

The Hillside Messenger

A Message from the Rector

by the Rev Christopher Parrish

*The Second Article of the Apostles' Creed
(continued):*

*"Suffered under Pontius Pilate, Was
crucified, dead, and buried: He descended
into hell"*

[This article is based on Questions 59–68, To
Be A Christian – An Anglican Catechism]

IN this article, I expound the section of the second article of the Apostles' Creed that deals with the Lord Jesus Christ's passion, death, and descent into hell. The relevant questions in To Be A Christian – An Anglican Catechism are Questions 59–68.

The question posed by Q.59 of the Catechism is essentially the purpose of Jesus' suffering. In the Old Testament, the most comprehensive prophetic prediction of Jesus' passion and death is found in Isaiah 52:13 – 53:12. Here are a few verses from this passage that show the purposes of Jesus' passion:

*Surely he hath borne our griefs,
and carried our sorrows: yet we
did esteem him stricken, smit-
ten of God, and afflicted. But he
was wounded for our transgres-
sions, he was bruised for our in-
iquities: the chastisement of our
peace was upon him; and with
his stripes we are healed. All we
like sheep have gone astray; we
have turned every one to his own
way; and the LORD hath laid on
him the iniquity of us all.*

(Isaiah 53:4–6, KJV)

"The LORD laid on him the iniquity of us all" shows that God's purpose for his Son, Jesus Christ, was to be a sacrifice to atone for the sin of all mankind. Animal sacrifice was the established means of atonement in the Old Testament, but Christ instituted the New Covenant by offering himself as a sacrifice for the sins of all human beings. The purpose of this sacrifice was to redeem mankind from the bondage of sin and evil and to reconcile them to God the Father. The phrase "the chastisement of our peace" really means the discipline of God that brought peace to mankind, primarily peace with God, but also peace with fellow-Christians and peace within all who believe in Christ. Together with this purpose is the purpose of healing: "and with his stripes we are healed."

Another prophecy concerning the meaning and purpose of Jesus Christ's passion and death was voiced by John the Baptist when he saw Jesus walking towards him: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29b, KJV). In terms of this, Jesus' death achieved far more than the death of the lambs sacrificed at the original Passover (Exodus 12), for those lambs redeemed the Israelites from the final plague in Egypt, the death of the first-born. Christ, the Lamb of God, redeems the world from sin.

One important result of Christ's death

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is the free gift of eternal life in Jesus Christ that God gives to all who believe in him (Romans 6:23; John 3:16 & 36).

Q. 60 asks in what ways Jesus suffered. Firstly, during his life on earth he suffered physically, emotionally, and spiritually, enduring temptations common to all people, but he never sinned. The writer of the Epistle to the Hebrews affirms this in these words:

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

(Hebrews 4:14-15, KJV)

The temptations Jesus faced were not only the three that we find in Matthew 4:1-10 and Luke 4:1-13, but even when he prayed in the Garden of Gethsemane for the cup of suffering to pass him by (Matthew 26:39), but he overcame this temptation as well, by completely submitting himself to the will of God the Father. On the cross, the Lord Jesus Christ suffered the agony and desolation of carrying the weight of every person's sin. This he expressed in his quotation of Psalm 22:1b: "My God, my God, why hast thou forsaken me?" (Matthew 27:46b, KJV). Psalm 22 itself is a prophetic prediction of our Lord's crucifixion, with references to the mockery of the passersby, the piercing of his hands and feet, the physical weakness of his body, and his trust in God, even when he felt forsaken by him.

Question 60 of the Catechism explains the purposes of Jesus' suffering on the cross in these words:

In his agony and desolation on the Cross, he uniquely suffered in my place for my sins, and in so doing, revealed God's love and

compassion for fallen and suffering humanity.

The revelation of God's love through Jesus' passion and death on the cross is confirmed in various passages of Scripture (John 3:16-17; 15:13; Romans 5:8; Ephesians 2:3-7; 1 John 4:9-10).

