

Article 4¹

Jesus Christ

4. We believe that Jesus Christ is God incarnate, fully God and fully man, one Person in two natures. Jesus—Israel’s promised Messiah—was conceived through the Holy Spirit and born of the virgin Mary. He lived a sinless life, was crucified under Pontius Pilate, arose bodily from the dead, ascended into heaven and sits at the right hand of God the Father as our High Priest and Advocate.

3. We believe that Jesus Christ is true God and true man, having been conceived of the Holy Ghost and born of the Virgin Mary. He died on the cross a sacrifice for our sins according to the Scriptures. Further, He arose bodily from the dead, ascended into heaven, where at the right hand of the Majesty on High He now is our High Priest and Advocate.

- I. Introduction

- II. Change of order in Articles 4 and 3
 - A. This follows the biblical narrative, the unfolding plan of God’s redemption.
 - B. It follows theologically and logically in that the truth stated at the end of article 3 on The Human Condition, viz. “Only through God’s saving work in Jesus Christ can we be rescued, reconciled, and renewed” is spelled out further here.
 - C. This article focuses on the person of Christ, and it will be followed by the work of Christ (article 5).

Discussion Questions

- Why is it important to spell out more fully what it means to say that “Jesus Christ is God incarnate”? What does this expression mean today, to those outside the church, and to those who are the church?

This language of incarnation reflects the biblical teaching as given expression in the Niceno-Constantinopolitan Creed (A.D. 381): God became a man in Christ, the second person of the Godhead.

¹ Adapted from “EFCA Statement of Faith: Article 3,” by Greg Strand, Director of Biblical Theology and Credentialing. <http://www.efca.org/files/document/office-of-the-president/sof-proposed-revision-article-4.pdf>

Fully God and fully man affirms the full deity and humanity of Christ in agreement with the Bible, and affirmed by the early Christian creeds.

One person in two natures is a statement rooted in Scripture, and which reflects the language of the Council of Chalcedon (A.D. 451) in which the orthodox doctrine of the person of Christ was established. This formulation assured that in being fully human and fully divine, or true man and true God, Jesus Christ was not a mixture of the two, forming a third kind of being, and that the subject of the person of Christ was the divine logos in which the two natures found their existence.

- What is the significance of the statement “Israel’s promised Messiah”? How is it that this reference to Jesus connects the two testaments, the Old and the New? How will this affect our understanding of the Bible?

This puts the story of Jesus Christ in its proper Old Testament context. The God who is incarnate in Jesus Christ is the God of Abraham, Isaac, and Jacob, the promised Messiah. Implicit here is the notion that the Messiah of Israel is the Savior of the world (cf., e.g., John 4:22; 1 John 2:2). The early church quickly ruled out an understanding of the Christian gospel apart from the Old Testament. Although Christians recognize two testaments, they embrace one Bible, with Jesus being the key that holds them together.

- What is unique about Jesus’ conception? Though not an immaculate conception, would it be accurate to refer this as a miraculous conception? Why? Why is the miraculous conception important, i.e., what does it mean for Jesus?

This is an updating of archaic language in the use of “Spirit” instead of “Ghost.” We have chosen to use “through” rather than “of” because it carries more meaning, yet does not suggest that the Holy Spirit simply plays the role of the “father” in this conception. In this we have sought to reflect the language of Matthew 1:18 (which uses the preposition “ek” [reflected in the wording of the Niceno-Constantinopolitan Creed]).

The word “virgin” is no longer capitalized, emphasizing that this is a description of Mary and not a part of a proper name. This follows the practice, for example, of the Lutheran Book of Concord (Tappert edition, 1959) in its translations of the Apostles’ and Nicene Creeds.

- How is it Jesus was able to live a sinless life? Were his temptations real, i.e., could he or could he not sin?
- Jesus was obedient both actively in his sinless life, and passively in his crucifixion. What is the importance of his obedience in both realms?

This phrase points to the saving significance of the “active obedience” of Christ throughout his life and not just at the point of his crucifixion.

Crucified under Pontius Pilate echoes the Apostles' Creed, anchoring our own statement in the historical statements of the Church. It also grounds the life of Jesus in real history. This is also a reference to Jesus' "passive obedience."

