

## Introduction to Christian theology Class 3 Documentation

### The Creed at Chalcedon

We, then, following the holy Fathers, all with one consent, teach men to confess one and the same Son, our Lord Jesus Christ, the same perfect in Godhead and also perfect in manhood; truly God and truly man, of a reasonable [rational] soul and body; consubstantial [co-essential] with the Father according to the Godhead, and consubstantial with us according to the Manhood; in all things like unto us, without sin; begotten before all ages of the Father according to the Godhead, and in these latter days, for us and for our salvation, born of the Virgin Mary, the Mother of God, according to the Manhood; one and the same Christ, Son, Lord, Only begotten, to be acknowledged in two natures, inconfusedly, unchangeably, indivisibly, inseparably; the distinction of natures being by no means taken away by the unity, but rather the property of each nature being preserved, and concurring in one Person and one Subsistence, not parted or divided into two persons, but one and the same Son, and only begotten, God the Word, the Lord Jesus Christ; as the prophets from the beginning [have declared] concerning him, and the Lord Jesus Christ himself has taught us, and the Creed of the holy Fathers has handed down to us.

### Karl Barth (1886-1968) from a sermon in 1957

It so happened that in this man Jesus God himself came into the world, which he had created and against all odds still loved. He took human nature upon himself and became man, like the rest of us, in order to put an end to the world's fight against him and also against itself, and to replace man's disorder by God's design. In Jesus God hallowed his name, made his kingdom come, his will done on earth as it is in heaven, as we say in the Lord's Prayer. In him he made manifest his glory and, amazingly enough, he made it manifest for our salvation. To accomplish this, he not only bandaged, but healed the wounds of the world he helped mankind not only in part and temporarily but radically and for good in the person of his beloved Son; he delivered us from evil and took us to his heart as his children. Thereby we are all permitted to live, and to live eternally.

It happened through this man on the cross that God cancelled out and swept away all our human wickedness, our pride, our anxiety, our greed and our false pretences, whereby we had continually offended him and made life difficult, if not impossible, for ourselves and for others. He crossed out what had made our life fundamentally terrifying, dark and distressing - the life of health and of sickness, of happiness and of unhappiness, of the highborn and of the lowborn, of the rich and of the poor, of the free and of the captive. He did away with it. It is no longer part of us, it is behind us. In Jesus God made the day break after the long night and spring come after the long winter.

All these things happened in that one man. In Jesus, God took upon himself the full load of evil; he made our wickedness his own; he gave himself in his dear Son to be defamed

as a criminal, to be accused, condemned, delivered from life unto death, as though he himself, the Holy God, had done all the evil we human beings did and do. In giving himself in Jesus Christ, he reconciled the world unto himself; he saved us and made us free to live in his everlasting kingdom; he removed the burden and took it upon himself. He the innocent took the place of us the guilty. He the mighty took the place of us the weak. He the living One took the place of us the dying.

This, my dear friends, is the invisible event that took place in the suffering and death of the man hanging on the middle cross on Golgotha. This is reconciliation: his damnation our liberation, his defeat our victory, his mortal pain the beginning of our joy, his death the birth of our life. We do well to remember that this is what those who put him to death really accomplished. They did not know what they did. These deluded men and women accomplished by their evil will and deed that good which God had willed and done with the world and for the world, including the crowd of Jerusalem.