

# THE MEANING OF THE CROSS

Christology

## ANSELM OF CANTERBURY (1033-1109)

### CUR DEUS HOMO

#### THE SCHEMA

- We were created to honor God: We refused this
  - God was not given his due
  - God cannot be dishonored: sin must be corrected
  - Punishment follows sin
- We cannot repay God for our sin; we need to give God more than is demanded
- God must take not only our life but our well-being for eternity
- The only satisfaction for sin is the repayment by one who is not subject to death
- This person must be able to offer an infinite satisfaction
- The God-Man alone makes satisfaction for sin



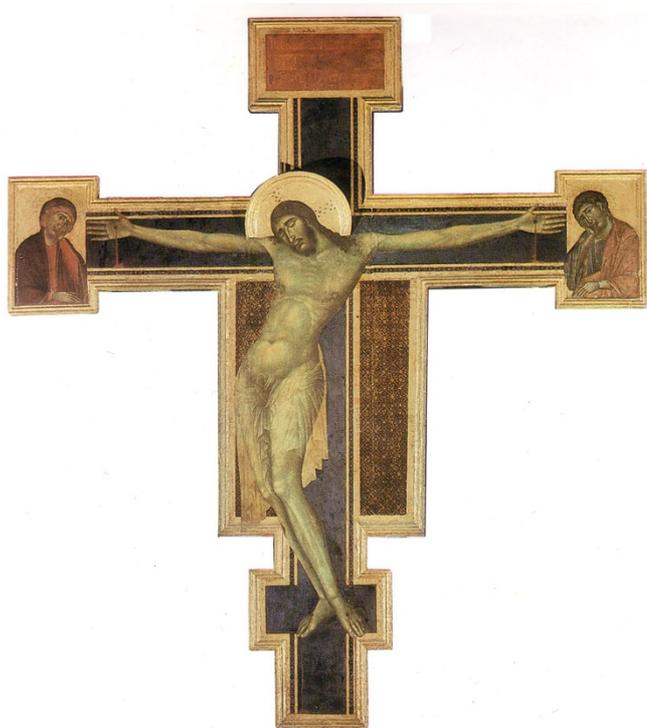
#### THE MEANING

- The magnitude of sin
- What is God's honor?
- How can the honor be restored?
- The meaning of the wrath of God
  - Desire for just punishment
  - Why couldn't he just desire not to punish?
- Was there not some other way?
  - Can God merely forget sin?
  - Does not the mercy of God mitigate punishment?
  - What if the creature is not punished? What happens to justice?
  - Punishment as the restoration of God's honor.
- What sin is
- How satisfaction is made for sin
- Why Jesus had to die
- Necessity for personal salvation

#### METHODOLOGICAL ISSUES

#### OTHER MEDIEVAL PERSPECTIVES

- Exultet
  - O truly necessary sin of Adam, destroyed completely by the Death of Christ!
  - O happy fault that earned so great, so glorious a Redeemer!
- Francis of Assisi
  - Joining our sufferings with Christ
  - Value of suffering
- Catherine of Siena
  - Taking the place of Christ
  - Encountering Christ in the poor and afflicted



## EXULTET

Rejoice, heavenly powers! Sing choirs of angels!  
Exult, all creation around God's throne!  
Jesus Christ, our King is risen!  
Sound the trumpet of salvation!  
Rejoice, O earth, in shining splendor, radiant in the brightness of  
your King!  
Christ has conquered! Glory fills you!  
Darkness vanishes for ever!  
Rejoice, O Mother Church! Exult in glory!  
The risen Savior shines upon you!  
Let this place resound with joy, echoing the mighty song of all  
God's people!

...

It is truly right that with full hearts and minds and voices we  
should praise the unseen God, the all-powerful Father, and his  
only Son, our Lord Jesus Christ.

For Christ has ransomed us with his blood, and paid for us the  
price of Adam's sin  
to our eternal Father!

This is our passover feast,  
When Christ, the true Lamb, is slain, whose blood consecrates  
the homes of all believers.

This is the night, when first you saved our fathers: you freed the  
people of Israel  
from their slav'ry,  
and led them dry-shod through the sea.

This is the night, when the pillar of fire destroyed the darkness of  
sin.

This is night, when Christians ev'rywhere, washed clean of sin  
and freed from all defilement, are restored to grace and grow  
together in holiness.

This is the night, when Jesus broke the chains of death and rose  
triumphant from the grave.

