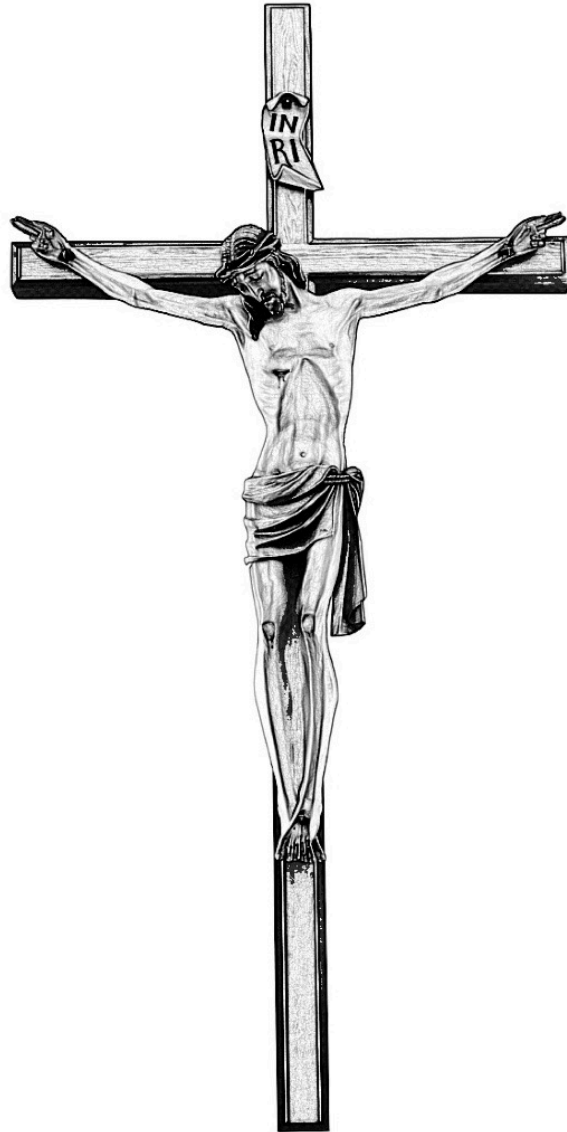


Shadows of the Cross

The Old Testament and the Cross of Jesus



*A Lenten Preaching Workshop, Including How to Introduce the
Crucifix to a Lutheran Congregation*

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Outline of Readings and Hymns

Ash Wednesday (March 2, 2022)

1st Reading: Joel 2:12-19
 Epistle: 2 Corinthians 5:20b-6:10
 Gospel: Matthew 6:1-6,16-21

"ASHES and DUST"

LSB 419
 LSB 425
 LSB 611, 624, 433 (distribution)
 LSB 422

Midweek 1

Genesis 3:1-24
 Psalm 6

"Three Trees"

LSB 561
 LSB 433
 LSB 878

Midweek 2

Genesis 22:1-18
 Psalm 32

"Jesus Says YES For You"

LSB 438
 LSB 427
 LSB 880

Midweek 3

Numbers 21:4-9
 Psalm 102

"The Gift of the Curse"

LSB 435
 LSB 423
 LSB 883 (Evening Hymn)

Midweek 4

Isaiah 52:13-53:12
 Psalm 130

"The Suffering Servant"

LSB 451
 LSB 431
 LSB 886 (Evening Hymn)

Midweek 5

Psalm 22

"Far Away and Near"

LSB 436
 LSB 430, stanzas 1-5
 LSB 430, stanzas 6-7

Holy Thursday (April 14, 2022)

Jeremiah 31:31-34 or Exodus 12:1-14
 Hebrews 10:15-25 or 1 Corinthians 11:23-32
 Luke 22:7-20 or John 13:1-17, 31b-35
 Psalm 22 (the baring of the altar)

"The Betrayed One"

LSB 435
 LSB 430
 LSB 542, 421, 425 (distribution)

Good Friday (April 15, 2022)

Isaiah 52:13-53:12

Hebrews 4:14-16; 5:7-9

John 18:1-19:42 or John 19:17-30

Psalm 22 or Psalm 31

March 31 - Easter Vigil

Genesis 1-2

Genesis 7-9 (selections)

