

Module 7:

Module 7: Dear students, as you move through the assignments for **Module 7**, please keep in mind that this very practical doctrine of the believer's **co-crucifixion** with Christ is unheard of by most professing believers. This is where you, the disciple and disciple-maker can make a great difference. **Co-crucifixion**, understood, believed and reckoned is our key resource in putting sin to death. I encourage you to read the attached article on "**Why we must be disciplined in the Gospel.**" It is about co-crucifixion, and it will help you greatly wrap your mind and heart around this challenging truth--and it will assist in your preparation to communicate this doctrine and its value to your disciple. Thank you, Prof. Jay Wegter

VI. Let's review so that these gospel realities so that they become fixed in our hearts as genuine 'take away's'.

Being a new creation in Christ is a profound truth in relation to discipleship because the cross of Christ produces actual changes in the sinner—changes which make the new believer willing to pay the cost of true discipleship! Therefore, we must fix in our minds that the cross provides each of the following three necessities for true discipleship. The cross provides the 1) **motivation** to live as a disciple (we are controlled by the love of Christ); the cross provides the 2) **obligation** to live as a disciple (we are to no longer live for ourselves); the cross provides the 3) **enablement** to live as a disciple (we have *died with Christ*).

Dear Students, in **Module 7 continued:** the assignment is to 'unpack' the **motivation, obligation, and enablement** found in the cross of Christ. The application of these truths is crucial to understanding the cross-centered life. **Countless Christian pastors harp on the need for obedience, but seldom, if ever, highlight these three essential resources provided by the cross Christ.** As your professor, as I evaluate your work, I will be looking for a demonstration of your grasp of these three truths. Here is some help to give you a catalytic 'kick start':

- 1) How is the cross a **motivation** to obedience and loyalty to Christ? ANS. according to 2 Cor 5:14-15, Eph 5:25, and Gal 2:20, and 1 Jn 4:10 -- it was infinite love for us that moved Christ to endure the cross. That incredible love is motivation for us to obey our Lord.
- 2) How does the cross of Christ provide the **obligation** to live for our Lord? ANS. according to 2 Cor 5:15 those who receive the benefits of Christ's atoning work on Calvary will no longer live for themselves. They will live a life which crucifies the sinful passions of the flesh (Gal 5:24). Romans 8:12-13 says that we are always under the obligation to obey Christ and to deny indwelling sin.
- 3) How does the cross provide **enablement** to live a 'sin-judged' life? ANS. The cross was a real condemnation and judgment of our old Adamic man. In fact, according to Romans 6:6 the former dominion of our sinful natures was made powerless, put out of business, and cancelled as a force of dominance by the application of Christ's death to us (this is known as co-crucifixion).

Dear students, be sure you understand the above before you attempt to write this assignment in **Module 7. Being a new creation in Christ is a profound truth in relation to discipleship because the cross of Christ produces actual changes in the sinner—changes which make the new believer willing to pay the cost of true discipleship!** Therefore, we must fix in our minds that the cross provides each of the following three necessities for true discipleship. The cross provides the 1) **motivation** to live as a disciple (we are controlled by the love of Christ); the cross provides the 2) **obligation** to live as a disciple (we are to no longer live for ourselves); the cross provides the 3) **enablement** to live as a disciple (we have *died with Christ*). ***We cannot emphasize the power of the cross too strongly.*** When the cross of Christ is applied to a believing sinner by the Holy Spirit, not only is salvation the result, but also there will be a willingness in the individual to meet the demands of true discipleship—cross applied = the yoke is regarded as ‘easy’ (2 Cor 4:15).

The nature of the atonement is learned from its effect—one effect is “therefore, all were dead” (lit. Grk.) (2 Cor 5:14). His death secured their death. “Having concluded this, that one died for all, therefore all died” (5:14). The use of the word “all” in the last clause serves grammatically as a ‘qualifier’, in other words, it limits (or qualifies) the atonement as to its design and effect. Thus, we surmise that, “Christ died for all who died when He died” (Hodge, MacArthur, et al). Christ’s people are so united with Him that His death is their death (their death to the reign of sin and self) (the same argument of Christ’s solidarity with His people is set forth in Romans 6:1-14 and Galatians 2:20).

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VII. In terms of the ‘power source’ for our putting sin to death, the message of co-crucifixion is the greatest resource in our arsenal.

