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The world was avidly interested to know what von Harnack said Christianity is, and when you finally get down to what von Harnack said Christianity is was this. We don't know what is beyond the grave, we're not sure there is anything there, but if we live good lives, if we try to follow the commandments, to follow the Golden Rule, we are sure that in the end we will be pretty well off: and Jesus was a simple teacher of righteousness presenting commands of kindness which we should follow and that is about all that we can know.

Now von Harnack put that in very, very beautiful language, and very scholarly language, but when we get down to it that is the gist of what he taught and of what is called the old fashioned Liberalism. Dr Machen had a pretty good characterization of this. He said, imagine somebody running up to someone in the street and saying, "Say, I have good news for you." The man says, "Yes, what's the good news?" He says, "Keep the commandments." Well, that's not good news. The good news is that Jesus died and kept the commandments. We can't keep the commandments: we have too much sin in our nature; we can't do it. But Jesus Christ died and kept them for us and through Him we can be saved. That is the Fundamentalist view. The good news is, that something happened, that Jesus Christ died on the cross of Calvary, and that through His death there, you and I can be saved. And that this Book which in the original manuscript is absolutely free from error, is the Book which tells us the truth about how we can be saved and how we can live so as to glorify Him.

That is the Fundamentalist current in theology. But the Liberal current in theology denies the reality of all these matters. It denies all the historical bases of Christianity, with its whole emphasis upon ethics. Dr Machen once said that Liberalism, not only is a different religion from Christianity, but it belongs to an entirely different group of religions. It is an entirely different sort of religion altogether. But Liberalism took over most of our theological seminaries and it won such a place of leadership in our churches, that twenty-five years ago most of our big pulpits and a tremendous number of our smaller pulpits were manned by men who were preaching this ethical teaching, this social religion which they called Liberal Christianity, a religion which was without power to change men's lives, but which had tremendous power as presented, to change the ideas of men trained for the ministry and to completely change the ministerial life of these men.

Well, about twenty-five years ago, Liberals themselves began to be greatly dissatisfied. Perhaps the first of these to feel this dissatisfaction most strongly was a man named Karl Barth, who was a pastor in Switzerland during the first World War, and as Karl Barth stood there and tried to preach these beautiful ethical teachings to his people, he found himself in a place of absolute frustration. The war was going on, people were dying, people were face to face with the issues of eternity, and his ethical message was insufficient for it; and he realized full well that it was. He said, "What can I preach to this despairing people?" And Karl Barth, facing that situation, had two ways in which he could have gone; and one way in which he could have gone would be to turn back to Fundamentalism. But alas, Karl Barth, like so many a young man in America today, had gone to a seminary where his faith had been torn down, the Word of God had been denied and seeds of unbelief had been implanted to such a point that he just could not bring himself to turn his back on these things and say, "I am ready to take the Bible as it stands and see what it teaches." And so he turned in the opposite direction.

He said, "Ethics is no answer to the situation; we need something more." and he said, "That something more must be found in the Bible," for he saw that people received something from the Bible that they got nowhere else. And so Karl Barth started a new movement which is called in these three books, a case for a new Reformation. Some call it a Neo-orthodox theology. It has many