

Christian Beliefs

Doctrine of Jesus--Christology

Crosspointe Community Church-- statement of faith

Jesus Christ

We believe in Jesus Christ as Lord, God's only Son, who was conceived by the Holy Spirit, born of a virgin, lived a sinless life, and is fully God and fully man—the only mediator between God and man. (1 Cor. 8:6; John 20:28; John 3:16; Matt. 1:23–25; Heb. 4:15; John 1:14; Col. 2:9; Phil. 2:5–7; 1 Tim. 2:5)

Section 1—Doctrine

I. Person of Christ

a. Humanity of Jesus

i. Virgin Birth—Matt. 1:18ff, Lk 1:26 ff, Is. 7:14

Now the birth of Jesus Christ^[e] took place in this way. When his mother Mary had been betrothed^[f] to Joseph, before they came together she was found to be with child from the Holy Spirit.

1. Fulfills “seed of the woman” promise—Gen. 3:15
I will put enmity between you and the woman, and between your offspring^[g] and her offspring; he shall bruise your head, and you shall bruise his heel.”
2. Allows for full humanity and deity
3. No inherited sin—Lk. 1:35
4. Shows that salvation is supernatural, grace is great, and Jesus is unique

ii. Human limitations—Lk. 2:7

And after fasting forty days and forty nights, he was hungry.

iii. Sinlessness/temptability—Heb. 4:15

For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.

1. Not able to sin or able not to sin
2. Defeated temptations in the flesh
3. Feel full brunt of temptation when carry it to end

iv. Necessity of humanity

1. Representative (active) obedience—Rom. 5:18

Therefore, as one trespass^[a] led to condemnation for all men, so one act of righteousness^[b] leads to justification and life for all men.

2. Substitutionary sacrifice—Heb. 2:16-17
Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.
3. Mediator—I Tim. 2:5
4. sympathize as high priest—Heb. 2:17-18
5. Shows human nature is good

b. Deity of Jesus

- i. **Scripture**—Jn. 1:1
- ii. **Kenosis**—Phil 2:5-7
who, though he was in the form of God, did not count equality with God a thing to be grasped,^[b] but emptied himself, by taking the form of a servant,^[c] being born in the likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross
 1. Not lose deity
 2. Took on flesh—humility—gave up status
- iii. **Necessity of deity**
 1. To pay the full price for sin
 2. Mediator
 3. Reveals God—Jn. 14:9
 4. To have union with God

c. Incarnation—deity and humanity in one

- i. Creed of Chalcedon—AD 451—“Consubstantial (coessential) with the Father according to the Godhead and consubstantial with us according to the manhood...2 natures, inconfused, unchangeable, indivisible, inseparable...the property of each being preserved.”
- ii. One nature does some things the other does not
 1. Hungry, sleep, died, learned—human
 2. Miracles etc.

- iii. Christ person is one with 2 natures

II. Work of Christ

a. Cause of atonement

- i. **Definition:** “Work Christ did in his life and death to earn our salvation”.
- ii. **Cause**
 1. Love—Jn. 3:16
 2. Justice—Rom. 3:25-26
It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.
 3. Not of us—act of God

b. Necessity

- i. No other way (Mat. 26:39)— *And going a little farther he fell on his face and prayed, saying, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will."*
- ii. No one forced God

c. Nature (see Leon Morris—Apostolic Preaching of the Cross)

- i. **Obedience (active)** Rom 5:19
For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. He performed perfectly all the law of God
- ii. **Suffering (passive)**
- iii. **Life long humiliation** (Is. 53:3)
- iv. **Cross**
 - 1. Physical pain—Mk. 5:24
 - 2. Pain of bearing sin—2 Cor. 5:21
For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.
 - 3. Abandonment—Matt. 27:46
 - 4. Bearing wrath of God—Rom. 3:25

d. Other aspects—propitiation

- i. Father inflicted the penalty—Is. 53:10
- ii. Suffering not eternal but complete—Jn. 19:30
- iii. Blood is death—I Pet. 1:18-19

e. Extent of atonement

- i. Biblical support
 - 1. Jn. 1:29, 3:16, 2 Cor 5:19, I Jn. 2:2, I Tim. 2:6, Heb. 2:9, 2 Pet. 2:1
 - 2. Jn. 10:15, Acts 20:28, Rom. 8:32, Rom. 5:1-8, Eph. 5:25, Jn. 17:9, Eph. 1:3-4
- ii. Points of agreement
 - 1. Not all will be saved
 - 2. Offer of salvation is to all
 - 3. Christ's death has infinite merit

III. Resurrection

a. Scripture affirms in many places—4 Gospels, I Cor. 15

b. Nature of resurrection—physical body

c. Significance of resurrection

- i. Lordship and sovereignty and deity of Jesus—Rom. 1:4
concerning his Son, who was descended from David^[b] according to the flesh⁴ and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord
- ii. Regeneration—I Pet. 1:3, Rom. 6:4
- iii. Insures justification—Rom. 4:25
- iv. Victory of God—I Cor. 15:23-28
But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.²¹ For as by a man came death, by a man has come also the resurrection of the dead.