Dying with Christ involves death to sin and self and involves the obligation to die to sin and self. All who died with Christ receive the benefits of his substitutionary death (imputed righteousness, forgiveness, adoption, sanctification, sonship, deliverance from the sin’s dominion; etc.). The specific character of the atonement—it was ultimately designed for those who partake of that new life of which Christ’s resurrection is the pledge and pattern.

This is how Paul defends his conduct before the Corinthians. Christ’s love claims

him in such a way that in relation to others, he can no longer exist for himself. In contrast, Paul's opponents (the false apostles) were boasting to the Corinthians that they are religious, spiritual, and something in themselves.

Paul wanted his readers to know that his old self-centered life was gone (now it is righteous, resurrection life in Christ). Paul's disinterested ministry motives (motives from agape love) are a result of the cross. God's design in the atonement was to ***found/establish*** the relationship with the forgiven sinner so that all emanates from being ***in Christ***. Divine love proceeds from Christ and streams down to the elect; producing conformity to their divine Head (Rom 8:28-29). ***"Having concluded this" or "We thus judge" (2 Cor 5:14).*** This clause in v. 14 assigns the reason why Christ's love exerts constraining, animating, controlling power. ***Christ's death not only placed upon the believer the obligation for devotion, it secured that devotion!!*** They died in Him to a self-directed selfish life. Now, our faith response to this reality involves reckoning ourselves dead to sin. ***"Now those who belong to Christ Jesus have crucified the flesh with its passions and desires" (Gal 5:24).***

Faith in His having died for us (and our having died in Him) is the source and principle of the Christian life. Paul's motive—the constraining love of Christ—is followed by another action—as a new creature in Christ, he no longer judges according to the flesh (2 Cor 5:16-17). To 'judge after the flesh' means judging by the external or outward side of life. Paul is saying that since his conversion, he no longer estimates any man by the world's standard of judgment. Thus, Paul exposes the error of his opponents with a powerful argument: his opponents used the same criterion of evaluation on Paul that the unbelieving Jews did on Christ! Christ's weakness (as the suffering Servant and Savior) was a stumbling block to both unbelieving Jews and Gentiles.

Now that the cross was the center of Paul's existence, he had obtained a new knowledge of Christ and a new set of values. Paul had known Christ "according to the flesh." Prior to his salvation, Saul of Tarsus, by means of 'fleshly judgment', viewed Jesus ***as a crucified messianic pretender, cursed of God.*** When he saw Christ *according to the flesh*, he regarded Him as unbelieving Israel did—as an imposter perishing under the displeasure/disfavor of God (Is 53:3-4).

VIII. The believer's eternal value system flows from the transforming reality of the cross of Christ. Paul's new values center upon his 'theology of the cross'—to know the power of Christ's resurrection, we share in His sufferings (we are like Him in His death—'conformed to His death' v. 10) (Phil 3:7-14). As a saved man, Paul now recognizes that Christ's suffering was vicarious—accomplished in the room and stead of Christ's people (direct substitution). God is making all things new by means of His Son's cross (Rev 21:5). (Paul, as theologian of the cross is theologian of heaven). On earth, Christ's true identity as Lord of Glory was hidden behind weakened mortal flesh—but Paul now knows Christ as both suffering Messiah and exalted Lord of Heaven.

Union with Christ has transformed Paul—as a new creation, he has a different standard of judgment—old opinions, views, plans, desires, principles, and affections have "*passed away.*"

Now he has new views of truth, new apprehensions of his destiny and purpose. Our work as disciple-makers involves repeatedly proclaiming Christ and the accomplishments of His cross as these realities shape our value system (producing Kingdom consciousness).

Our disciples need to grasp that the Spirit's work in regeneration is a "first fruits" creative work that makes each believer a representative of a coming new world order! The transformation has affected a kingdom transfer (Col 1:13). Here we are, radically identified with the cross, yet citizens of the new heavens and the new earth (Phil 3:20-21). The recreated man in Christ is part of the new cosmos coming (the theme is *replacement*—new world, new body, new values).

With this perception comes a new standard of judging, new treasure—the pretensions of the world sink into insignificance. A new creation by union with Christ is the ground of all our hope. A true disciple, like Paul, is animated by Christ's love and a true disciple does all his evaluating by means of kingdom values. Friends of the cross have an eternal value system. No man who sets his mind on earthly things can be said to be a *friend of the cross* (Phil 3:18-19).