

## “DOCTRINE THAT DANCES”

### Studies in the Basic Teaching of the Christian Faith The Doctrine of CHRIST Being Fully God and Fully Human Genesis 22:1-14

**Introduction:** *Christology is the branch of theology that specifically deals with the person and work of Jesus. Jesus is seen as the Messiah, the promised one who would establish God's kingdom agenda and bring salvation to the world. Jesus Christ encompasses his nature, role, and the implications of his life, death, and resurrection for salvation. It's the central focus of Christian theology and belief. Without it, we are just another religion and not an established relationship with “I Am Who I am” YAHWA.* (2 John 1:9-11)

#### I. His Incarnation (John 1:14 and Romans 1:3-4)

- A. Christ was born of a human virgin, which truly set him apart, and that was a prophetic sign. (Isaiah 7:14)
- B. Being a member of the Trinity meant that he was also totally God. Jesus identified Himself as distinct from the Father when He called Himself “the Son of God” (John 10:36). And later He also said, “I and the Father are one”. (V30)
- C. The theologian's thought of these two natures is the *“Hypostatic Union”*. Many years ago, I took two doctrine classes in the C.R.C.. This is when I first heard this term, *“So Heavenly Minded That You are No Earthly Good”*. Now they were attributing this saying to John Calvin and Martin Luther. But when one takes a close look at why Jesus came, it is for the redemption of all mankind. Because he was a heavenly-minded person, he was an earthly good. (John 14:6-7)

#### II. His Divinity (John 1:1-3) (Hebrews 1:3) (Colossians 1:15)

- A. Jesus is considered to be the Son of God, coequal with the Father, and *the divine Word through whom all things were created. Also, being the second person of the Trinity.*
- B. The Trinity is not found in the bible, but the concept is. (Matthew 3:13-17) (Mark 1:9-11) (Luke 3:21-22)
- C. After Jesus's baptism, the heavens open, *the Holy Spirit descends in the form of a dove*, and *a voice from heaven declares*, “This is *my beloved Son*, with whom I am well pleased”. This is what we call the Trinity.
- D. While Matthew, Mark, and Luke all include the baptism narrative, John's Gospel also alludes to the event, focusing on the descent of the Holy Spirit.

#### III. His Atonement (1 Peter 2:24) (Leviticus 17:11) (Hebrews 9:12)

- A. The OT word for atonement is the verb (kaphar). Its related words are used about 150 times in the OT. It is linked to the forgiveness of sin and reconciliation to God.

- B. Atonement would then mean a covering that conceals a person's sin and makes it possible for him to approach God. Leviticus 14 makes it clear that this sacrificial prescription was to be followed for both ritual and moral uncleanness and that the atoning sacrifice restored the guilty party or unclean object to a harmonious relationship with God and the believing community.
  - C. Whatever the root meaning of (kaphar), it is clear that *atonement involves a sacrifice that in some significant and just way deals with guilt so that God extends forgiveness, reconciling the person or group to himself.*
- IV. His Resurrection (John 11:25-26) (Romans 10:9) (Matthew 28:2-7)
- A. Why is the resurrection so important? **Answer:** *The resurrection of Jesus is essential to the Christian faith because it validates Jesus' claims, conquers death, and offers hope for eternal life. It illustrates Jesus' victory over sin and death, proving his divinity and the Father's acceptance of his sacrifice. Without the resurrection, the Christian faith would be incomplete, and believers would still be in their sins.* (Acts 13:32-37)
  - B. Our new life and transformation are all wrapped up in His Divine resurrection is not just about life after death, but also about a transformed life here and now, as believers are empowered to live a life pleasing to God. (1 Corinthians 15:54-55)
- V. I Must Invoke My Daily Life Under His Authority (John 15) (James 1:22-24) (Luke 6:46-48)
- A. Being fully engaged in God's word means more than just reading it; it involves actively interacting with it in a way that transforms your life. We must be in the process of transformation to fulfill God's Kingdom Agenda in our daily lives on this earth. (2 Chronicles 32:26)
  - B. To invoke under the lordship of Jesus Christ, one must but humble in every aspect of one's life. Humility is the key to walking in God's Kingdom Agenda. It is a spiritual "paradigm shift" from being flesh-driven to spirit-driven. (Psalm 51:17) (Proverbs 22:4) (Luke 14:11)

#### Law of the Nazirites

Numbers 6:1-2,27

Again the Lord spoke to Moses, saying, 2 "Speak to the sons of Israel and say to them, '*When a man or woman makes a special vow, the vow of a Nazirite, to dedicate himself to the Lord,*

27 So they shall invoke My name on the sons of Israel, *and I then will bless them.*"

