

## Anglican Theology/Christology: Part Two

### I. Recap of Week 2

1. What is fundamentalism? What does it look like today?
  - a. Origins: *The Fundamentals*, a series of essays edited by R.A. Torrey in the early 1900s.
  - b. **Fundamentalism.** (From the *Evangelical Dictionary of Theology*, 333):
    - i. A movement that arose in the United States during and immediately after World War I to reaffirm orthodox Protestant Christianity and defend against liberal theology, German higher criticism, Darwinism, and other ideologies regarded as harmful. Since then, the movement's focus, the term's meaning, and its willing users have changed several times.
    - ii. Scripture's inerrancy, Christ's virgin birth, substitutionary atonement, Christ's bodily resurrection, and miracles' historicity. These were reaffirmed in 1916 and 1923, having come to be regarded as the fundamental doctrines of Christianity itself.
    - iii. Complicating updated characteristics of fundamentalism are the conservative Southern Baptist resurgence, the continuing emergence of global charismatic/Pentecostal movements, shifting American political alignments, and the decline of classic dispensationalism coupled with more influential evangelical biblical scholarship—among other factors.
  - c. **Evangelicalism.** (From the *Evangelical Dictionary of Theology*, 292):
    - i. Emphasis on personal conversion, the Bible, the cross of Christ, and active Christian service (conversionism, crucicentrism, biblicism, and activism, Bebbington's Quadrilateral).
2. Is the central Christological tension that Christ is or is not God? Was there systematic support of the heresy that Christ is not God within the Church?
  - a. Two forms of Christological heresies:
    - i. Jesus is not fully man. The Early Church struggled with this, particularly in the form of Docetism (from Gk, *δοκεω*, "to seem"), which claimed that Jesus only *appeared* to be a man.
    - ii. Jesus is not fully God. "Arius held to a view of salvation as humanity's rising up to God, and therefore in his understanding, Jesus did not have to be fully God. A being in between God and humanity would suffice as a leader to show us the way by which we could rise up to God ourselves. But if we can't rise up to God, then if we are to be saved, God has to come down to us. So again, the one who saves us, Jesus, has to be God." Donald Fairbairn

### II. Week 3: Positive Anglican Theological Contributions

1. Ecumenism, Biblical Theology
2. 20<sup>th</sup> century Anglican Thinkers:
  - a. C.S. Lewis (*Mere Christianity*), N.T. Wright, Allister McGrath, Rowan Williams (Archbishop of Canterbury, 2002-2012), John Stott, Robert Webber (Wheaton), J.I. Packer

### III. Anglican Christology against "Liberalism" (Pre-WWII)

1. Edwyn Hoskyns, Cambridge NT scholar working between WWI and WWII
  - a. Translated Karl Barth's *Epistle to the Romans*
  - b. *The Riddle of the New Testament, The Fourth Gospel* (Commentary on the Gospel of John)
  - c. Pioneer of "devotional critical reading" and mentored many bishops and archbishops

2. Bishop George Bell, worked with Bonhoeffer on ecumenical conferences
3. Arthur Michael Ramsey, Archbishop of Canterbury (1961-1974)
  - a. *Gospel and the Catholic Church*: “The philanthropist, the reformer, the broad-minded modern man can never understand, in terms of their own ideals, what the Church is or what it means (4)... For the Church exists for something deeper than philanthropy and reform, namely to teach men to die to self and to trust in a Resurrection to new life which, because it spans both this world and another world, can never be wholly understood here, and must always puzzle this world’s idealists. (8)
  - b. Doing theology “to the sound of church bells.” This is a major difference between Anglican theology and other traditions of theology. Shape of theology + the Christian life + the spiritual life.
    - i. “Anglicanism holds together tradition and exploration, especially in the context of worship and liturgy. I think it is that ability which made people very often hunger for what the Anglican Church can give. Of course holding these things together is nothing unique, but doing so through the medium of a given tradition of worship that binds them—that is the Anglican theme. I mentioned earlier that some Continental scholars used to laugh at us for doing our theology to the sound of church bells. I think in the latter years they have been rather envious of us for doing just that!” *The Anglican Spirit*, 111
  - c. Scripture, Tradition, and Reason
    - i. “To the spirit of theological education there is an Anglican shape...[which] means this: you study the Bible, and you study the ancient tradition, and you use your God-given reason in doing so. It is through the use of reason that we have a chance of making Scripture and tradition intelligible in the modern world...There is such a thing as Anglican theology and it is sorely needed in the present day.” *The Anglican Spirit*, 115

#### IV. Anglican Biblical Theology (Post WWII)

1. Bible as the center of theology
2. Unity of scripture (narrative): the Bible is *one* story of God’s redemptive work
  - a. CASKET EMPTY
  - b. The Bible Project

#### V. Next Week: 20<sup>th</sup> Century Anglican Liturgy

#### Resources:

*Evangelical Dictionary of Theology*: <https://amzn.to/3ulXQyh>

*The Story of Creeds and Confessions* by Donald Fairbairn: <https://cutt.ly/KlcQxlp>

“Who is Jesus? An Introduction to Christology” by Donald Fairbairn: <https://cutt.ly/SlcQHee>

CASKET EMPTY: <https://www.casketempty.com>

The Bible Project: <https://bibleproject.com>