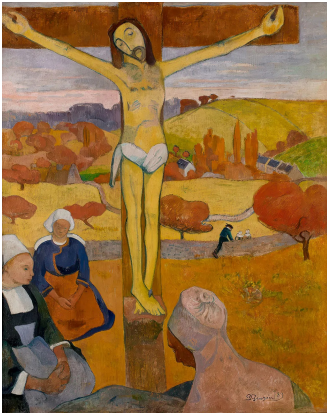
Salvation, deliverance, the gift of eternal life, reconciliation with God, adoption as God's children in Christ, the gift of the Holy Spirit, all do not exhaust the purpose of Christ's passion and death on the cross. The Lord Jesus Christ's suffering and death also set us an example, and enable us to share his sufferings, so that we may be fully conformed to him. St. Peter issues this exhortation to Christian slaves or servants:

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.

(1 Peter 2:20-23, KJV)

One great purpose of Jesus' death on the cross was to set an example for all believers to endure whatever trials, persecutions, distress, and sufferings come their way, whether these come in opposition to our faith, or as part of the trials of living a life devoted to the Lord Jesus Christ. St. Paul wrote of his aim to know Christ and the power of his resurrection, and the fellowship of his sufferings (Philippians 3:7-11). His aim should be ours as well if we truly follow Christ.

Why does the Creed state that Jesus suffered under Pontius Pilate (Q.62)?



Paul Gauguin, *Le Christ jaune* (*The Yellow Christ*), 1889. Oil on canvas.

Pontius Pilate was the Roman Governor of Judea from A.D. 26 to 37, during the reign of Emperor Tiberius. By this reference, the Creed shows that Jesus' life and death were real historical events that occurred in Judea in the first century A.D. Jesus was executed as if he were a common criminal. The way that criminals who were not Roman citizens were executed in the days of the Roman Empire was by crucifixion. Jesus suffered scourging, mockery, and was nailed to a cross outside the walls of Jerusalem (Q.63). Though all this was patently unjust, humanly speaking, his death fulfilled God's purpose to save mankind.

The meaning of Jesus Christ's death is that he bore the sins of every person and died the death deserved by everyone on account of their sin. The purpose of his doing so was to save each soul from sin and eternal condemnation in hell, and reconcile each person to God (Matthew 20:28; Romans 5:8-10; 2 Corinthians 5:17-21; Q.65).

The Creed states that Jesus died and was buried to emphasize that he died a real, bodily death, such as all people do, both to emphasize his full humanity (Matthew 27:45-50; John 19:30-37) and to counter the false teaching of Docetism, which held that it was not really Jesus that died on the cross, but someone in his place. The purpose of the credal statement of Jesus' death was also to celebrate that he died to bring about our salvation, and to prepare us to believe in his glorious resurrection as proof that he has secured our atonement (Matthew 27:50-54; John 19:31-35; Romans 4:24-25; 1 Corinthians 15:17; Q.67).

"He descended into hell" is added by the Apostles' Creed to affirm the Scriptural revelation that after his death, Jesus descended into hell, or the place of the departed spirits. The most explicit passages that refer to this are Ephesians 4:9-10 and 1 Peter 3:18-19, but Q.68 of the Catechism adds Psalm 16:9-10 and Acts 2:25-32. In Psalm 16:9-11, the psalmist (who is a figure of Christ here) rejoices:

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

(Psalm 16:9-11, KJV)

These verses amount to the admission of Christ's descent to hell, understood in this psalm as the place of the dead, but they also contain the affirmation of the truth that God will not leave Christ's soul in hell, nor will his body see corruption. God showing him the path of life amounts to a prediction of Christ's resurrection from the dead, just as "in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" predicts Christ's ascension to heaven and session at the right hand of God the Father. This is confirmed by the preaching of St. Peter on this passage as a prophetic prediction of Christ's resurrection (Acts 2:25-32). In Ephesians 4:9-10 we see a reference to the Lord Jesus Christ as descending to the depths of the earth (understood to be the place of the departed spirits) before ascending to the highest heaven. In 1 Peter 3:18-19, St. Peter states that Christ went in the spirit to preach to the spirits in prison. St. Peter understood these to be those who were disobedient in the days of Noah and were swept away by the flood. The Church's tradition later interpreted the spirits in prison to be the departed spirits who obeyed Christ when he preached to them, whom Christ led out of Hades into Paradise to await the resurrection.

In the next article, I will cover the resurrection and ascension of the Lord Jesus Christ, his heavenly session at God's right hand, and his second coming.

