

Faith Bible Church

Celebration of Communion:
“The Crucifixion of God”

1 Corinthians 2:8 *the wisdom* which none of the rulers of this age has understood; for if they had understood it, they would not have crucified the Lord of glory (τὸν κύριον τῆς δόξης)

These slides are available
at

<http://www.fbcweb.org/sermons.html>

Philosophical/Theological/Doctrinal & Spiritual Edification

Bible Doctrines

- Eschatology
- Thanatology
- Ecclesiology
- Israelology
- Dispensationalism
- Doxology
- Hodology
- Soteriology
- Hamartiology
- Natural Law
- Anthropology
- Angelology
- Pneumatology
- Christology
- Paterology
- Trinitarianism
- Cosmology
- Theology Proper
- Bibliology

Philosophical Foundations

Broad and deep understanding of BD

Apart from developing thinking skills, Christians will develop apostate Christological views – and will likely think that it is no big deal since God loves them so much.

1 Corinthians 2:9 but just as it is written, "Things which eye has not seen and ear has not heard, And *which* have not entered the heart of man, All that God has prepared for those who love Him.

Mature Believer - Level 3- Metaphysical Maturity

- High abstract metaphysical understanding of BD; Esse, HU, Trinity, Evil, Good,
- Enormous capacity for synthesis of BD and grasping of spiritual realities.
- Required to understand Trinity, free will, evil, good, the human soul, the hypostatic union, substances and properties, philosophy of mind.

Enough BD to be overcomer

1 John 2:14, "you are strong, and the word of God abides in you"

Young adult - Level 2- Doctrinal conceptualization

- Things in terms of Bible doctrine that is undergirded by biblical passages

Lacks BD, DV

Eph 4:14, children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming

Baby & meaning of life

- Limited to isolated Bible verses
- Does not apply doctrine or divine viewpoint to all the issues of life
- Fragmented understanding of truth.

Carnal believer lacks integration with God and True due to human viewpoint

- Reality as such
- Logic (32)
 - Truth (23)
 - Metaphysics

Philosophical Foundations: Truth 23 (The Dichotomy)

(Modern Dichotomy of Truth/Reality)

With the modern fragmentation of truth, there is a two-realm view of “truth.” In the upper story there is the transcendent realm of personal meaning (e.g., “that may be true for you but it’s not true for me”). In the lower story there is the “real” world. How would you respond to such a postmodern paradigm?

Upper Story of “Faith” (Religious and Secular)
Nonrational, Noncognitive, Personal feelings, Values, Truth
Religion: Christianity; Mormonism

Leap of faith required to move from the Lower Story to Upper Story

Lower Story of “Facts”
Rational, Verifiable, Scientific
The “Real” Empirical World

Philosophical Foundations: Truth 23 (Religions of the World)