Exodus 14-15 (selections)

Isaiah 12:1-6

Matthew 28:1-10

April 1 - Easter

1st Reading: Isaiah 65:17-25

Epistle: 1 Corinthians 15:19-26

Gospel: Luke 24:1-12

"The Finished One"

LSB 440:1

LSB 450:1-7 (interspersed with John)

LSB 439: 1-3, 5, 15

LSB 434 (with reproaches)

LSB 454

"The Victorious One"

LSB 569

LSB 487

LSB 594 (at Baptismal Rite)

LSB 475, 596 (distribution)

"The Resurrected One"

LSB 457

LSB 459/460

LSB 461

LSB 463, 475, 487, 633 (distribution)

LSB 465

Links to the Bible Classes

Part One: Five Reasons We Need a Body on the Cross [[link to YouTube](https://youtu.be/OfVq6EXTaYY)]
<https://youtu.be/OfVq6EXTaYY>

Part Two: The Cross in the Bible [[link to YouTube](https://youtu.be/YF5tyx9kBpU)]
<https://youtu.be/YF5tyx9kBpU>

Part Three: The History of the Cross as a Symbol, Part 1 [[link to YouTube](https://youtu.be/aJQci_Dtifk)]
https://youtu.be/aJQci_Dtifk

Part Four: The History of the Cross as a Symbol, Part 2 [[link to YouTube](https://youtu.be/LPr--FBUOH4)]
<https://youtu.be/LPr--FBUOH4>

Part Five: The History of the Cross as a Symbol, Part 3 [[Link to YouTube](https://youtu.be/ysxxUct3Hw4)]
<https://youtu.be/ysxxUct3Hw4>

Part Six: The Crucifix and the Body [[Link to YouTube](https://youtu.be/daSa3hPvH2w)]
<https://youtu.be/daSa3hPvH2w>

Part Seven: The Crucifix and the Resurrection [[Link to YouTube](https://youtu.be/668_d2BLNg)]
https://youtu.be/668_d2BLNg

Part Eight: Photos and Wrap-Up [[Link to YouTube](https://youtu.be/wUlyVAZj32E)]
<https://youtu.be/wUlyVAZj32E>

Handouts for Bible Class

Session One: Five Reasons We Need a Body on the Cross

Introduction

1. The cross is about Jesus and His love for us in His death and resurrection.
2. It holds up God's good creation of the body.
3. It is distinctive.
4. A cross with a body has a realism that we often lack..
5. It teaches the faith.

Next Week

Benediction

Session Two: The Cross in the Bible

Introduction

The Cross in the Old Testament

- Numbers 21:4-9
- Isaiah 52:13-53:12
- Psalm 22

The Cross in the New Testament

- John 3:13-16
- Jesus' Passion Predictions in Mark

Announcement of Jesus' Death	Failure on of the Disciples	Jesus Teaches on Discipleship
Jesus will suffer, be rejected, killed, and will rise after three days (8:31)	Peter rebukes Jesus (8:32-33)	Jesus commands them to deny themselves, take up their cross, and follow him (8:33-9:1)
Jesus will be delivered, killed, and will rise after three days (9:30-31)	The disciples do not understand the saying and are afraid to ask him about it (9:32)	Jesus teaches that the first must be last and that those who receive children in his name receive him (9:33-50)
Jesus will be delivered, condemned, mocked, flogged, killed, and will rise after three days (10:33-34)	James and John ask that they may sit next to Jesus in his oglory (10:35-37)	Jesus teaches that, to be great, they must become servants; to be first, they must become slaves; and that he came to serve by giving his life as a ransom for many (10:38-45)

- The Cross in Jesus' Passion in Mark
 - Mark 15:21, 15:30, 15:32
- The Cross and Crucified in St. Paul
 - Gal. 5:11, 6:12, 6:15
 - Eph. 2:16, Phil. 2:8, Phil. 3:18
 - Col. 1:20, 2:14
 - Rom. 6:6, 1 Cor. 1:13, 1 Cor. 1:23, 1 Cor 2:2, 1 Cor. 2:8
 - 2 Cor. 13:4, Gal. 2:20, Gal. 3:1, Gal. 5:24
 - 1 Cor. 1:17, 1 Cor. 1:18
- The Cross in Hebrews
 - Heb. 12:2
- The Cross in Peter
 - 1 Peter 2:21-25

