***Salvator Mundi***

The Salvator Mundi representation has been a popular representation of Christ, with examples from Giovanni Bellini, Francesco Bissolo, Vincenzo Catena, Benedetto Diana, Giovanni Mansueti, Mario Marziale, Jacopo da Valenza and Alvise Vivarini. The theme was also treated by important Northern European 16thcentury artists, including Joos van Cleve, Michael Coxie I and Albrecht Durer.

*Salvator Mundi*, Latin for “Saviour of the World,” is the name applied to a type of image of Christ which was particularly favored in Europe in the late 15th and early 16th centuries. This particular *Salvator Mundi* is an eighteenth century (1700s) wood carving. (It has been restored.) In such pictures Christ is usually shown in 'close-up', often in the act of blessing the viewer. This image shows Christ referring to Himself as Savior and indicating the wounding of His hand and side, symbols of His crucifixion and death by which He ransomed us and saved us and all Creation. These iconic treatments of the subject were intended to be objects of personal devotion. The visual symbolism of holding the world in one's hand, or perhaps even more ominously under one's foot, was a clear message used since [antiquity](http://dictionary.sensagent.com/Ancient%20history/en-en/). Citizens of [Rome](http://dictionary.sensagent.com/Rome/en-en/) were familiar with the plain round globe as a representation of the world or universe and the whole composition has strong [eschatological](https://www.babylon-software.com/definition/eschatology/?uil=English&uris=!!ARV6FUJ2JP&tid=Definition) undertones (eschatology is the study of the final destiny of individuals, humanity, and the cosmos; in Christian view, Armageddon) . The brown in Salvator Mundi signifies earthly or mortal qualities, including poverty and humility.

Often in a *Salvator Mundi*, a **globus cruciger** ([Latin](http://dictionary.sensagent.com/Latin/en-en/), "cross-bearing orb") an orb (lat. *globus*) topped (lat. gerere = to wear) with a [cross](http://dictionary.sensagent.com/Cross/en-en/) (lat. *crux*), is used. It is a [Christian](http://dictionary.sensagent.com/Christian/en-en/) symbol of authority used throughout the [Middle Ages](http://dictionary.sensagent.com/Middle%20Ages/en-en/) and even today on coins, [iconography](http://dictionary.sensagent.com/Iconography/en-en/) and royal [regalia](http://dictionary.sensagent.com/Regalia/en-en/). With the growth of [Christianity](http://dictionary.sensagent.com/Christianity/en-en/) in the 5th century, the orb (in Latin scriptures *orbis terrarum*, the 'world of the lands', hence the word orb) was topped with a [cross](http://dictionary.sensagent.com/Cross/en-en/) (hence *globus cruciger*), symbolizing the Christian God's dominion over the world. Symbolically to Christians, the emperor held the world in his hand, on behalf of God. To non-Christians already familiar with the [pagan](http://dictionary.sensagent.com/Pagan/en-en/) globe, the surmounting of a cross sent a message about the triumph of Christianity.

The [papacy](http://dictionary.sensagent.com/Papacy/en-en/), holding universal canonical jurisdiction and in the Middle Ages once rivalling the [Holy Roman Emperor](http://dictionary.sensagent.com/Holy%20Roman%20Emperor/en-en/) for the supreme feudal status of liege lord of all other (Catholic) rulers, also maintained the symbol on top of the [*papal tiara*](http://dictionary.sensagent.com/Papal%20tiara/en-en/) ("triple crown"; there is no separate papal orb). The orb held by an earthly ruler (or sometimes celestial being such as an angel) proclaimed his dominion. Although the globe's symbolism was on a planetary scale, its use (in [actual regalia](http://dictionary.sensagent.com/Crown%20jewels/en-en/) and emblematic) was proliferated among Christian rulers over small parts of the earth, not even all [sovereign](http://dictionary.sensagent.com/Sovereignty/en-en/). The first known use was probably in the early 5th century, possibly as early as between 395 and 408 on the reverse side of the coins of [Emperor Arcadius](http://dictionary.sensagent.com/Arcadius/en-en/), but most certainly by 423 on the reverse side of the coins of [Emperor Theodosius II](http://dictionary.sensagent.com/Theodosius%20II/en-en/)