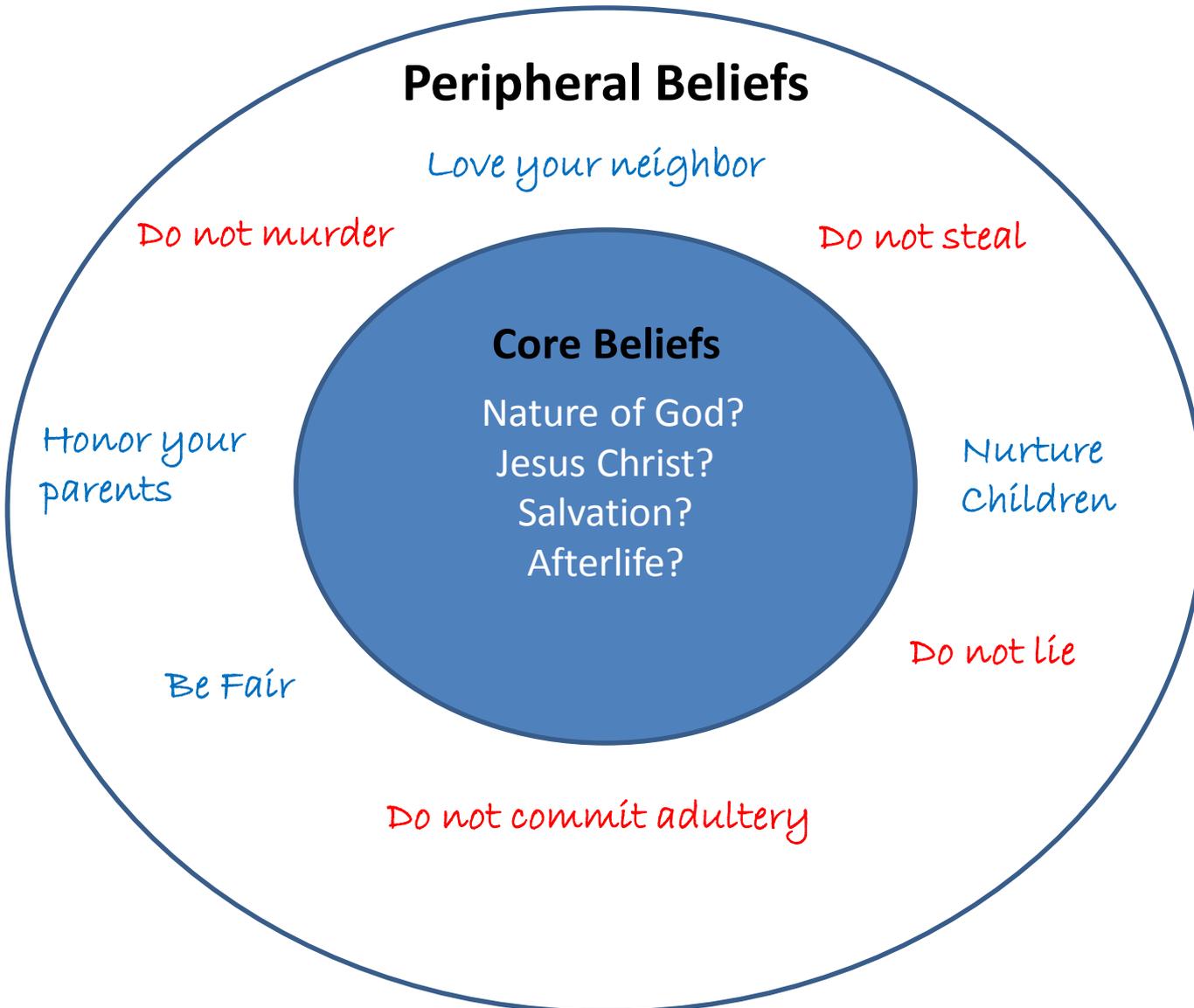
One of the most popular myths in the world today is that Christianity and the religions of the world are all the same at the core and are only different in the peripherals.

- ❖ This is often expressed with, “Well, I think all religions are basically the same at the core, they just differ on the peripherals.” However, it is exactly the reverse! No religions are the same at core, and they are all the same in the periphery. The core of Christianity is not loving your neighbor, being a good person. You do not become a Christian by loving your neighbor.
- ❖ Because of focus on the peripherals, much of Christianity is in apostasy today. Further, the focus on unbelievers (who all hate the true God) is to appeal to their temporal peripheral “needs.”

Philosophical Foundations: Truth 23

- ❖ If you look at peripheral beliefs among the various religions of the world you find great uniformity: obligation to neighbor, being a good citizen, nurturing children, honoring elders, being faithful in business dealings. So much of the ten commandments are in all the various religions of the world.
- ❖ However as far as the core beliefs, the religions of the world are vastly different. As far as Christ, only Christianity believes that Jesus Christ is God enfleshed.

Religious Core Beliefs vs. Peripheral Beliefs



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Celebration of Communion

1. The Last Supper in the upper room is recorded in Luke 22:12-20; 1 Cor. 11:23-25; Matt. 26:26-28; Mark 14:22-24. These are tremendously significant deeds and words. He visibly dramatized His death before it took place and gives His own authoritative explanation of its meaning and purpose. It is a pity that the significance of His deeds and words are so easily forgotten. Three key lessons:

- ❖ First, note the *centrality* of His death. This was a memorial service only that this memorial service was to be repeated throughout the generations. He specifically instructed us take the bread which represents His “body given for you,” and the wine, “This is my blood shed for you.” The body and blood did not refer to His physical body or blood, but pointed to His impending death. It was His death that He wished above all else to be remembered. The cross is central to Christianity.