The Cross in Jewish and Roman Culture

Shame and Foolishness of the Cross in Rome

But the executioner, the veiling of the head, and the very word “cross” (*nomen ipsum crucis*) should be far removed not only from the person of a Roman citizen but from his thoughts, his eyes and his ears. For it is not only the actual occurrence of these things or the endurance of them, but liability to them, the expectation, nay the mere mention of them, that is unworthy of a Roman citizen and a free man.¹⁴ -Cicero, 1st century BC

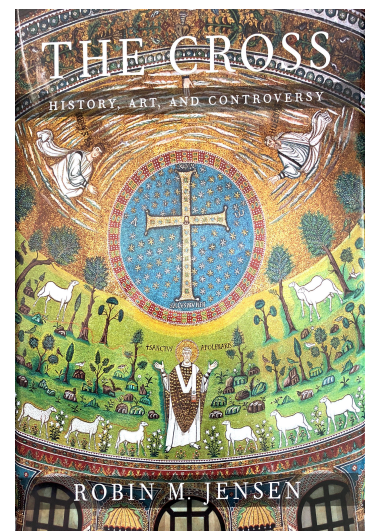
The Scandal of the Cross to the Jews

Deut. 21:22-23 “And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that the LORD your God is giving you for an inheritance.”

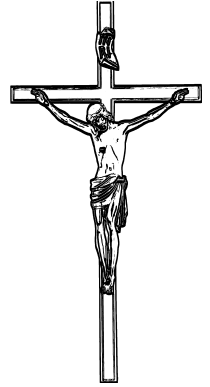
Further Reading

The Cross: History, Art, and Controversy, by Robin M. Jensen

Benediction



Session Three: The Cross Symbol in History



Introduction

From Jesus to Constantine (Jesus birth to 311)

What other Symbols do we see in the early church?

- IXTHUS
- Staurogram
- Tau-Rho

"If you superimpose the two letters, it looks something like this: . The earliest Christian uses of this tau-rho combination make it what is called stauros. In scholarly terms a combination of letters like this is called a compendium, a monogram-like device, in this case (in the earliest Chris hanging on a cross—used in the Greek words for "crucify" and "cross.""
-Biblical Archaeology Review 39:2, March/April 2013 (<https://members.bib-arch.org/biblical-archaeology-review/39/2/5>)

- Acrostic Rotas-Sator Square

Early Signs of the Cross

- The Tree of Death and the Tree of Life
 - Poem of Ephrem of Syria
- The Herculaneum Cross
 - Around 60 AD
 - Possibly the first cross
- The Cross in Rituals
 - Cross in Funerals
 - Cross in Baptisms

Constantine, Helena, and the True Cross (4th century)

- Constantine at the Battle of the Milvian Bridge
- Helena and the Discovery of the True Cross