- What does Jesus' resurrection mean? What is the importance for understanding who Jesus is, and what are the implications to those who are in union with Christ? Why is it important to emphasize Jesus' bodily resurrection?
- Not only did Jesus rise from the dead, he also ascended into heaven, and sits at the right hand of God the Father. What does this mean to the earthly work of Jesus? What does the posture of "sits" mean, and what is the meaning of sitting at God the Father's right hand?

"Sits" reflects the biblical emphasis on the completed work of Christ – cf. Hebrews 1:3; 8:1, 2; 12:2.

"At the right hand of God" – this simplification is a recognition that the language of the King James Version (cf. Hebrews 1:3), "on the right hand of the majesty on high," which the 1950 statement echoes, is no longer as recognizable among us.

- Jesus now carries on a ministry of High Priest and Advocate. This means though his earthly ministry is complete, he carries on a heavenly ministry. Who does this ministry affect? What does it mean? Why is it vital?

III. Article 4 – Jesus Christ

Person

- A. We believe Jesus Christ (Matthew 1:21; 16:18) is God incarnate (John 1:14, 18; 1 John 4:2), fully God (Isaiah 9:6; Jeremiah 23:6; John 1:1; 20:28; Romans 9:5; Colossians 2:9) and fully man (Matthew 4:2; Luke 2:40, 52; John 11:35; Hebrews 5:7-8; 1 John 1:1-3), one Person in Two natures (John 3:13; 10:30; 17:5).

Matthew 1:21 (ESV)

²¹ She will bear a son, and you shall call his name Jesus, for he will save his people from their sins.²

Matthew 16:18 (ESV)

¹⁸ And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it.

John 1:14 (ESV)

¹⁴ And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

² All Scripture taken from *The Holy Bible : English Standard Version*. Wheaton : Standard Bible Society, 2001

John 1:18 (ESV)

¹⁸No one has ever seen God; the only God, who is at the Father's side, he has made him known.

1 John 4:2 (ESV)

²By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God,

Isaiah 9:6 (ESV)

⁶For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Jeremiah 23:6 (ESV)

⁶In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The LORD is our righteousness.'

John 1:1 (ESV)

¹In the beginning was the Word, and the Word was with God, and the Word was God.

John 20:28 (ESV)

²⁸Thomas answered him, "My Lord and my God!"

Romans 9:5 (ESV)

⁵To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen.

Colossians 2:9 (ESV)

⁹For in him the whole fullness of deity dwells bodily,

Matthew 4:2 (ESV)

²And after fasting forty days and forty nights, he was hungry.

Luke 2:40 (ESV)

⁴⁰And the child grew and became strong, filled with wisdom. And the favor of God was upon him.

Luke 2:52 (ESV)

⁵²And Jesus increased in wisdom and in stature and in favor with God and man.

John 11:35 (ESV)

³⁵Jesus wept.

Hebrews 5:7-8 (ESV)

⁷In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to

him who was able to save him from death, and he was heard because of his reverence.⁸ Although he was a son, he learned obedience through what he suffered.

1 John 1:1-3 (ESV)

¹That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life—²the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us—³that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ.

John 3:13 (ESV)

¹³No one has ascended into heaven except he who descended from heaven, the Son of Man.

John 10:30 (ESV)

³⁰I and the Father are one.”

John 17:5 (ESV)

⁵And now, Father, glorify me in your own presence with the glory that I had with you before the world existed.

This language of incarnation reflects the biblical teaching as given expression in the Niceno-Constantinopolitan Creed (A.D. 381): God became a man in Christ, the second person of the Godhead.

Fully God and fully man affirms the full deity and humanity of Christ in agreement with the Bible, and affirmed by the early Christian creeds.

One person in two natures is a statement rooted in Scripture, and which reflects the language of the Council of Chalcedon (A.D. 451) in which the orthodox doctrine of the person of Christ was established. This formulation assured that in being fully human and fully divine, or true man and true God, Jesus Christ was not a mixture of the two, forming a third kind of being, and that the subject of the person of Christ was the divine logos in which the two natures found their existence.

- B. We believe Jesus is Israel’s promised Messiah (Genesis 3:14-20; 12:1-3; 49:8-12; 2 Samuel 7:11b-16; Matthew 1:1, 17; Luke 4:16-22; 24:25-27; John 1:41; 4:25-26; Acts 2:36; 13:23, 32; Romans 1:2-3; 2 Timothy 2:8, 9).