Prayers

From the Preces Privatae of Lancelot Andrewes (1555–1626), translated by John Henry Newman (1801–1890)

Introduction

THROUGH the tender mercies of our God the day-spring from on high hath visited us. Glory be to Thee, O Lord, glory to Thee. Creator of the light, and Enlightener of the world, of the visible light, the Sun's ray, a flame of fire, day and night, evening and morning; of the light invisible, the revelation of God, writings of the Law, oracles of Prophets, music of Psalms, instruction of Proverbs, experience of Histories; light which never sets.

God is the Lord who hath shewed us light; bind the sacrifice with cords, yea even unto the horns of the altar.

O by Thy resurrection raise us up unto newness of life, supplying to us frames of repentance. The God of peace, who did bring again from the dead the great Shepherd of the sheep, through the blood of the everlasting covenant, our Lord Jesus Christ, perfect us in every good work, to do His will, working in us what is acceptable before Him, through Jesus Christ, to whom be glory for ever.

Thou who didst send down on Thy disciples on this day Thy Thrice-holy Spirit, withdraw not Thou the gift, O Lord, from us, but renew it in us, day by day, who ask Thee for it.

Confession

MERCIFUL and pitiful Lord, Long-suffering and full of pity, I have sinned, Lord, I have sinned against Thee; O me, wretched that I am, I have sinned, Lord, against Thee much and grievously, in attending on vanities and lies. I conceal nothing; I make no excuses. I give Thee glory, O Lord, this day, I denounce against myself

my sins; Truly I have sinned before the Lord, and thus and thus have I done. I have sinned and perverted that which was right, and it profited me not.

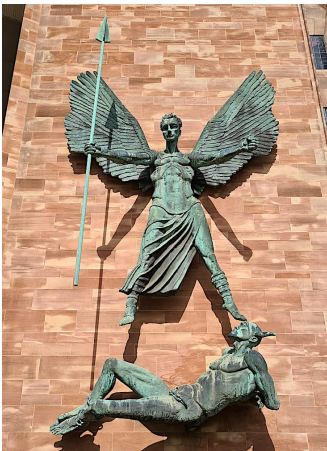
And what shall I now say? or with what shall I open my mouth? What shall I answer; seeing I have done it? Without plea, without defence, self-condemned, am I. I have destroyed myself. Unto Thee, O Lord, belongeth righteousness, but unto me confusion of face, because Thou art just in all that is come upon me, for Thou hast done right, but I have done wickedly.

And now, Lord, what is my hope? Truly my hope is even in Thee, if hope of salvation remain to me, if Thy loving-kindness cover the multitude of my iniquities. O remember, what my substance is, the work of Thine hands, the likeness of Thy countenance, the cost of Thy blood, a name from Thy Name, a sheep of Thy pasture, a son of the covenant.

Despise not Thou the work of Thine own hands. Hast Thou made for nought Thine own image and likeness? for nought, if Thou destroy it. And what profit is there in my blood? Thine enemies will rejoice. May they never rejoice, O Lord! Grant not to them my destruction.

Look upon the face of Thine Anointed, and in the Blood of Thy covenant, the propitiation for the sins of the whole world, Lord, be propitious unto me; a sinner; even unto me, O Lord, of sinners chief, chiefest and greatest; For Thy Name's sake be merciful unto my sin, for it is great: it exceeds.

For Thy Name's sake, that Name, beside which, none other under heaven is given among men, whereby we must be saved, the Spirit Himself helping our infirmities, and making intercession for us; with plaints unutterable. For the tender yearnings of the Father, the



Jacob Epstein, St Michael's Victory over the Devil, 1958.

*Bronze. Courtesy:
www.coventrycathedral.org.uk.*

bloody wounds of the Son, the unutterable complaints of the Spirit, give ear, O Lord, have mercy; O Lord, O Lord, hearken and do; defer not, for Thine own sake, O my God.

For me, I forget not my sins, they are ever before me; I remember them in the bitterness of my soul; I am anxious about them; I turn away and groan, I have indignation and revenge and wrath against myself. I despise and bruise my own self, that my penitence, Lord, O Lord is not deeper, is not fuller; help Thou mine impotence.

And more, and still more, pierce Thou, rend, crush my heart; and remit, forgive, pardon what things are grief to me, and offence of heart. Cleanse Thou me from secret faults, and keep Thy servant also from presumptuous sins. Magnify Thy mercies towards the wretched sinner and in season, Lord, say to me, Be of good cheer; thy sins are forgiven thee; My grace is sufficient for thee.