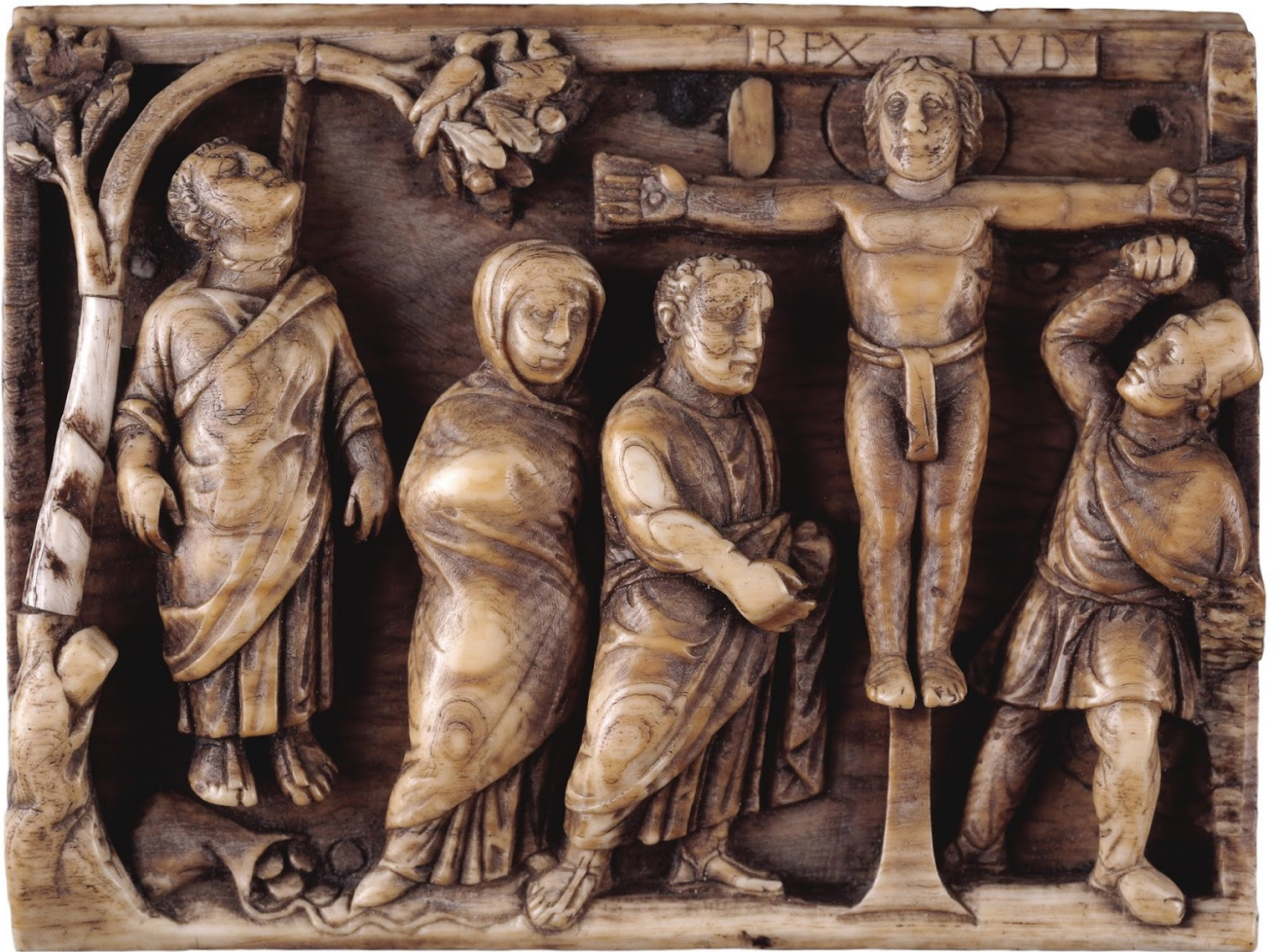
The Imperial Church (312–

- Earliest Image of a "Crucifix"?
- Graphito
- What did the crucifix appear so late in the history of Christianity?

Conclusions for Today

Further Reading

Benediction



Session Four: The Cross Symbol in History

Introduction

The Iconoclastic Controversy (726–87 and 815–43)

Sources of the Controversy

- Islam
- Monophysitism (probably not a huge influence)
- Nestorianism
- Rigid Elements and a type of Puritanism

Key People and Event

- Leo III
- John of Damascus
- Nicea II (787 AD)

The Heart of the Controversy for Us

- Can God be depicted in human form?
- What is the role of art and space in worship?

Medieval Piety of the Cross

The Reformation

Luther and the Evangelicals

- The Conservative Reformation
 - The Gospel is the point
 - Only change what must be changed
 - See ourselves as a part of the greater history of the Church
- *How to Meditate on the Passion*, by Martin Luther (separate handout)
- Luther's Chasuble (image)
- Altarpiece at St. Mary's Church in Wittenberg (images)

The Iconoclasm of the Reformation: Karlstadt, Zwingli, and Calvin

- Zwingli and Calvin
- Karlstadt
- *Luther and the Iconoclasts*, by Rev. Matthew Zickler (handout)
- Luther quotation from *Against the Heavenly Prophets*

"I will first discuss images according to the Law of Moses, and then according to the gospel. And I say at the outset that according to the Law of Moses no other images are forbidden than an image of God which one worships. A crucifix, on the other hand, or any other holy image is not forbidden. Heigh now! you breakers of images, I defy you to prove the opposite!"