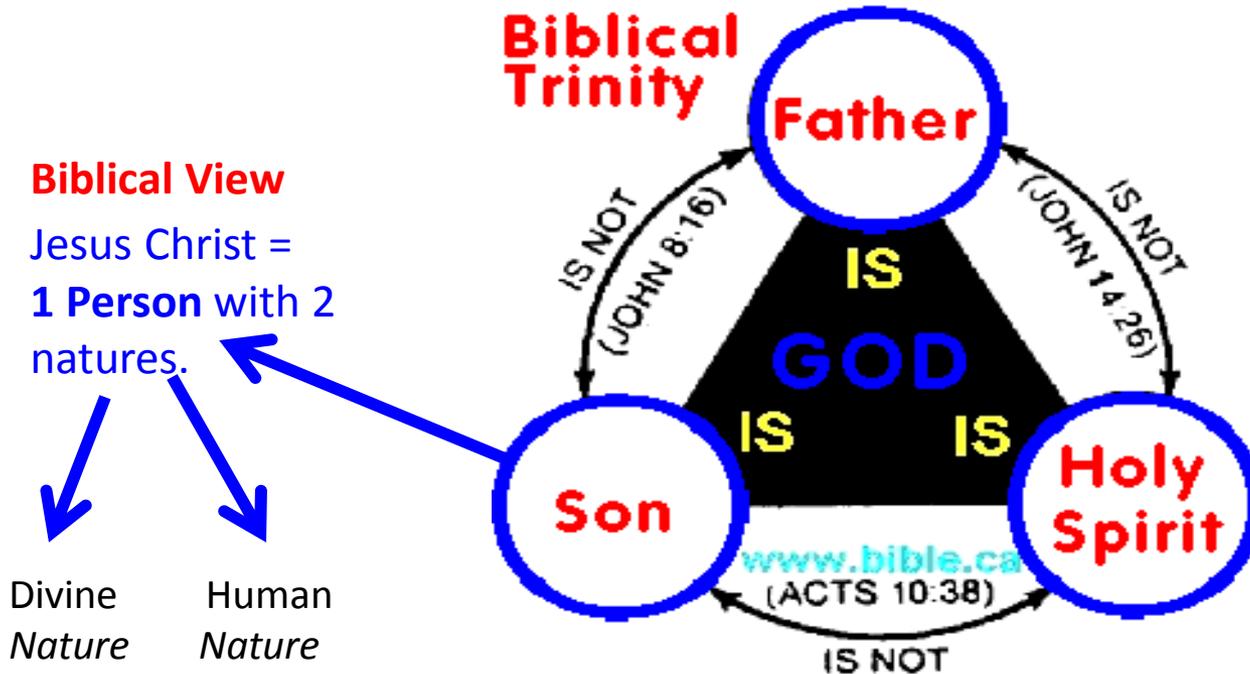
Luke 22:19 And when He had taken *some* bread *and* given thanks, He broke *it*, and gave *it* to them, saying, "This is My body which is given for you; do this in remembrance of Me."

- ❖ Second, note the stated *purpose of His death*. We have talk of “new covenant,” and blood to be shed “for the forgiveness of sins.” What a fantastic assertion: with the shedding of Jesus’ blood in death God would take the initiative to establish a new pact of covenant with His people, one of the greatest promises of which would be the forgiveness of sinners, cf. Jer. 31. Is it possible to exaggerate the staggering nature of this claim? Jesus is making it clear that His impending death will bring His people into a new covenant relationship with God.
 - **Luke 22:20** And in the same way *He took* the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood.

- ❖ Third, note the *need to appropriate His death personally*. The Last Supper involved believers as well. It was not just Him involved in the activity. He broke the bread, explained its significance as He gave it to them to eat. They were not just spectators. They had to take and eat and drink it for themselves. The eating and drinking were, and still are, vivid parables of receiving by faith Christ as our crucified Savior. God does not impose His gifts on us willy-nilly; we have to receive them by faith. The Lord's Supper has rich significance.
 - **Luke 22:17** And when He had taken a cup *and* given thanks, He said, "Take this and share (διαμερίζω) it among yourselves;
 - ✓ One must receive Christ by faith alone.
 - ✓ One must understand the meaning of communion.
 - ✓ One must be in fellowship with God.

Understanding the Uniqueness of the God-man, the Theanthropic Person

1. The eternal Son of God, the second person of the Trinity, took on a human *nature*, John 1:1-5, 14; Philip. 2:5-8. The Bible is crystal clear that in Christ there is one person/subject with two distinct natures.

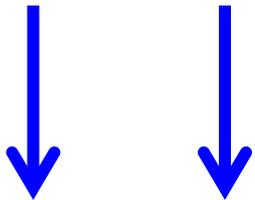


The Son is enfleshed in the human nature of Jesus Christ. The Son takes on a human nature and experiences suffering, death, and provides atonement through the human nature.