IV. Ascension and present Offices of Christ

a. Prophet—Matt. 5:22

But I say to you that everyone who is angry with his brother^[d] will be liable to judgment; whoever insults^[d] his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell^[d] of fire.

b. Priest—Hebrews 4:14

Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession

c. King—Matt. 4:17

And Jesus came and said to them, "All authority in heaven and on earth has been given to me.

Section 2--Practicing the doctrine of Jesus

1. In times of crisis reflect on what it means that there is the God-man in heaven interceding in our behalf. We are not left to ourselves.
2. When one feels sorry for themselves and feel like we have been treated unfairly—reflect on the humiliation of Jesus in submission to the will of the Father.
3. When struggling with the effects of sin in the world (both our own and others), understand the atoning work of Christ which will make all wrongs right and will resolve the sin problem in the world.
4. When struggling with death and the ravages of frail physical bodies, remember that Jesus' resurrection assures our future resurrection.
5. When talking to others, share the wonderful grace of Jesus who died to save sinners from death. Rejoice in that for yourself also.

Discussion questions:

1. Why is important to affirm that Jesus was fully God and fully man?
2. What are some biblical illustrations of Jesus being fully man? What are some illustrations of his deity?
3. Share the occasion where you came to trust in Jesus for your salvation. What do you love about Jesus?
4. Jesus is our prophet (speaks for the Godhead), priest (represents us to the Godhead), king (rules the world now and forever. Which of those realities of Jesus is meaningful to you today?
5. What else impacts you when you think of Jesus?

31. The Person of Christ

Preincarnate	Divine Nature	Human Nature	Union of Natures	Character
<p>Existed Eternally Before Creation</p> <p>From the "beginning" (John 1:1; 1 John 1:1)</p> <p>"With God" (John 1:1-2)</p> <p>"Before the world was" (John 17:5)</p> <p>The Word "became flesh" (implies a preincarnate existence, John 1:14).</p> <p>Participated in Creation</p> <p>"Let us make man" (Gen. 1:26).</p> <p>The "craftsman" (Prov. 8:30)</p> <p>The "firstborn over all creation" (Col. 1:15)</p> <p>All things were created "through him" (John 1:3; Col. 1:16).</p> <p>World created "through him" (John 1:10; 1 Cor. 8:6)</p> <p>All things created "for him" (Col. 1:16).</p> <p>All things hold together "in him" (Col. 1:17).</p> <p>Manifested Himself After Creation (Old Testament)</p> <p>As "Yahweh"</p> <p>To Abraham (Gen. 18)</p> <p>In judgment (Gen. 19)</p> <p>In promise (Hos. 1:7)</p> <p>As the "angel of Yahweh"</p> <p>To Hagar (Gen. 16)</p> <p>To Abraham (Gen. 22)</p> <p>To Jacob (Gen. 31)</p> <p>To Moses (Exod. 3:2)</p> <p>To Israel (Exod. 14:19)</p> <p>To Balaam (Num. 22:22)</p> <p>To Gideon (Judg. 6)</p>	<p>Possesses Divine Attributes</p> <p>He is eternal (John 1:1; 8:58; 17:5).</p> <p>He is omnipresent (Matt 28:20; Eph. 1:23).</p> <p>He is omniscient (John 16:30; 21:17).</p> <p>He is omnipotent (John 5:19)</p> <p>He is immutable (Heb. 1:12; 13:8)</p> <p>Possesses Divine Offices</p> <p>He is Creator (John 1:3; Col. 1:16).</p> <p>He is sustainer (Col. 1:17).</p> <p>Possesses Divine Prerogatives</p> <p>He forgives sin (Matt. 9:2; Luke 7:47).</p> <p>He raises the dead (John 5:25; 1:25).</p> <p>He executes judgment (John 5:22).</p> <p>He Is Identified With the Old Testament Yahweh</p> <p>"I AM" (John 8:58).</p> <p>Seen by Isaiah (John 12:41; 8:24, 50-56)</p> <p>Possesses Divine Names</p> <p>"Alpha and the Omega" (Rev. 22:13)</p> <p>"I AM" (John 8:58)</p> <p>"Immanuel" (Matt 1:22)</p> <p>"Son of Man" (Matt. 9:6; 12:8)</p> <p>"Lord" (Matt 7:21; Luke 1:43)</p> <p>"Son of God" (John 10:36)</p> <p>"God" (John 1:1; 2 Peter 1:1)</p> <p>Possesses Divine Relations</p> <p>The expressed image of God (Col. 1:15; Heb. 1:3)</p> <p>He is one with the Father (John 0:31).</p> <p>Accepts Divine Worship</p> <p>(Matt. 14:33; 28:9; John 20:28-29)</p> <p>Claims Himself to be God</p> <p>(John 8:58; 10:30; 17:5)</p>	<p>Had a Human Birth</p> <p>He was born of a virgin (Matt 1:18-2:1; Luke 1:30-38).</p> <p>Had a Human Development</p> <p>He continued to grow and become strong (Luke 2:50, 52).</p> <p>Had the Essential Elements of Human Nature</p> <p>Human body (Matt. 26:12; John 2:21)</p> <p>Reason and will (Matt. 26:38; Mark. 2:8)</p> <p>Had Human Names</p> <p>Jesus (Matt. 1:21)</p> <p>Son of Man (Matt. 8:20; 11:18)</p> <p>Son of Abraham (Matt. 1:1)</p> <p>Had the Sinless Infirmities of Human Nature</p> <p>He become weary (John 4:6).</p> <p>He become hungry (Matt. 4:2; 21:18).</p> <p>He became thirsty (John 19:28).</p> <p>He was tempted (Matt. 4; Heb. 2:18).</p> <p>Was Repeatedly Called a Man</p> <p>(John 1:30; 4:9; 10:38)</p>	<p>Theanthropic</p> <p>The person of Christ is theanthropic; he has two natures (divine and human in one person).</p> <p>Personal</p> <p>Hypostatic union, constituting one personal substance; two natures; one person</p> <p>Includes the Human and Divine Qualities and Acts</p> <p>Both the human and divine qualities and acts may be ascribed to Jesus Christ under either of his natures.</p> <p>Constant Presence of Both Humanity and Divinity</p> <p>His natures cannot be separated.</p>	<p>Absolutely Holy</p> <p>His human nature was created holy (Luke 1:35)</p> <p>He committed no sin (1 Peter 2:22).</p> <p>He always pleased the Father (John 8:29).</p> <p>Possesses Genuine Love</p> <p>He laid down his life (John 15:13).</p> <p>His love surpasses all knowledge</p> <p>Truly Humble</p> <p>He took the form of a servant (Phil. 2:5-8).</p> <p>Thoroughly Meek</p> <p>(Matt. 11:29)</p> <p>Perfectly Balanced</p> <p>He was grave without being melancholy.</p> <p>He was joyful without being frivolous.</p> <p>Lived a Life of Prayer</p> <p>(Matt. 14:23; Luke 6:12)</p> <p>An Incessant Worker</p> <p>He worked the works of his Father (John. 5:17; 9:4).</p>

