

THE THEOLOGY OF FUNDAMENTALISM

I. Fundamentalism in Christian Theology

"In America, Fundamentalism was a movement within Protestantism that arose in the late 19th and early 20th centuries reacting against "modernist" theology and biblical criticism as well as changes in the nation's cultural and social scene. Taking its name from *The Fundamentals* (1910-1915), a twelve volume set of essays designed to combat Liberal theology, the movement grew by leaps and bounds after World War I."

Wheaton College Institute for the study of American Evangelicals

Fundamentalism started among conservative Presbyterian theologians at Princeton Theological Seminary in the late 19th century. It soon spread to conservatives among the Baptists and other denominations around 1910 to 1920. The movement's purpose was to reaffirm key theological tenets and defend them against the challenges of liberal theology and higher criticism, which came to be known as modernism.

II. The FIVE FUNDAMENTALS necessary for salvation

A. Biblical Inerrancy

B. The Virgin Birth

Matthew 1: 26-27; Luke 1:26-27: Παρθένος

Isaiah 7:14 הַעֲלֵמָה

C. The miracles of Jesus

D. The bodily resurrection

E. The Substitutionary Theory of the Atonement

III. Inerrancy

Biblical inerrancy is the belief that the Bible "is without error or fault in all its teaching."

"Inerrancy may properly be regarded as a fundamentalist attempt to explain evangelical faith in the authority of the Bible."

Jack Rogers, 262

"The great strength of Presbyterianism is its uncanny knack of fostering a fellowship in which people of different viewpoints continue to dialogue. Not only in the same denomination but also in the same congregation it is often possible to find folks who believe every word of the Bible to be factual worshiping alongside sisters and brothers in Christ who treat the Bible as true in meaning but not necessarily factual, and still others who would not even agree that the Bible is wholly true in meaning, let alone factual. None of these viewpoints contradicts our Presbyterian Constitution. The church is charged with giving full expression to the rich diversity within its membership. Our Constitution requires us to promote inclusiveness, which means including all the different theological positions that are consistent with the Reformed tradition.

What do Presbyterians believe about the Bible? **David Robert Ord**,
The Living Word, Presbyterian Survey (now Presbyterians Today) April, 1999

IV. The Atonement

A. Biblical Images of the Atonement

1. Financial
2. Military
3. Sacrificial
4. Legal

B. Classical Theories of the Atonement

I. Christ the Victor theory

"The work of atonement is a dramatic struggle between God and the forces of evil in the world. In the incarnate Lord, divinity is deeply hidden. Under the veil of his humanity, Christ battles with the demons, the devil and all the principalities and power that hold human beings captive. By his cross and resurrection, Christ decisively defeats these powers and thus frees their captives."

II. Satisfaction Theory

"The satisfaction that is due God on account of the offense of sin is infinite. While humanity must provide this satisfaction, only God can provide it. Therefore God has become human in Christ. In his perfect obedience unto death, satisfaction is rendered, justice is done and God's honor is restored. As a result, sinners are forgiven."

III. Moral Influence Theory

"Christ reconciles humanity... by showing God's love to us in such a compelling way that we are constrained to respond in wonder and gratitude."

Daniel Migliore, Faith Seeking Understanding (1991)

C. Substitutionary Atonement Theories

Jesus dies for us, or instead of us.

- | | |
|-----------------------|---|
| 1. Ransom | We are held captive by the powers of evil. |
| 2. Christus Victor | Jesus dies to overcome powers of sin and evil. |
| 3. Satisfaction | Christ is a sacrifice by God to repay our debt. |
| 4. Penal substitution | we owe or to satisfy God's justice. |

Substitutionary atonement = Christ suffers for us

Penal substitution = Christ punished instead of us

The Presbyterian Confession of 1967

"God's reconciling act in Jesus Christ is a mystery which the Scriptures describe in various ways. It is called the sacrifice of a lamb, a shepherd's life given for his sheep, atonement by a priest; again it is a ransom of a slave, payment of debt, vicarious satisfaction of a legal penalty, and victory over the powers of evil. These are expressions of a truth which remains beyond the reach of all theory in the depths of God's love for humankind. They reveal the gravity, cost, and sure achievement of God's reconciling work."

Presbyterian Book of Confessions (9.09)