

IN REGARD TO ~	REVISIONIST CALVINISM	CONSTRUCTIVE CALVINISM	ORTHODOX CALVINISM
<p><i>A classic Protestant view of Scripture:</i> Scripture is God's Word, divinely inspired, possessing divineness and humanness, is inerrant, and fully and finally authoritative for faith and conduct.</p>	<p>Revisionist Calvinists have departed from the classic Protestant doctrine, either by means of neo-orthodoxy (God's Word is in Scripture, but is errant) or liberalism (God's Word is clearly errant being subject human forces which deny the supernatural claims of historic Christianity).</p>	<p>Constructive Calvinists, upholding the classic Protestant doctrine, reject the revisionist departure from it, while fearing the orthodox defense of the Bible's objective truth has been muddied by insistence on a heavily logicized method of systematizing biblical truth. The humanness of Scripture has suffered accordingly..</p>	<p>Orthodox Calvinists uphold the classic Protestant doctrine of Scripture, assuming that the scholastic defense of objective truth requires the defense of both the theology and method of Puritan Dogmatics.</p>
<p><i>Subordinate Standards:</i></p>	<p>Revisionist Calvinist views vary from a looser affiliation to the historic standards to a belief that they are irrelevant.</p>	<p>Constructive Calvinists adhere sincerely to the content of historic Reformed subordinate standards, but less so to form and feel of the Westminster Standards.</p>	<p>Orthodox Calvinists adhere sincerely to the theology of historic Reformed subordinate standards and are satisfied to uphold and defend their form and feel.</p>
<p><i>Confessional Subscription:</i></p>	<p>Subscription entails a vague system subscription at most.</p>	<p>Flexible-full subscription (leaving particulars to the judgment of a church judicatory).</p>	<p>Tendency toward jot and tittle subscription (no exceptions).</p>
<p><i>The relationship between Scripture and the Subordinate Standards:</i></p>	<p>Revisionist Calvinists view the relationship as a loose affiliation, and selective affiliation.</p>	<p>Constructive Calvinists read the subordinate standards through Scripture.</p>	<p>Orthodox Calvinists read Scripture through the subordinate standards.</p>
<p><i>Representative voices:</i></p>	<p>For the neo-orthodox, Karl Barth, Jürgen Moltmann, and the Torrance brothers. For the liberal, Friedrich Schleiermacher, and Adolph von Harnack.</p>	<p>John Calvin, Geerhardus Vos, Herman Ridderbos, John Murray, Richard Gaffin (more so earlier), and John Frame (explicitly).</p>	<p>For the continental Reformed: Guy de Brès and Franciscus Junius, Zacarias Ursinus and Caspar Olevianus, the contra-Remonstrants of the Synod of Dort. For Presbyterians: the Puritans, the Hodges.</p>
<p><i>Outlook:</i></p>	<p>From critical-sympathetic to classic Reformed theology to outright critical.</p>	<p>Sympathetic-critical (in that order!).</p>	<p>Uncritical.</p>

<p><i>Vision for the Future of the Reformed Tradition:</i></p>	<p>Revisionist Calvinists focus on the tradition's ecumenical relationship to the catholic (specifically mainstream) church than on the recovery of classic Reformed doctrine.</p>	<p>Constructive Calvinists envision a new heyday for Reformed orthodoxy, brought about by a methodological renewal which answers the seed of truth criticism lodged against Reformed orthodoxy.</p>	<p>Orthodox Calvinists envision a new heyday for Reformed orthodoxy, brought about by a present-day dissemination of it content and method.</p>
<p><i>Challenges:</i></p>	<p>To retain any semblance of attached to a Protestant doctrine of Scripture or to a recognizable expression of the Reformed faith.</p>	<p>To ensure that the sympathetic-critical outlook of the constructive Calvinist does not slide into one that is critical-sympathetic.</p>	<p>To resist the equating of history and tradition with Scripture, thereby making an idol (or quasi-Catholicism) out of the classic heavily logicized expression of Reformed orthodoxy.</p>
<p><i>Locale:</i></p>	<p>Mainstream Presbyterianism or mainstream continental Reformed denominations at large.</p>	<p>Individuals found in conservative Presbyterian or conservative continental Reformed denominations, as also in independent congregations.</p>	<p>Conservative Presbyterian or continental Reformed denominations, plus some independent congregations.</p>