Genesis 3:14-20 (ESV)

¹⁴The LORD God said to the serpent, “Because you have done this, cursed are you above all livestock and above all beasts of the field; on your belly you shall go, and dust you shall eat all the days of your life. ¹⁵I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.” ¹⁶To the

woman he said, “I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be for your husband, and he shall rule over you.”¹⁷ And to Adam he said, “Because you have listened to the voice of your wife and have eaten of the tree of which I commanded you, ‘You shall not eat of it,’ cursed is the ground because of you; in pain you shall eat of it all the days of your life;¹⁸ thorns and thistles it shall bring forth for you; and you shall eat the plants of the field.¹⁹ By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return.”²⁰ The man called his wife’s name Eve, because she was the mother of all living.

Genesis 12:1-3 (ESV)

¹ Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you.² And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing.³ I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

Genesis 49:8-12 (ESV)

⁸ “Judah, your brothers shall praise you; your hand shall be on the neck of your enemies; your father’s sons shall bow down before you.⁹ Judah is a lion’s cub; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him?¹⁰ The scepter shall not depart from Judah, nor the ruler’s staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples.¹¹ Binding his foal to the vine and his donkey’s colt to the choice vine, he has washed his garments in wine and his vesture in the blood of grapes.¹² His eyes are darker than wine, and his teeth whiter than milk.

2 Samuel 7:11-16 (ESV)

¹¹ from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house.¹² When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom.¹³ He shall build a house for my name, and I will establish the throne of his kingdom forever.¹⁴ I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men,¹⁵ but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you.¹⁶ And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.’ ”

Matthew 1:1, 17 (ESV)

¹ The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. . . ¹⁷ So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

Luke 4:16-22 (ESV)

¹⁶ And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read.¹⁷ And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,¹⁸ “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has

sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, ¹⁹ to proclaim the year of the Lord's favor." ²⁰ And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. ²¹ And he began to say to them, "Today this Scripture has been fulfilled in your hearing." ²² And all spoke well of him and marveled at the gracious words that were coming from his mouth. And they said, "Is not this Joseph's son?"

Luke 24:25-27 (ESV)

²⁵ And he said to them, "O foolish ones, and slow of heart to believe all that the prophets have spoken! ²⁶ Was it not necessary that the Christ should suffer these things and enter into his glory?" ²⁷ And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself.

John 1:41 (ESV)

⁴¹ He first found his own brother Simon and said to him, "We have found the Messiah" (which means Christ).

John 4:25-26 (ESV)

²⁵ The woman said to him, "I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things." ²⁶ Jesus said to her, "I who speak to you am he."

Acts 2:36 (ESV)

³⁶ Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified."

Acts 13:23, 32 (ESV)

²³ Of this man's offspring God has brought to Israel a Savior, Jesus, as he promised. . . ³² And we bring you the good news that what God promised to the fathers,

Romans 1:2-3 (ESV)

² which he promised beforehand through his prophets in the holy Scriptures, ³ concerning his Son, who was descended from David according to the flesh

2 Timothy 2:8-9 (ESV)

⁸ Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel, ⁹ for which I am suffering, bound with chains as a criminal. But the word of God is not bound!

This puts the story of Jesus Christ in its proper Old Testament context. The God who is incarnate in Jesus Christ is the God of Abraham, Isaac, and Jacob, the promised Messiah. Implicit here is the notion that the Messiah of Israel is the Savior of the world (cf., e.g., John 4:22; 1 John 2:2). The early church quickly ruled out an understanding of the Christian gospel apart from the Old Testament. Although Christians recognize two testaments, they embrace one Bible, with Jesus being the key that holds them together.

Incarnation

C. We believe Jesus was conceived through the Holy Spirit (Matthew 1:18; Luke 1:34-35) and born of the virgin Mary (Isaiah 7:14; Matthew 1:20; Luke 1:34-35).

Matthew 1:18 (ESV)

¹⁸ Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit.

Luke 1:34-35 (ESV)

³⁴ And Mary said to the angel, “How will this be, since I am a virgin?” ³⁵ And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God.

Isaiah 7:14 (ESV)

¹⁴ Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.

Matthew 1:20 (ESV)

²⁰ But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit.

Luke 1:34-35 (ESV)

³⁴ And Mary said to the angel, “How will this be, since I am a virgin?” ³⁵ And the angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God.