In this case, Christ stands on the world, His size dominating it. In medieval iconography, an object's scale and size indicated its importance relative to other, surrounding objects; the world is seen small and the ruler or celestial being large, to emphasize the importance of each element. The visual symbolism of holding the world in one's hand, or perhaps even more ominously under one's foot, was a clear message used since [antiquity](http://dictionary.sensagent.com/Ancient%20history/en-en/). It symbolizes Christ's dominion over the world (the orb). When the orb is held or stood on by Christ himself, the subject is known in the iconography of Western art as *Salvator Mundi* ("Savior of the World").

**Savior of the World: Who can claim this title?**
The Savior of the World is also called “Deliverer,” “Redeemer,” and “the Christ.” The title ”*Christ*” actually means “Messiah” or “the anointed one.” He alone can provide the only way to eternal salvation and entry into the Kingdom of God.

* [John 14:6](https://ebible.com/query?utf=8%E2%9C%93&query=John%2014%3A6&translation=ESV&redirect_iframe=https://www.allaboutfollowingjesus.org/bible.htm): “Jesus answered, ‘I am the way, the truth, and the life. No one comes to the Father except through me.’”
* [Acts 4:12](https://ebible.com/query?utf=8%E2%9C%93&query=Acts%204%3A12&translation=ESV&redirect_iframe=https://www.allaboutfollowingjesus.org/bible.htm): “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved.”
* [1 Timothy 2:3-6](https://ebible.com/query?utf=8%E2%9C%93&query=1%20Timothy%202%3A3-6&translation=ESV&redirect_iframe=https://www.allaboutfollowingjesus.org/bible.htm): “This is good, and pleases God our Savior, who wants all men to be saved, and to come to a knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men—the testimony given in its proper time.”

**Savior of the World: What are we saved from?**
The Bible declares that the Savior of the World brings salvation from the consequences of sin. Those consequences result in death, suffering God’s wrath, and an eternity in hell for unbelievers. Yes, [Hell is real](https://www.allaboutworldview.org/does-hell-exist.htm) and [Romans 6:23](https://ebible.com/query?utf=8%E2%9C%93&query=Romans%206%3A23&translation=ESV&redirect_iframe=https://www.allaboutfollowingjesus.org/bible.htm) says, “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”

[Sin](https://www.allaboutgod.com/what-is-sin.htm) is anything that comes between us and God, including doing our will, not His. Sin is disobedience to or rejection of God. Sin is breaking the Covenants of God. We’ve all been guilty in one way or another, at one time or another, but we can choose to repent and be forgiven. This is the purpose of God providing us with the Savior we need. Because of sin, we each owe God a debt—a price to be paid for our sin. But Jesus became our Savior and paid the debt for us.

* [John 3:36](https://ebible.com/query?utf=8%E2%9C%93&query=John%203%3A36&translation=ESV&redirect_iframe=https://www.allaboutfollowingjesus.org/bible.htm) reads, “Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him.”
* [Romans 3:23](https://ebible.com/query?utf=8%E2%9C%93&query=Romans%203%3A23&translation=ESV&redirect_iframe=https://www.allaboutfollowingjesus.org/bible.htm) states, “For all have sinned, and fall short of the glory of God.”
* [1 Thessalonians 5:9-10](https://ebible.com/query?utf=8%E2%9C%93&query=1%20Thessalonians%205%3A9-10&translation=ESV&redirect_iframe=https://www.allaboutfollowingjesus.org/bible.htm) says, “For God did not appoint us to suffer wrath but receive salvation through our Lord Jesus Christ. He died for us so that whether we are awake or asleep, we may live together with him.”