

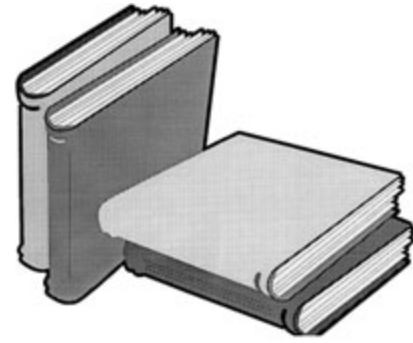
The Rock and Pit

*Look unto the rock whence ye are hewn,
and to the hole of the pit whence ye are digged.*

Isa 51:1

Selections from the Christian's heritage in print,

collected by Dean Brown



Issue 1022

The Southern Presbyterian Church in the 1960s.

By [the 1960s, a half-century ago] the progressives had become the majority in the presbyteries and synods...

It had been the constant refrain from the 1920s on—namely, that in abandoning the inspiration and inerrancy of the Scriptures, theological liberals could not maintain biblical authority. Once God's Word was replaced with human beings' words, then religion would become sociology and politics, with no power to change the human heart or society. ...

Flowing from this commitment to biblical authority were other theological commitments to the sinfulness of human beings and the redemption of sinners through Jesus' death, burial, and resurrection. A belief that the Bible was God's Word meant that one believed what the Bible said about human beings, about who Jesus was, and about what Jesus did. In other words, for these conservatives, a commitment to the Bible meant a commitment to the gospel, which in turn produced a commitment to evangelize and world missions. It also meant a commitment to biblical morality—not the situational ethics of modern ethics of modern existentialism, but the timeless ethic found in Scripture. Theological liberalism had abandoned these commitments and replaced them with the "new theology, new morality and new evangelism."

That was why many conservatives were beginning to conclude that they could not remain in the southern Presbyterian church much longer.

Sean Michael Lucas, *For a Continuing Church:
The Roots of the Presbyterian Church in America.*
P&R 2015, p 219-220.

In 1973 these conservatives of the south left their old church and formed the PCA. Nine years later a northern conservative Presbyterian denomination, which included the roots of Cornerstone, joined the PCA.