This is an updating of archaic language in the use of “Spirit” instead of “Ghost.” We have chosen to use “through” rather than “of” because it carries more meaning, yet does not suggest that the Holy Spirit simply plays the role of the “father” in this conception. In this we have sought to reflect the language of Matthew 1:18 (which uses the preposition “ek” [reflected in the wording of the Niceno-Constantinopolitan Creed]).

The word “virgin” is no longer capitalized, emphasizing that this is a description of Mary and not a part of a proper name. This follows the practice, for example, of the Lutheran Book of Concord (Tappert edition, 1959) in its translations of the Apostles’ and Nicene Creeds.

Sinless Life

D. We believe Jesus lived a sinless life (Romans 5:19; Galatians 4:4-5; Matthew 3:15; Philippians 2:7-8; Hebrews 4:15).

Romans 5:19 (ESV)

¹⁹For 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.

Galatians 4:4-5 (ESV)

⁴But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, ⁵to redeem those who were under the law, so that we might receive adoption as sons.

Matthew 3:15 (ESV)

¹⁵But Jesus answered him, "Let it be so now, for thus it is fitting for us to fulfill all righteousness." Then he consented.

Philippians 2:7-8 (ESV)

⁷but made himself nothing, taking the form of a servant, being born in the likeness of men. ⁸And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

Hebrews 4:15 (ESV)

¹⁵For 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.

This phrase points to the saving significance of the "active obedience" of Christ throughout his life and not just at the point of his crucifixion.

Crucifixion

E. We believe Jesus was crucified under Pontius Pilate (Deuteronomy 21:23; Psalm 16:10; Matthew 27:26; Mark 15:15; Luke 23:16; John 19:16; Acts 2:27, 37).

Deuteronomy 21:23 (ESV)

²³his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that the LORD your God is giving you for an inheritance.

Psalm 16:10 (ESV)

¹⁰For you will not abandon my soul to Sheol, or let your holy one see corruption.

Matthew 27:26 (ESV)

²⁶Then he released for them Barabbas, and having scourged Jesus, delivered him to be crucified.

Mark 15:15 (ESV)

¹⁵ So Pilate, wishing to satisfy the crowd, released for them Barabbas, and having scourged Jesus, he delivered him to be crucified.

Luke 23:16 (ESV)

¹⁶ I will therefore punish and release him.”

John 19:16 (ESV)

¹⁶ So he delivered him over to them to be crucified. So they took Jesus,

Acts 2:27, 37 (ESV)

²⁷ For you will not abandon my soul to Hades, or let your Holy One see corruption. . . ³⁷ Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, “Brothers, what shall we do?”

Crucified under Pontius Pilate echoes the Apostles’ Creed, anchoring our own statement in the historical statements of the Church. It also grounds the life of Jesus in real history. This is also a reference to Jesus’ “passive obedience.”

Resurrection

F. We believe Jesus arose bodily from the dead (Matthew 28:1-10; Mark 16:1-8; Luke 24:39; Romans 4:25; 1 Corinthians 15:20, 44-45; Colossians 1:18; Revelation 1:5).

Matthew 28:1-10 (ESV)

¹ Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. ² And behold, there was a great earthquake, for an angel of the Lord descended from heaven and came and rolled back the stone and sat on it. ³ His appearance was like lightning, and his clothing white as snow. ⁴ And for fear of him the guards trembled and became like dead men. ⁵ But the angel said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. ⁶ He is not here, for he has risen, as he said. Come, see the place where he lay. ⁷ Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. See, I have told you.” ⁸ So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. ⁹ And behold, Jesus met them and said, “Greetings!” And they came up and took hold of his feet and worshiped him. ¹⁰ Then Jesus said to them, “Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me.”

Mark 16:1-8 (ESV)

¹ When the Sabbath was past, Mary Magdalene and Mary the mother of James and Salome bought spices, so that they might go and anoint him. ² And very early on the first day of the week, when the sun had risen, they went to the tomb. ³ And they were saying to one another, “Who will roll away the stone for us from the entrance of the tomb?” ⁴ And looking up, they saw that the stone had been rolled back—it was very large. ⁵ And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe, and they were alarmed. ⁶ And he

said to them, “Do not be alarmed. You seek Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where they laid him.⁷ But go, tell his disciples and Peter that he is going before you to Galilee. There you will see him, just as he told you.”⁸ And they went out and fled from the tomb, for trembling and astonishment had seized them, and they said nothing to anyone, for they were afraid.