Say unto my soul, I am thy salvation. Why art thou so heavy, O my soul? and why art thou so disquieted within thee? Return unto thy rest, O my soul, for the Lord hath rewarded thee. O Lord, rebuke me not in Thine indignation, neither chasten me in Thy displeasure.

I said, I will confess my sins unto the Lord, and so Thou forgavest the wickedness of my sin. Lord, thou knowest all my desire, and my groaning is not hid from Thee. Have mercy upon me, O God, after Thy great goodness, according to the multitude of Thy mercies do away mine offences.

Thou shalt arise, and have mercy on me, O Lord, for it is time that Thou have mercy upon me, yea, the time is come. If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? Enter not into judgment with Thy servant, O Lord, for in Thy sight shall no man living be justified.

Prayer for Grace

My hands will I lift up unto Thy commandments which I have loved. Open Thou mine eyes that I may see, incline my heart that I may desire, order my steps that I may follow, the way of Thy commandments. O Lord God, be Thou to me a God, and beside Thee none else, none else, nought else with Thee.

Vouchsafe to me, to worship Thee and serve Thee in truth of spirit, in reverence of body, in blessing of lips, in private and in public; to pay honour to them that have the rule over me, by obedience and submission; to shew affection to my own, by carefulness and providence; to overcome evil with good; to possess my vessel in sanctification and honour; to have my converse without covetousness, content with what I have; to speak the truth in love; to be desirous not to lust, not to lust passionately, not to go after lusts.

Profession

I believe, O Lord, in Thee, Father, Word, Spirit, One God; that by Thy fatherly love and power all things were created; that by Thy goodness and love to man all things have been begun anew in Thy Word, Who for us men and for our salvation, was made flesh, was conceived and born, suffered and was crucified, died and was buried, descended and rose again, ascended and sat down, will return and will repay.

I believe that by the shining-forth and working of Thy Holy Spirit, hath been called, out of the whole world a peculiar people into a polity, in belief of the truth and sanctity of living; that in it we are partakers of the communion of saints and forgiveness of sins in this world; that in it we are waiting for resurrection of the flesh and life everlasting in the world to come.

This most holy faith which was once delivered to the saints I believe, O Lord; help Thou mine unbelief, and vouchsafe

to me to love the Father for His fatherly love, to reverence the Almighty for His power, as a faithful Creator, to commit my soul to Him in well doing.

Vouchsafe to me to partake from Jesus of salvation, from Christ of anointing, from the Only-begotten of adoption; to worship the Lord for His conception in faith, for His birth in humility, for His sufferings in patience and hatred of sin; for His Cross to crucify beginnings, for His death to mortify the flesh, for His burial to bury evil thoughts in good works, for His descent to meditate upon hell, for His resurrection upon newness of life, for His ascension to mind things above, for His sitting on high, to mind the good things on His right, for His return, to fear His second appearance, for judgment, to judge myself ere I be judged.

From the Spirit vouchsafe me the breath of salutary grace. In the Holy Catholic Church to have my own calling, and holiness, and portion, and a fellowship of her sacred rites, and prayers, fastings and groans, vigils, tears, and sufferings, for assurance of remission of sins, for hope of resurrection and translation to eternal life.

Intercession

O HOPE of all the ends of the earth, and of them that remain in the broad sea; O Thou on whom our fathers hoped, and Thou didst deliver them; on whom they waited, and were not confounded; O my Hope from my youth, from my mother's breasts; on whom I have been cast from the womb, be Thou my hope now and evermore, and my portion in the land of the living. In Thy nature, in Thy names, in Thy types, in word and in deed, My Hope, let me not be disappointed of my hope.

O the Hope of all the ends of the earth, remember Thy whole creation for good, visit the world in Thy compassion; O guardian of men, O loving Lord, remember all our race. Thou who hast shut up

all in unbelief, on all have pity, O Lord. O Thou who didst die and rise again, to be Lord both of the dead and living, live we or die we, Thou art our Lord; Lord, have pity on living and dead.

O helper of the helpless, seasonable aid in affliction, remember all who are in necessity, and need Thy succour. O God of grace and truth, establish all who stand in truth and grace, restore all who are sick with heresies and sins.

