

II Cor. 11:4

PREACHING ANOTHER JESUS

Speak of the same historical person, but their presentation of him is different, it were as if they spoke of an altogether different person.

of the changed attitudes of the modern pulpit toward the Bible of the sermon the average layman listens to. Not, "What must I do to be saved?" And the great answer "Believe on the Lord Jesus Christ..." But the modern minister something infinitely more important to attend to: The salvation of the social order (U.N., Unesco, NAACP, Peace, war, stem clearance), a social mind, applied psychology. Once, too, for granted the main issue the salvation of the soul (widness to create, hymns, or devotions). Now, a secularistic conception of Xy that has to do with the reformations of Sodom and Gomorrah. "Another Jesus."

In two respects the Jesus of the modern pulpit is another Jesus than that of the N.T. ① In the denial of important facts in the story of his life. ② In the different interpretations of the facts that still remain, so that they present to us another gospel and another Jesus.

I. Some of the facts in the life of our Lord which are most famous in the life of the new Jesus.

The initial fact - his birth.
The Gospels not only tell of the Incarnation, but the manner, the time, of the Incarnation. Mary - the S. - ... The Jesus of the Gospels was born of the Virgin Mary.

Here the liberal begins to draw away: of a modern popular preacher: "The Gospel explanation of the birth of Jesus is a biological miracle which the modern mind cannot receive."

But why the modern mind reject from this part of the life of Jesus? Through the years the Virgin Birth a biological miracle any ordinary man could not receive.

- 1. Thomas Harris
- 2. Calvin
- 3. Cornithus.

But why reject on a virgin birth? Could not God have become incarnate through processes of ordinary generation, through his father, Mary his mother?

(1) The rejecting a thousand times more people, but not a generation of what God could have done. He could have created an altogether different race, more like the plan of evolution, not a generation of what God could have done, but of what God did do, his own. The Jesus of the NT virgin born. Therefore, a man comes Jesus by a Jesus not virgin born, it is another Jesus than that of the NT.

(2) But the liberal never stops there. With the great miracle of the NT rejected, proceeds to reject all the miracle and fact wrought. The denial of all supernatural in the story. Really disciples of Jesus, who taught that miracles do not happen, therefore they never happened.

But the Jesus of the Gospel did not miracle - 33 recorded. Cannot tear them out without tearing the garment. The only Jesus left. The Jesus of the liberal may be a very wonderful man, just teacher, easily, dreamer, reformer, but he never existed. Another Jesus.

II. The different interpretations of the fact that still remains.

Jesus Death. The atonement.

The Jesus of the NT.: Mt. 26:28 'shed for remission...'
I Cor. 15:1-4 'first of all...'
3 Jn. 1:7 'the blood of Jesus...'
Rev. 7:14 'white in the snow...'

The liberal makes much of the death of Jesus, but soon finds, not talk about the same thing. A hero, an example, moral influence, dying for a great cause. But as a substitute for sinners, dying for the sins of man, such a thing is moral and impossible. Impossible because any man must bear his own sins; immoral because the innocent is punished instead of the guilty.

- cf. a modern representative
- cf. Robert H. H. H.
- cf. Thomas Harris
- cf. C. C. C.

C. C. C. never willingly laid his finger upon the distinction dying for sinners. The great free-supper of X is this: that man is a sinner, and this is God's remedy for sin. As a western river runs close to the steep rock walls of the channel (Boulder Canyon) so the great stream of X is by its history never deviated from the course, close to the cross.

This is what Paul calls 'the offering of the cross.' That man is a sinner.

- cf. Harris
- cf. C. C. C.

This the real cause of revulsion which repeats in terms used by C. C. C., Voltaire, Harris, Paine, and others, and should accept of the liberal of today. At bottom one and the same thing: unwillingness to confess himself a sinner, take God's remedy for sin, confession, belief, X his only hope. This he will not do.

"The changed attitude [of the modern
 pulpit] towards the Bible is nothing short
 of a complete right about face. For
 the [old time preacher] there was no
 other rule of faith. In the inspired
 Word of God was the only truth clearly
 spoken to men. ... Now professors in
 the seminaries throw out, with a
 careless toss of the hand, whole books
 of the Scripture, essential passages in
 the Gospels, any chapter or verse that
 does not please their fancy. ... Now, it
 makes no difference what you believe,
 just so you do what you consider
 right. No wonder that [the modern pulpit]

has become year by year less religious
and more purely social in character.

① One of most popular preachers today: "The historical evidence for the Virgin Birth is not conclusive. It must lead to a verdict of not proven. I think the doctrine of the Virgin Birth found its place in the Creed because the purity of Jesus seemed to his followers to demand such a miracle — a unique personality demanded a unique birth."

② ¹⁷³⁷⁻¹⁸⁰⁹ Thomas Paine, Age of Reason: "It is, however, not difficult to account for the credit that was given to the story of Jesus Christ being the Son of God. He was born when the

heathen mythology had still some fashion in the world, and that mythology had prepared the people for the belief of such a story. Almost all the extraordinary men that lived under the heathen mythology were reputed to be the sons of some of the gods. It was not a new thing at that time to believe a man to have been celestially begotten.

