

St Demiana & St Athanasius Coptic Orthodox Church
Year 11,12 & 1st Year Uni Sunday School Lesson

Who's the Man??

March 2nd, 2007

*"His divinity never departed His humanity,
not even for a single moment, nor a twinkling of an eye."*

Reminder notes:

- Christ's origin is from eternity.
- The word "Christ" is an expression of the love of the Father to us.
- The wages of sin is death. But our God is a loving God.. Christ did not say:
 - A sinner has no hope, or;
 - A thief has to lose his arm;instead, he said 'come to me, and I'll forgive your sin.'
- Mention example of sinning against fellow man, priest, queen, God etc.
- If you sin against God, the punishment is as big as God, which is unlimited, and any payment, or atonement, or any price is not enough—unless that price is God himself.
- God created us free. He didn't want robots to worship Him, he wanted people to worship him and love him out of their own free will. Because we have a free will, this meant they would sin.
- The trinity decided before our existence that the Father would represent the trinity, and the Son would represent man. The Son was anointed by the Holy Spirit to represent man; to be the one who saves me.
- If there was no salvation, there would not be the name **Christ** or **Messiah**, or the **Anointed One** because he was anointed for our salvation.
- Christ was to represent humanity, but could not do this in his spiritual nature; so he became incarnated.
- God's love to man (to human beings) made Him offer his son as our representative.
- Because we sin against God, it is only God that can pay the price of our sin, and this is through the death of Jesus Christ on the cross for us.

-Do not think that Jesus Christ is a name, i.e. first and family name.. Christ is a role: the anointed. The anointment of Christ has come from the Father and the Holy Spirit. And this anointment was for one purpose—salvation.

-Let us look at the anointment of a priest.. Sure the priest is baptised, and already has the Holy Spirit within him, but this anointment allows the Holy Spirit inside him to open new capabilities.

(Use the example of a CD key..) Likewise, the new capabilities are opened with the anointment of the priest/bishop/pope.

Obviously, with these increased capabilities also comes increased responsibility.

-When Jesus breathed on his disciples, he said, 'as the father sent me, I am sending you'. He said 'the Father sent me as a priest, and I am sending you as priests.' Like Christ was ordained, he also ordained..

-This is likened to a huge river, with Christ being the river (or the source), and the disciples' priesthood being just a limited branch of that river.

- **Isaiah 48: 16** : [the Son is saying] *"Come near to Me, hear this: I have not spoken in secret from the beginning; From the time that it was, I was there. And now the Lord God [the Father] and His Spirit have sent me."*

-**Isaiah 61:1**: *The Spirit of the Lord God is upon me, because the Lord God has anointed Me to preach good tidings to the poor, he has sent Me to heal the broken hearted; to proclaim liberty to the captives, and the opening of the prisons to those who are bound.*

- **Isaiah 63:9-10**: *in all their affliction, He was afflicted, [the father] and the Angel of His Presence [the angel of Jehovah⁽¹⁾] saved them. In His love and his pity, He [the son] redeemed them and He bore them and He carried them all the days of old. But they rebelled and grieved his Holy Spirit; so He turned Himself against them as an enemy [this is speaking about the Jewish people, and how they dealt with the father, the son, and the holy spirit.]*

-The church gives us a graphic representation of that.. When Abouna selects the 'Hamal' or 'Lamb', Abouna is presented with 3, 5, or 7, (and now sometimes 9 or 11 Orbanas), of which he chooses the best one to be the lamb. That is saying that God has given us his best; His son.

-Abouna then goes and blesses the rest.. The blessing of Abraham, the blessing of Isaac, etc. why? Because if there was no anointment of a Christ, all the prophets, writings and actions of the Old Testament would have been futile.

-Abouna then takes the Lamb back into the altar for the anointment of Christ for the second time. God wanted to say to the people – this is the Christ whom you have been waiting for, so when Christ came out of the water, we hear the father saying **this is my beloved son in whom I am well pleased**, and we see Abouna then takes the lamb, and he takes some water from the deacon, and puts it on the lamb, in this way, he is reminding us of the baptism of the Lord Jesus.

-The priest then puts the Lamb in a 'lefafa'. This lefafa has two layers of material sewn together, the inside one is nice and smooth and expensive, and the outside one looks ordinary. This is to say that the incarnated Christ that you people have seen: tempted on the mountain, and beaten by the people may have looked rough from the outside, but from the inside, he stayed the Lord of Lords.

-John 5: 43: *I have come in my father's name, and you don't receive me.*

John 6:38-40 *for I have come down from heaven, not to do My own will, but the will of Him who sent Me. This is the will of the Father who sent Me, that of all He has given Me, I should lose nothing, but should raise it up at the last day. And this is the will of Him who sent Me that everyone who sees the Son and believes in Him may have everlasting life, and I will raise him up at the last day.*

-The father prepares your heart to be anxious, wanting a saviour. Then, when they accept, the lord will arrange for the missionary.

-If you want to know who is Christ;

***Christ is the result of the tremendous love of God the Father
to the creation which He was about to create.***

*"Our bible is not the miracle of our Christianity;
the miracle of our Christianity is God incarnating for us and our Salvation.."*

**Glory be to God, the Father, the Son and the Holy Spirit,
Forevermore. Amen.**

Notes:

(1) The Angel of the Lord (lit. Jehovah) oftentimes in the OT is equated with and yet distinct from Jehovah. The passage which may best describe their relation is Isaiah 63:8-9, wherein God is called Israel's Saviour, but it is the Angel of His presence that saves Israel. This Angel of God was generally regarded by the early church Fathers as the Logos or Word of God (John 1:1), the one who declared God and whose glory we have beheld (John 1:14,18; cf John 12:45; 14:9; II Corinthians 4:4-6; Colossians 1:15; 2:9; Hebrews 1:3).

References:

- The Holy Bible – NKJ version. www.biblegateway.com
- The Holy Liturgy of St Basil.
- lecture: Who is Christ? by Amir Hanna (*St Demiana Youth Meeting 27.12.2002*)
- The Angel of the Lord, A Study of Theophanies in the Scriptures, by Callum Beck