- Martin Luther, "Against the Heavenly Prophets" (*American Edition* 40:85-86)

The Heart of the Controversy for Us

- Luther and the Reformers were circumspect and careful not to change things willy nilly, but to do so with theological intent and purpose
- The Radical Reformation (Karlstadt, Zwingli) and Calvin did not emphasize God's justification and gracious presence, but rather God's sovereignty, and so images and music and even the Word itself took a backseat
- How we order our worship space and music is a reflection of what we believe about Jesus and how He works today

Further Reading

- *Three Treatises on the Divine Images*, St. John of Damascus
- *The Conservative Reformation and Its Theology*, by Charles Porterfield Krauth
- "Against the Heavenly Prophets," by Martin Luther, *American Edition*, volume 40

Benediction



Session Five: The Cross Symbol in History

Introduction

- Summary of Last Week
- Article from Pastor Meyer
- Rendering of what the cross will look like with a body on it

A Little Historical Context Post-Reformation

Rationalism and the Enlightenment

Pietism and its Heirs

Lutherans Come to America

Early Lutherans and the Religious Landscape

- History Trivia Question of the Day
- First Lutherans in America
- Puritans
- Quakers
- Methodists
- Baptists

19th Century Lutheran Confessional Immigration

- Holy Cross, St. Louis, MO (1867)
- St. John's, Milwaukee, WI (WELS, 1892)
- St. John's, Orange, CA (early 20th century)

But What About the Crucifix?

- A regular part of Lutheran church furnishings and art well into the 20th century
- Started to have less prominence as the move to English continued
- Life of Luther (1900)
- Lutheran Witness editorial by Rev. Martin Sommer, 1918 (handout)

The Move Away from the Crucifix

- St. John Lutheran Church, Seward, Nebraska (example of modern space w/o crucifix or even a "plain" cross)

Factors in the Move Away

- Move to English led to Protestant architecture

- Downplay in general of traditional art in the church because it was “old fashioned”
- Vatican II gave rise to Christus Rex and Ascended Christ figures
- Rise of Church Growth Movement accelerated move away from any kind of art or music that was considered “churchly”

Circuits 4 and 19 Sanctuaries (first pass)

Further Reading

- *A History of Christianity in the United States and Canada*, by Mark Noll
- *A Religious History of America*, by Edwin Scott Gaustad
- *The Puritan Ordeal*, by Andrew Delbanco
- *Pietists: Selected Writings*, edited by Peter C. Erb
- *A Brief History of Lutheranism in America*, by Abdel Ross Went
- *The Crisis in American Lutheran Theology*, by Vergilius Ferm
- *Lutheran Worship: History and Practice*, edited by Fred Precht

Next Week

Benediction



Session Six: The Body and the Crucifix

Introduction

- Summary of Last Week
- Couple artist rendering pics of the sanctuary cross with the corpus

What about the theology of the body?

- Genesis 1:26-27
- John 1:14
- 2 Corinthians 3:18
- Romans 8:29
- 1 Corinthians 6:12-20

Realism

- David & Goliath example
- See *The Story Bible* on next page

What is the purpose of art in church?

