wars. This propensity has led to referring to those who have become Reformed recently - especially young men - as being in "Cage-Stage Calvinism. This term even has its own explanation found on Theopedia and is portrayed humorously in this cartoon. In part, we at Gentle Reformation have seen as one of our purposes to promote the truths of the Reformation in what might be deemed a more gentlemanly manner. Instead of using the internet for angry flame throwing, we tend more toward persuasive light shining. I was reminded of this desired temperament recently when reading a letter exchange between Thomas Chalmers, who helped lead a Reformed resurgence in his own time in 19th century Scotland, and a young friend of his new to the faith. The young man named Smith had brought up the doctrine of election in conversation, and so Chalmers followed up in writing. Seeing how Chalmers interacted with him is instructive. Chalmers not only wanted his friend to understand predestination. I leave the following small sample of excerpts from their letters below. Perhaps they serve as a model of an "Old, Resting, Reformed" man working with a younger one that we might do well to follow. Lest we should miss each other today, it occurs to me to state to you, in reference to our conversation of yesterday, that you should not make it a capital aim to obtain clear and immediate views on the doctrine of election But what I am mainly in earnest about is, that you do not for a single moment slacken or suspend the practical work of sanctification on the solution of any speculative difficulty whatever. If to your faith you add the splendid list of accomplishments set before you in 2 Peter i. You do not see that election inscribed on the records of Heaven; but you are told in plain language what is the instrument by which you make it sure to you on earth. That instrument is diligence 2 Peter 1. As to the doctrine of predestination, without much anxiety, I have obtained a view of it which most entirely satisfies myself; and I only wait for the explanation of what, I must say at present, appears to me irreconcilable, viz. This really puzzles me a little, and I look to you for assistance My dear Sir, I must now conclude; and I am happy to say at present what I should never have said in your presence, that I love you above all my friends on the earth. God, who decreed his salvation, decreed and foreknew all the steps that went before it. He knew the effect of every one circumstance upon his volitions; and should the practical effect of our views on predestination be that we turn careless and fall away, then God foresaw this, and knew our final destruction from the beginning, and we shall afterwards know from the event that we are not foreordained into life. I trust that a thorough and well-grounded faith in this doctrine will at length be formed in you; but, in the meantime, make vigorous use of all that is clearly and distinctly understood by you Go joyfully to God in His name; follow closely in the path of His example; feel the need of His Spirit in every enterprise; have no doubt of your forgiveness through the merits of His blood; coupling with faith in this one testimony, the acceptance of every one saying about the necessity of holiness and self-denial, and the mortification of all that is sinful, and the adornment of the whole man with the graces of the Spirit, and the dedication of the whole life to the will of Him poured our His soul unto the death for you. My heart is greatly enlarged toward you, my dearest if all earthly acquaintances; and it is my prayer that God may more and more purify, and exalt, and Christianize, that friendship which it has pleased Him to put into our bosoms.