2. The greatest and most prevalent Christological heresy in Protestantism today regarding Jesus Christ is known as Nestorianism. Nestorianism teaches that in Jesus there were two persons: a divine person and a human person. This heresy has been unanimously condemned by all of the orthodox church councils— which also gave us the metaphysical concepts for the hypostatic union & Trinity.

UNBIBLICAL VIEW

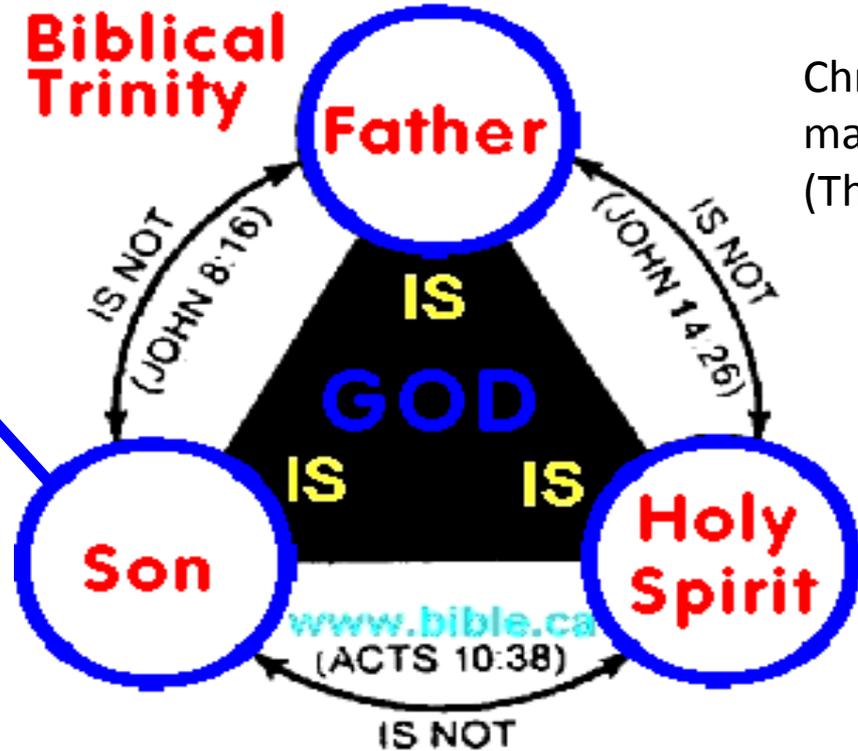
Nestorianism
 Jesus Christ =
 2 persons
 man and God



Jesus
Human

God
Deity

**Biblical
Trinity**



Christ is not God-and-man
 Christ is God-man
 (Theanthropic).

3. This christological heresy is a direct result of people focusing in on peripheral issues and not the core issue of Christianity. Because of emphasis on such things as the “prosperity gospel,” and being better husbands, wives, and citizens there has been tremendous neglect of doctrines like Christology and the results are apostate views of Christ—the loss of the uniqueness of Jesus Christ as the God-man of the universe.

4. Most Christians cringe at the idea that God suffered in Christ, yet that is what the Bible teaches and what is so uniquely fantastic about the incarnation and Jesus Christ. Again: God suffered and died on the cross albeit in the human nature of Jesus Christ.

5. The self-consciousness of Jesus Christ is nothing less than that of God incarnate. Furthermore, it was only in the incarnation that the impassible God became passible. Before the incarnation the Eternal Son was incapable of change or suffering.
6. The Bible and all of the formative church councils explicitly affirm that God suffers and dies on the cross. This concept was undergirded by rich metaphysical truths.
7. To reject the involvement of God in all that Jesus did is to hold to a radically defective view of the incarnation and the person of Christ (e.g., Arianism).

8. The impassible God experiences suffering and death by virtue of His human nature. His divine nature never suffers or dies. But He, the subject does experience pain and death.
9. The impassible God suffers only because of the passible flesh He has freely accepted. God acquired the capacity to suffer through His human nature.
10. Were there no incarnation, there would be no suffering of God.

11. All actions (and experiences) are in persons and not natures. Action is attributed to that which acts: not the nature, but the person. Human nature did not prove Fermat's Last Theorem, Andrew Wiles did, though he was able to do so because of his human nature. Natures do not feel pain—human nature as such cannot itself feel pain as per the crucifixion.
12. Christ's human nature did not feel pain any more than His divine nature felt pain. He as the person of the Word who became flesh suffered because He had assumed a nature that exposed Him to suffering. This means that He as the second person of the Trinity can suffer without the Father and Holy Spirit suffering.

