

evil in his heart. It was by exchanging these two fires that he gained the victory over sin."...

This refers to a particular trial of course and the sin overcome is not the total sin of the soul but the sin of the particular context. Yet it typifies what was true of this economy.

Suggested further REading:

Pelikan: The Growth of Mediaeval Theology, Chapter I, The Integrity of the Catholic Tradition.

D. Some Advances in the Scholastic Period

As the schoolmen wrestles with what was real and lasting in the passing of life, they also struggled with the concepts of the incarnation and what it meant. The age allowed them the "freedom of time" and soteriology became a subject on which much was said. Again we limit our remarks although a veritable dissertation could be given here and the subject would only be touched lightly

1. The Scholastic expression of the Atonement

(You will remember that no polished statement on the atonement is found in the earlier fathers and that several semi-doctrinal positions are held. The modern doctrine and understanding of the atonement---particularly that set forth by evangelicals--is a product of the scholastic age.

a. The contribution of Anselm

Anselm of Canterbury (1033-1109) has been mentioned earlier as we discussed the doctrine of God and his ideas on ontology expressed in very brief form. As a scholastic thinker he was "dean" of the realists...the scholastic line of thought that followed Plato in the realm of ideas, etc. In his philosophic orientation, Anselm saw that the death of Christ was an expression of the love of God (albeit not the totality of that love) and so was intended to uniquely benefit our lot. His work on the subject is known as Cur Deus Homo (Why the God Man) and in it he gives expression to what is known to us today as the "Vicarious atonement"...the substitutionary idea of Christ's death in our behalf...He becoming our substitute in an act of propitiation. James Orr, The Progress of Christian Doctrine, allows the following condensation of the Anselmian ideas:

(1) Sin is part of all and has condemned all...every man is under the curse of it.

(2) What sin has done is to besmirch the honor of God and thereby offend His person and glory.