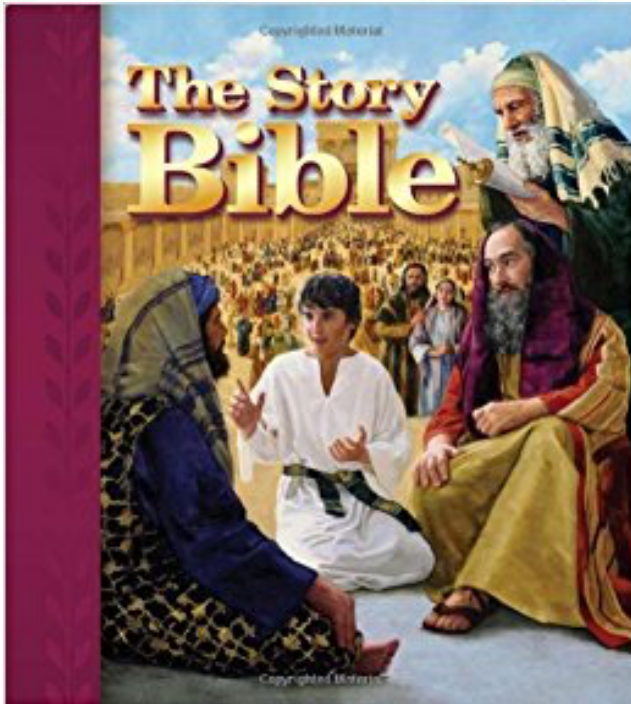
- Article on realism from *The Story Bible* (handout)

Circuits 4 & 19 Churches

- Greenhaven Lutheran Church, Sacramento
- St. Paul Lutheran Church, Woodland

Next Week

Benediction



Appearance matters greatly to children. Researchers have found that children judge whether persons and events in visuals are real by how they appear (Maureen Crago, *Prelude to Literacy* [Southern Illinois University, 1983], 167; Inez Ramsey, "An Investigation of Children's Verbal Responses to Selected Art Styles," *Journal of Education Research* [1989]: 83:47, 51). If a person or event appears unreal in a picture—such as a cartoon—children are likely to conclude that the person or event is unreal. This has important consequences for publications that contain historical persons and events, such as the Bible.

For *The Story Bible*, we sought artists who could provide colorful, child-friendly illustrations that portray biblical characters and events in realistic settings. We believe this is an important message to the children that Jesus is a real person and that the history of His birth, life, death, and resurrection is likewise real. It is our prayer that in every way the message of this collection of stories and illustrations will point to the living Christ who said,

Let the little children come to Me
and do not hinder them, for to such
belongs the kingdom of heaven.
(Matthew 19:14)

Rev. Edward Engelbrecht, S.T.M.
Senior Editor for Professional and
Academic Books and Bible Resources

Realistic Illustrations

A trend in Bible story publishing is to illustrate the stories with cartoons, which often present wildly exaggerated characters. Although such illustrations can be fun, they are ultimately misleading to young children.

Session Seven: The Crucifix and the Resurrection

Introduction

- Summary of Last Week

Does a Crucifix Deny the Resurrection?

Which is More Important?

- Good Friday
- Easter

Why do more people come to church on Easter than on Good Friday?

How does a symbol become meaningful?

- What meaning does a cross convey?
- Other symbols
- The Symbols of Easter
- Some of the Easter Symbols
- Why isn't there a definitive Easter symbol?
- What about the Easter cross?

Cranach's Little Reality Check (Handout)

Circuits 4 & 19 Churches

- Town and Country Lutheran Church, Sacramento

Next Week

Benediction

Links to YouTube Videos of the Sermons

- Ash Wednesday 2018 [[link to YouTube](#)]
- Lent Midweek Service 1, Genesis 3 [[Link to YouTube](#)]
- Lent Midweek Service 2, Genesis 22:1-18 [[Link to YouTube](#)]
- Lent Midweek Service 3, Numbers 21:4-9 [[Link to YouTube](#)]
- Lent Midweek Service 4, Isaiah 52-53 [[Link to YouTube](#)]
- Lent Midweek Service 5, Psalm 22 [[Link to YouTube](#)]

Links to Articles and Other Materials

Included in appendix separately

Initial Letter to Congregation

Introduction to *The Story Bible*

Luther and the Iconoclasts, by Rev. Matthew Zickler

How to Meditate on the Passion, by Martin Luther

Second Letter to Congregation

The Cross Alone is Our Theology, by Rev. John-Paul Meyer

Lutheran Witness Editorial from 1918

Cranach's Little Reality Check

Letter to Academy Families

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