Remember, Lord, infants, children, the grown, the young, the middle-aged, the old, hungry, thirsty, naked, sick, prisoners, foreigners, friendless, unburied, all in extreme age and weakness, possessed with devils, and tempted to suicide, troubled by unclean spirits, the hopeless, the sick in soul or body, especially Jim and Edna Davis, Debbie, Scott, Brittany, Tanya Theiler, Mark Quinn, Lisa, Ben, Marion, Flo, Max, the Pack, Stanko, and Bouchard families, Dan Hubbard, Mary Frances Reeves, Wyn Reeves, Mrs. Kitt, Jon Carter, Linda Capone, Rose Handwerker, Ann and Frank MacVoy, Bishop Ilgenfritz's family, Victoria Grace, Christina, John and Heidi Donnelly, Carl, Judith Boreham, James Kitchin, Molly Ferguson, Deacon Peter & Kim Vogel, John Bainbridge, Alan, Mark Askew, Teresa Gomez's extended family, Jodi Schaeffer, Father Darrell Driver, Julia McNeely, Joshua, Betsy, Nancy Balcom, Barry Ward, Bohdy Stout-Lehman; all in prison and chains, all under sentence of death; orphans, widows, foreigners, travellers, voyagers, women with child, women who give suck, all in bitter servitude, or mines, or galleys, or in loneliness.

Thou, Lord, shalt save both man and beast, how excellent is Thy mercy, O God! And the children of men shall put their trust under the shadow of Thy wings. The Lord bless us, and keep us, and show the light of His countenance upon us, And be merciful unto us, The Lord lift up His countenance upon us, And give us peace!

I commend to Thee, O Lord, my soul, and my body, my mind, and my thoughts, my prayers, and my vows, my senses, and my limbs, my words, and my works, my life, and my death; my brothers, and my sisters, and their children; my friends, my benefactors, my well-wishers, those who have a claim on me; my kindred, and my neighbours, my country, and all Christendom.

I commend to Thee, Lord, my impulses, and my startings, my intentions, and my attempts, my going out, and my coming in, my sitting down, and my rising up.

Praise

UP with our hearts; we lift them to the Lord. O how very meet, and right, and fitting, and due, in all, and for all, at all times, places, manners, in every season, every spot, everywhere, always, altogether, to remember Thee, to worship Thee, to confess to Thee, to praise Thee, to bless Thee, to hymn Thee, to give thanks to Thee, Maker, nourisher, guardian, governor, preserver, worker, perfecter of all, Lord and Father, King and God, fountain of

life and immortality, treasure of everlasting goods.

Whom the heavens hymn, and the heaven of heavens, the Angels and all the heavenly powers, one to other crying continually, and we the while, weak and unworthy, under their feet, Holy, Holy, Holy Lord the God of Hosts; full is the whole heaven, and the whole earth, of the majesty of Thy glory.

Blessed be the glory of the Lord out of His place, For His Godhead, His mysteriousness, His height, His sovereignty, His almightiness, His eternity, His providence. The Lord is my strength, my stony rock, and my defence, my deliverer, my succour, my buckler, the horn also of my salvation and my refuge.

A Collect for Michaelmas

OVERLASTING GOD, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant, that as thy holy Angels alway do thee service in heaven, so by thy appointment they may succour and defend us on earth; through Jesus Christ our Lord. Amen.

Parish Life

- The Vestry meeting will be held in McNeely Hall after the service of Holy Communion on Sunday, October 18th.
- Anyone who needs to make a private confession of sin to a priest should make an appointment with Father Parrish.
- **Father Parrish's Office Hours at the Church Office:** Saturdays, 9:00 a.m. to 5:00 p.m.
- If anyone wants to request a favorite hymn, please email Father Parrish a week in advance.

Calendar

Trinity XVIII

Sunday, October 4th, 10:00 AM

Holy Communion with Holy Unction

Evensong

Wednesday, October 7th, 7:00 PM

Evening Prayer

Sermon on Psalm 8

Trinity XIX

Sunday, October 11th, 10:00 AM

Morning Prayer

Patronal Festival of St. Luke the Evangelist

Trinity XX

Sunday, October 18th, 10:00 AM

Holy Communion

Vestry meeting after service in McNeely Hall

Trinity XXI

Sunday, October 25th, 10:00 AM

Holy Communion

Coffee hour in McNeely Hall follows all Sunday services.

St. Luke's Chapel in the Hills

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Established in 1964

A Parish in the Diocese of All Saints,
Anglican Church in North America