What good would life have been to us, had Christ not come as  
our Redeemer? Father, how wonderful your care for us!  
How boundless your merciful love!

To ransom a slave you gave away your Son.

O happy fault, O necessary sin of Adam,  
which gained for us so great a Redeemer! Most blessed of all  
nights, chosen by God to see Christ rising from the dead!

Of this night scripture says:

"The night will be as clear as day:  
it will become my light, my joy."

The power of this holy night dispels all evil, washes guilt away,  
restores lost innocence, brings mourners joy ;  
it casts out hatred, brings us peace,  
and humbles earthly pride.

Night truly blessed, when heaven is wedded to earth and we are  
reconciled to God!

Therefore, heavenly Father, in the joy of this night, receive our  
evening sacrifice of praise,  
your Church's solemn offering.

Accept this Easter candle,  
a flame divided but undimmed,  
a pillar of fire that glows to the honor of God.

Let it mingle with the lights of heaven and continue bravely  
burning to dispel the darkness of this night!

May the Morning Star which never sets find this flame still  
burning: Christ, that Morning Star, who came back from the  
dead, and shed his peaceful light on all mankind, your Son, who  
lives and reigns for ever and ever. Amen.

# LIVING THE CROSS: THE POWER OF THE BLOOD

Christology

## THE PROTESTANT REFORMATION

- Martin Luther (1483-1546)
  - Righteousness of faith
    - Righteousness of the law  
= Conviction of the law
    - Imputation by Christ  
= passive righteousness
  - The mediating role of Jesus
    - Marvelous exchange
  - Saved and sinner at the same time
  - Christ's death covers our sins (substitutionary redemption)
  - God is hidden in Christ's suffering
    - The glory of God is in the cross
- John Calvin (1509-1564)
  - Justification by Christ alone
  - Christ was punished for us (radicalizing of Anselm)
  - We were enslaved to sin, now we are enslaved to Christ
  - Radical discipleship
  - Social Christology (*Ordo salutis*)

“For this righteousness means to do nothing, to hear nothing, and to know nothing about the law or about works but to know and believe only this: that Christ has gone to the Father and is now invisible; that He sits in heaven at the right hand of the Father, not as a Judge but as one who has been made for us wisdom, righteousness, sanctification, and redemption from God; in short, that He is our High Priest, interceding for us and reigning over us and in us through grace.”

## THE RADICAL REFORMATION

- Anabaptists (Menno Simons, 1496-1561, see Schleitheim Confession, 1527)
  - Radical democratic movement
  - Baptism of adults (those who are repentant)
  - Public accusation of sin (after private admonition)
  - Eucharist as contingent upon communion and baptism
  - Separation from the world (including “Catholic and Protestant works and church services”)
  - Pacifist
  - Pastors recognized by the community
- Spiritualists (Kaspar von Schwenckfeld, 1489-1561)
  - Interior spiritual experience
  - Less emphasis or no emphasis on baptism and eucharist (von Schwenckfeld rejected them)
- Evangelical Rationalists (Michael Servetus, 1511-1553)
  - Reason interprets the scriptures
  - Rejection of the Trinity

## GENERAL CHRISTOLOGICAL CONSEQUENCES

- Tendency to create a gap between the divinity and humanity of Jesus
- Personal Jesus
- Seeking a timeless Jesus through the gospel portraits (see Wright, Jesus, 13-16)
- Following of Jesus as different from ordinary humanity
- Fallibility of reason

What can wash away my sin?  
Nothing but the blood of Jesus;  
What can make me whole again?  
Nothing but the blood of Jesus.

Refrain:

Oh! precious is the flow  
That makes me white as snow;  
No other fount I know,  
Nothing but the blood of Jesus.

For my pardon, this I see,  
Nothing but the blood of Jesus;  
For my cleansing this my plea,  
Nothing but the blood of Jesus.

Nothing can for sin atone,  
Nothing but the blood of Jesus;  
Naught of good that I have done,  
Nothing but the blood of Jesus.

This is all my hope and peace,  
Nothing but the blood of Jesus;  
This is all my righteousness,  
Nothing but the blood of Jesus.

Now by this I'll overcome—  
Nothing but the blood of Jesus;  
Now by this I'll reach my home—  
Nothing but the blood of Jesus.

Glory! Glory! This I sing—  
Nothing but the blood of Jesus,  
All my praise for this I bring—  
Nothing but the blood of Jesus.