13. The Christian claim is that God himself dies for our salvation, without saying that death or passibility in any way enters into the divine nature itself.
14. God the Son is passible and suffers with respect to his human nature, but not his divine nature.
15. God actually suffers our death. But even in His dying Jesus remains God. His divine nature—what makes Him God—is wholly unchanged by His human suffering and death. The death of God in no way enters, let alone is it necessary a part of, what makes him God.

16. The Logos' human agony introduces no new property or characteristic in His divine nature.
17. The Person of Jesus Christ has two natures and these two natures never transfer characteristics—no loss or mixture or transfer of human or divine attributes.
18. Apart from grasping these concepts we lose the grandeur of Christianity and simply play with peripheral religious matters.

19. God the Son was cursed by God the Father as He identified Himself with all of the sins of mankind in His acquired human nature.

- ❖ Galatians 3:10-14. These verses constitute one of the clearest expositions of the necessity, meaning and consequence of the cross. The terms are so stark that some commentators cannot bring themselves to accept it. It is shocking language! The point is clear: God made Christ a cursed one for our sake. Follow Paul's logic:
 - 3:10: All who rely on the Law are cursed. What an appalling predicament of lost humankind.
 - 3:13. Christ redeemed us from the curse of the law by becoming a curse for us. Plainest statement in the Bible on substitution.
 - 3:14. Christ did this to bring us blessings of salvation. What love to go to such lengths to give us the blessings we enjoy today—all traced back to Him voluntarily taking on our cursings!

20. The Eternal Son was cursed because He was identified with all of the sins of mankind. The Logos tasted sin for us by virtue of His human nature.

2 Corinthians 5:21 He made Him who knew no sin *to be* sin on our behalf, that we might become the righteousness (δικαιοσύνη) of God in Him.

Hebrews 2:9 But we do see Him who has been made for a little while lower than the angels, *namely*, Jesus, because of the suffering of death (τὸ πάθημα τοῦ θανάτου) crowned with glory and honor, that by the grace of God He might taste death for everyone (ὑπὲρ παντὸς γεύσεται θανάτου).

21. When Jesus speaks of Himself as being cursed by God, it was the Eternal Word experiencing the cursing of God in His acquired human nature on behalf of all sinful mankind.

22. When the Eternal Logos assumed human flesh He accepted with it our suffering and death, in order to destroy death forever.

2 Timothy 1:10 but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death, and brought life and immortality to light through the gospel,

1 Corinthians 15:25 For He must reign until He has put all His enemies under His feet. ²⁶ The last enemy that will be abolished is death.

23. When the Second Member of the Trinity was forsaken by God the Father it was by virtue of His human nature, Matt. 27:46. He is suffering and speaking in and through the human nature. He is speaking as a representative of all sinners as all sins were imputed to Him. He is speaking as man who is forsaken. He was damned for 3 hours as He took on every sin in all of human history.

Matthew 27:45 Now from the sixth hour darkness fell upon all the land until the ninth hour. ⁴⁶ And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why hast Thou forsaken Me?"

John 1:29 The next day he saw Jesus coming to him, and said, "Behold, the Lamb of God who takes away the sin of the world! (ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου).

24. It was the Eternal Word, who because of taking on a human nature, could become the High Priest and offer Himself up for us. Without his humanity the eternal Son could not be our High Priest; only God incarnate can accomplish this priestly ministry.

Hebrews 7:24 but He, on the other hand, because He abides forever, holds His priesthood permanently.²⁵ Hence, also, He is able to save forever those who draw near to God through Him, since He always lives to make intercession for them.²⁶ For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens;²⁷ who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the *sins* of the people, because this He did once for all when He offered up Himself.²