But in only one place—perhaps the most wonderful words ever uttered by human lips—do we hear Jesus himself open up to us his very heart:

Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light. (Matt. 11:28–30)¹

In the one place in the Bible where the Son of God pulls back the veil and lets us peer way down into the core of who he is, we are not told that he is “austere and demanding in heart.” We are not told that he is “exalted and dignified in heart.” We are not even told that he is “joyful and generous in heart.” Letting Jesus set the terms, his surprising claim is that he is “gentle and lowly in heart.”

One thing to get straight right from the start is that when the Bible speaks of the heart, whether Old Testament or New, it is not speaking of our emotional life only but of the central animating center of all we do. It is what gets us out of bed in the morning and that we daydream about as we drift off to sleep. It is our motivation headquarters. The heart, in biblical terms, is not part of who we are but the center of who we are. Our heart is what defines and directs us. That is why Solomon tells us to “keep [the] heart with all vigilance, for from it flows the springs of life” (Prov. 4:23).² The

Matt. 11:29 was the German Reformer Philip Melancthon's favorite verse in the Bible. Herman Bavinck, “John Calvin: A Lecture on the Occasion of His 400th Birthday,” trans. John Bolt, *The Baptist Review* 1 (2010): 62. Another Puritan, John Flavel, devoted a whole treatise to this verse and to strategies to maintain the heart: John Flavel, *Keeping the Heart: How to Maintain Your Love for God* (Fearn, Scotland: Christian Focus, 2012).

heart is a matter of life. It is what makes us the human being each of us is. The heart drives all we do. It is who we are.³

And when Jesus tells us what animates him most deeply, what is most true of him—when he exposes the innermost recesses of his being—what we find there is: gentle and lowly. Who could ever have thought up such a Savior?

“I am gentle . . .”

The Greek word translated “gentle” here occurs just three other times in the New Testament: in the first beatitude, that “the meek” will inherit the earth (Matt. 5:5); in the prophecy in Matthew 21:5 (quoting Zech. 9:9) that Jesus the king “is coming to you, *humble*, and mounted on a donkey”; and in Peter’s encouragement to wives to nurture more than anything else “the hidden person of the heart with the imperishable beauty of a *gentle* and quiet spirit” (1 Pet. 3:4). Meek. Humble. Gentle. Jesus is not trigger-happy. Not harsh, reactionary, easily exasperated. He is the most understanding person in the universe. The posture most natural to him is not a pointed finger but open arms.

“ . . . and lowly . . .”

The meaning of the word “lowly” overlaps with that of “gentle,” together communicating a single reality about Jesus’s heart. This specific word *lowly* is generally translated “humble” in the New

³ An excellent treatment on the Bible’s teaching on the heart along these lines is Craig Troxel, *With All Your Heart: Orienting Your Mind, Desires, and Will toward Christ* (Wheaton, IL: Crossway, 2020).