

Doctrine - God the Son

Jesus Christ, the second person of the Trinity, possesses all the divine excellencies, and in these He is coequal, consubstantial, and coeternal with the Father (John 10:30; 14:9).

God the Father created the heavens and the earth and all that is in them according to His own will, through His Son, Jesus Christ, by whom all things continue in existence and in operations (John 1:3; Colossians 1:15-17; Hebrews 1:2).

In the incarnation (God becoming man) Christ surrendered only the prerogatives of deity but nothing of the divine essence, either in degree or kind. In His incarnation, the eternally existing second person of the Trinity accepted all the essential characteristics of humanity and so became the God-man (Philippians 2:5-8; Colossians 2:9).

Jesus Christ represents humanity and deity in indivisible oneness (Micah 5:2; John 5:23; 14:9,10; Colossians 2:9).

Our Lord Jesus Christ was virgin born (Isaiah 7:14; Matthew 1:23,25; Luke 1:26-35); that He was God incarnate (John 1:1,14); and that the purpose of the incarnation was to reveal God, redeem men, and rule over God's kingdom (Psalm 2:7-9; Isaiah 9:6; John 1:29; Philippians 2:9-11; Hebrews 7:25,26; 1Peter 1:18,19).

In the incarnation, the second person of the Trinity laid aside His right to the full prerogatives of coexistence with God, assumed the place of a Son, and took on an existence appropriate to a servant while never divesting Himself of His divine attributes (Philippians 2:5-8).

Our Lord Jesus Christ accomplished our redemption through the shedding of His blood and sacrificial death on the cross and that His death was voluntary, vicarious, substitutionary, propitiatory, and redemptive (John 10:15; Romans 3:24,25; 5:8; 1Peter 2:24).

On the basis of the efficacy of the death of our Lord Jesus Christ, the believing sinner is freed from the punishment, the penalty, the power, and one day the very presence of sin; and that he is declared righteous, given eternal life, and adopted into the family of God (Romans 3:25; 5:8,9; 2Corinthians 5:14,15; 1Peter 2:24; 3:18).

Our justification is made sure by His literal, physical resurrection from the dead and that He is now ascended to the right hand of the Father, where He now mediates as our Advocate and High-Priest (Matthew 28:6; Luke 24:38,39; Acts 2:30,31; Romans 4:25; 8:34; Hebrews 7:25; 9:24; 1John 2:1).

In the resurrection of Jesus Christ from the grave, God confirmed the deity of His Son and gave proof that God has accepted the atoning work of Christ on the cross. Jesus' bodily resurrection is also the guarantee of a future resurrection life for all believers (John 5:26-29; 14:19; Romans 4:25; 6:5-10; 1Corinthians 15:20,23).

Jesus Christ will return to receive the church, which is His body, unto Himself at the Rapture and, returning with His church in glory, will establish His millennial kingdom on earth (Acts 1:9-11; 1Thessalonians 4:13-18; Revelation 20).

The Lord Jesus Christ is the one through whom God will judge all mankind (John 5:22,23):

- a. Believers (1Corinthians 3:10-15; 2Corinthians 5:10)
- b. Living inhabitants of the earth at His glorious return (Matthew 25:31-46)
- c. Unbelieving dead at the Great White Throne (Revelation 20:11-15).

As the mediator between God and man (1 Timothy 2:5), the head of His body the church (Ephesians 1:22; 5:23; Colossians 1:18), and the coming universal King who will reign on the throne of David (Isaiah 9:6,7; Luke 1:31-33), He is the final judge of all who fail to place their trust in Him as Lord and Savior (Matthew 25:14-46; Acts 17:30,31).