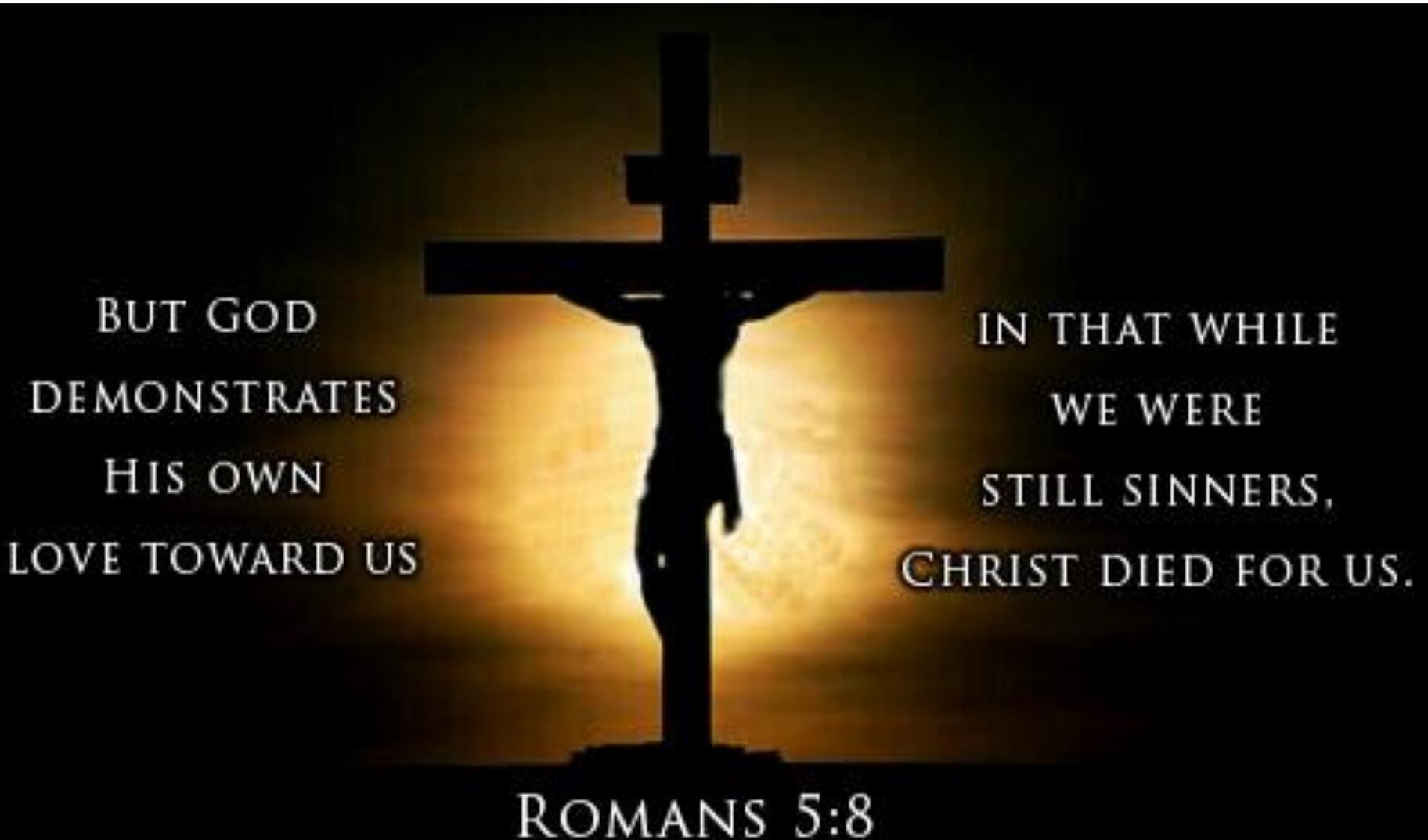
25. Any denial that God the Word Himself has suffered, been crucified, and lain dead in the tomb has been universally condemned by orthodoxy throughout church history. The idea of God dying at the hands of violent men is precisely what human viewpoint regards as impossible (cf. 1 Cor. 28ff).
26. In the Old Testament God prophesied that He Himself would be pierced,

Zechariah 12:10 "And I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him, like the bitter weeping over a first-born.

27. Christ was crushed by God the Father because of our sins and for our blessedness.

Isaiah 53:4-12 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. ⁵ But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being *fell* upon Him, And by His scourging we are healed. ⁶ All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. ⁷ He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. . . . His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. ¹⁰ But the LORD was pleased To crush Him, putting *Him* to grief; If He would render Himself *as* a guilt offering, He will see *His* offspring, He will prolong *His* days, And the good pleasure of the LORD will prosper in His hand. ¹¹ As a result of the anguish of His soul, He will see *it* and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. ¹² Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.

28. Unless Christ is God, it does not follow that His crucifixion demonstrates God's love. The only way Christ's **DEATH** proves the love of God is if He is in fact God.



The Lord's Supper

1 Corinthians 11:23 For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread; ²⁴ and when He had given thanks, He broke it, and said, "This is My body, which is for you; do this in remembrance of Me." ²⁵ In the same way *He took* the cup also, after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink *it*, in remembrance of Me." ²⁶ For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.