Luke 24:39 (ESV)

³⁹ See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have.”

Romans 4:25 (ESV)

²⁵ who was delivered up for our trespasses and raised for our justification.

1 Corinthians 15:20 (ESV)

²⁰ But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

1 Corinthians 15:44-45 (ESV)

⁴⁴ It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. ⁴⁵ Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit.

Colossians 1:18 (ESV)

¹⁸ And he is the head of the body, the church. He is the beginning, the firstborn from the dead, that in everything he might be preeminent.

Revelation 1:5 (ESV)

⁵ and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood

Ascension and Session

G. We believe Jesus ascended into heaven (Luke 24:51; Acts 1:6-11; Ephesians 1:20; 4:8-10; 1 Timothy 3:16) and sits at the right hand of God the Father (Ephesians 1:20; Colossians 3:1; Hebrews 1:3; 8:1; 10:12; 1 Peter 3:22).

Luke 24:51 (ESV)

⁵¹ While he blessed them, he parted from them and was carried up into heaven.

Acts 1:6-11 (ESV)

⁶ So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” ⁷ He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. ⁸ But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” ⁹ And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. ¹⁰ And while they were gazing into heaven as he went, behold,

two men stood by them in white robes, ¹¹ and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

Ephesians 1:20 (ESV)

²⁰that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places,

Ephesians 4:8-10 (ESV)

⁸Therefore it says, “When he ascended on high he led a host of captives, and he gave gifts to men.” ⁹(In saying, “He ascended,” what does it mean but that he had also descended into the lower regions, the earth? ¹⁰He who descended is the one who also ascended far above all the heavens, that he might fill all things.)

1 Timothy 3:16 (ESV)

¹⁶Great indeed, we confess, is the mystery of godliness: He was manifested in the flesh, vindicated by the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory.

Colossians 3:1 (ESV)

¹If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God.

Hebrews 1:3 (ESV)

³He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,

Hebrews 8:1 (ESV)

¹Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven,

Hebrews 10:12 (ESV)

¹²But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God,

1 Peter 3:22 (ESV)

²²who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

“Sits” reflects the biblical emphasis on the completed work of Christ – cf. Hebrews 1:3; 8:1, 2; 12:2.

“At the right hand of God” – this simplification is a recognition that the language of the King James Version (cf. Hebrews 1:3), “on the right hand of the majesty on high,” which the 1950 statement echoes, is no longer as recognizable among us.

Ministry

H. We believe Jesus is our High Priest (Hebrews 2:17; 3:1; 4:14; 6:20; 8:1) and Advocate (Romans 8:34; Hebrews 7:25; 9:24; 1 John 2:1).

Hebrews 2:17 (ESV)

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.

Hebrews 3:1 (ESV)

¹ Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession,

Hebrews 4:14 (ESV)

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.

Hebrews 6:20 (ESV)

²⁰ where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

Hebrews 8:1 (ESV)

¹ Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven,

Romans 8:34 (ESV)

³⁴ Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.

Hebrews 7:25 (ESV)

²⁵ Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them.

Hebrews 9:24 (ESV)

²⁴ For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf.

1 John 2:1 (ESV)

¹ My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous.

Summarizing connection to the gospel: *“God’s gospel is made known supremely in the Person of Jesus Christ.”*

- IV. Specific ways the Article on the doctrine of Jesus Christ has been strengthened, or new issues addressed.
- God incarnate
 - One person in two natures
 - Israel’s promised Messiah
 - Holy Ghost restated as Holy Spirit
 - Virgin Mary becomes virgin Mary
 - He lived a sinless life
 - Crucified under Pontius Pilate
 - He sits at the right hand of God the Father
- V. Importance of reaffirming the biblical/doctrinal truths of Jesus Christ today (which also carries with it denials)
- God incarnate, fully God and fully man, one person in two natures—hypostatic union—Jesus is the second person of the Godhead from eternity; this was not a truth determined after the fact at the Council of Nicea (325)
 - Jesus lived a sinless life – active obedience
 - He was crucified – passive obedience
 - Jesus arose bodily from the dead – over against a spiritual resurrection only
 - Jesus’ resurrected body is the first fruits – this emphasizes the importance of the body, not only Jesus’ body, but our body as well.