③ Celsus: 2nd century: The great assailant of Chr, reputed by Origen. Celsus in his writings entitled "The True Discourse" introduces a Jew to confute Jesus. The Jew testified that Jesus was born of an adulterous union between Mary and a Roman soldier.

named Panthra. ~~Others~~ also in his own arguments seeks to discredit the Virgin Birth by likening it to the tales of Greek fables.

④ Cerinthus, of Ephesus, contemporary of John: held that the Virgin Birth was impossible; that Jesus was the son of Joseph and Mary who received divine powers at his baptism, which powers left him when he was crucified. [Cerinthus' quotation - the "powers" 'came' upon him at baptism, left him at the cross].

Unbelief not new.

of Genesis: "Yea, hath God said?"
the Bible: "As God said"
"Then saith the Lord"
"Word of the Lord / the Lord"

The Atonement

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① A professor in a Baptist seminary: "Paul's idea of law, of penalty, of expiation, offends the modern sense of justice and contradicts our ethical values. It may be compared to ideas that prevail in certain police circles today. A sensational crime is committed; the public demands punishment of the criminal. This the police are unable to accomplish, but something must be done to silence public clamour; so they "frame up" a case against some one who can be made the scape goat. He is convicted, the public cry is silenced,

3 atonement

justice is satisfied. But we are no longer content with that brand of justice. We insist that justice cannot be satisfied by the punishment of the innocent. Yet our own theology teaches us that the Almighty could find no better expedient to save men than to "frame up" a case against his own Son, and put to death the innocent for the guilty. And that which fills us with honor when done by man to man, we praise and glorify when done by God to God."

② Robert Ingersoll ¹⁸³³⁻¹⁸⁹⁹ _{→ Lectures}: "The Christian system is, that if you will believe something, you get credit for something that somebody else did; and as you are charged with the sin of Adam, you are credited with the virtues of the Lord."

③ Thomas Staines ¹⁷³⁷⁻¹⁸⁰⁹ Age of Reason: "The Christian mythologists tell us that Christ died for the sins of the world, and that he came on purpose to die. That Christ's death does not prevent our dying is evident, because we all die; and with respect to the second explanation, it is impertinently representing the Creator as coming off, or revoking sentence, by a pun or a quibble upon the word, 'death.' That manufacture of

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quibbles, St. Paul, has helped this quibble on by making another quibble upon the word 'Adam.' He makes there to be two Adams; the one who sins in fact and suffers by proxy; the other who sins by proxy and suffers in fact."

④ Celsus (the father of ~~these~~ all): Celsus chief objection to Christianity was that it offered forgiveness to sinners in contrast to the mysteries who invited only the good and the pure to come to their celebrations. He scoffed at the Lord's sufferings and reproached him for lack of fortitude in pain; he said that Christ ^{weakly} prayed ~~weakly~~ to let the cup pass from him in Gethsemane, that he could not endure Christ as any ordinary man frequently

5 at least

endures it, and that there was nothing
in his conduct to compare with the
fortitude of Epictetus [A. Stoic, philosopher] ^{1st C. AD.}

Then Celsus unwittingly laid his finger
upon the distinctive thing about the suffering
of Christ, the thing he could not, would
not understand, namely, that Christ was
suffering for sin, bearing the curse of sin.
Christ indeed presents a strange figure compared
with Epictetus, or Socrates, or many a
nameless man who has gone to the stake
or the gibbet or the rack, unless he is suffering
for sin. The reason for the cry: "My God,
why . . . ?" The prayer: "O my Father, if
it be possible, let this cry . . ."
made him to be sin for us . . .

What makes the Atonement repugnant to the
 liberals of today, to the agnostics of half a
 century ago, to the deists of the eighteenth
 century, to the unbelievers of the second
 century, to the Jews to whom it was a
 stumbling block and to the Greeks to whom
 it was foolishness is the "offense of the cross";
 namely, that it not only saves but condemns;
 that it takes all man's learning, strength,
 pride, fame, wealth, natural reputation,
 past achievements, and says, "This is
 nothing!"

That it is what the Cross says about sin
 that constitutes its chief offense to the human
 mind, is apparent by what Paul says
 of the Christian teaching that man is a
 sinner:

? about

Thomas claims: "It is by his being taught to contemplate himself as an outcast, as an outcast, as a beggar, as a pauper, as one thrown as it were on a dunghill at an immense distance from his Creator, and who must make his approach by creeping, and cringing to intermediate beings, that a man conceives a contemptuous disregard for religion, or, if he turns to what he calls 'devout,' he consumes his life in grief, or the affectation of it."

Celsus: Compared the Christians "to a flight of bats, or to a swarm of ants issuing out of their nests, or to frogs holding council in a marsh, or to worms crawling together in the corner of a dunghill and quarrelling with one another as to which of them is the greatest sinner."