

vanquished darkness by His light, and conquered death by His life. Thus God tricked Satan, and Satan lost both the ransom price and his captives.

Gregory the Great in the sixth century and Peter Lombard in the twelfth century repeated the idea of the devil being tricked. Gregory conceived of the incarnation as a divine bait to hook the great leviathan; and Peter declared that the cross was a mousetrap, baited with the blood of Christ. Both held that Satan accepted the ransom of Christ's death, that man was thus delivered from bondage to the devil, and that Satan was duped by this stratagem.

Gustav Aulen in his book Christus Victor (1930) has more recently advocated a version of this theory, which he calls the "classic view".

## (2) The Satisfaction to God's Honor Theory

### Anselm of Canterbury (1033-1109)

With the multiplication of schools in the eleventh century, and the application of logic or dialectics to the study of theology, the movement called "Scholasticism" arose. Anselm has been called the Father of the Schoolmen.

During this time the spirit of chivalry was in full force. The distinctive concepts of this spirit were honor and satisfaction. If a man insulted and dishonored another, that insult was a stain on the honor of the other, a stain on his good name that demanded some kind of satisfaction.

Anselm viewed man as having insulted and dishonored God by his sin. This insult is a mark against God's good name and a stain on His honor. Only a satisfaction can wipe away the stain.

However, sinful man cannot satisfy God's honor, for he owes God his best, and yet has wronged Him. Thus only God can make satisfaction. At the same time, since it is man that must satisfy God's honor, only a (sinless) man can render it. Thus satisfaction must be made by both God and man. Why did the Word become flesh; why did God become man (*Cur Deus homo?*) He did so because only a God-man could satisfy God's honor -- thus the incarnation was necessary.

Christ lived a perfect life, but this was only what was required of Him. However, His death was a work of supererogation (beyond what was required); and, since it was of infinite value, it was a genuine satisfaction to God for man's sins, vindicated God's offended honor, and merited a reward for those for whom He died, which reward was bestowed on them as a gift of grace.

## (3) The Moral influence Theory

### Peter Abelard (1079-1142)

Abelard held that love is the essential core of God's nature, and that the source, nature, and effect of the atonement can be understood only in terms of God's love. God could have forgiven