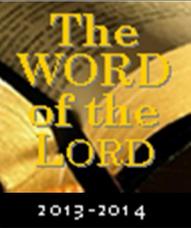


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| <h1>ADVENT</h1>  <h1>Christos</h1> | Transliteration: <h2><i>christos</i></h2> <small>(conversion from Greek to English)</small> |  |
| | Pronunciation: <i>khris-tos'</i> | |
| Definition: <ol style="list-style-type: none"> Jesus of Nazareth (Jesus Christ), regarded by Christians as fulfilling Old Testament prophecies of the Messiah the Messiah or anointed one of God as the subject of Old Testament prophecies an image or picture of Christ taboo, slang, an oath expressing annoyance, surprise, etc. | | |
| Sermon: "The Son of David" | Scripture Focus: Psalm 110, Matthew 22:41-46 | |

Old Testament Usage

In ancient Egypt a body wrapped in cloth and prepared for burial was called a Krist. Whether this usage of the word translated into Hebrew is uncertain. In the Old Testament the word mashiah is used frequently. However only twice is it used in connection to the savior foreordained in prophetic writings to redeem the world from Sin. In Psalms 2: 1-2 mashiah refers to the anointed one who will rule the rebellious with a 'rod of iron.' *The kings of the earth rise up and the rulers band together against the LORD and against his anointed, saying, "Let us break their chains and throw off their shackles."* In Daniel 9: 25-26 we see mashiah connected prophetically to the person of Jesus of Nazareth. *"Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble. After the sixty-two 'sevens,' the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary.* Through these prophecies the mashiah or anointed one is connected to the New Testament word Christos meaning anointed one. After the death and resurrection of Jesus of Nazareth the word Christos became attached to Jesus as a title- Jesus The Christ (Jesus the Anointed One) by the New Testament writers.

New Testament Usage

The Greek translation (Christos) of the Hebrew word (Mashiah) meaning The Anointed One occurs five hundred and fourteen times in the New Testament. Prior to Jesus the Greeks used

the word Christos to refer to their Gods. They worshipped "Christos Helios" which means "Christ-The-True-Sun." "Helios" is the Greek God of the sun. Greeks called all of their gods "Christos" (Christ) from Apollo to Zeus and it merely meant "anointed." So it was natural that the writers of the New Testament used the word to refer to Jesus. Perhaps the most famous occurrence is in Matthew 16: 16 where Peter identifies Jesus as God's Anointed. *Simon Peter answered, "You are the Messiah, the Son of the living God."* So it should be no surprise that Peter, writing in the Gospel of Mark, identifies Jesus as Messiah, the Son of God, and links him as the object of Isaiah's prophecy, all in one short passage. Mark 1: 1-3. *The beginning of the good news about Jesus the Messiah, the Son of God, as it is written in Isaiah the prophet: "I will send my messenger ahead of you, who will prepare your way"— "a voice of one calling in the wilderness, 'Prepare the way for the Lord, make straight paths for him.'"* In fact, Peter never uses Christos as a name, always as a title. Martha also identifies Jesus as both Messiah and the Son of God in John 11: 27. *"Yes, Lord," she replied, "I believe that you are the Messiah, the Son of God, who is to come into the world."* In Mark 14: 61-64 Jesus declares to the Sanhedrin that he is indeed the Messiah. *Again the high priest asked him, "Are you the Messiah, the Son of the Blessed One?" "I am," said Jesus. "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven." The high priest tore his clothes. "Why do we need any more witnesses?" he asked. "You have heard the blasphemy. What do you think?"*

While the Gospel writers, and Peter in particular, tended to use Christos as a title, not so Paul. In Romans 12: 4-5 he uses Christos to refer to both Jesus and the Church at one and the same time. *For just as each of us has one body with many members, and these members do not all have the same function, so in Christ we, though many, form one body, and each member belongs to all the others.* In 1 Corinthians 4: 15 he continues to further blur the line between Christos as title, name and a designation of the Church. *Even if you had ten thousand guardians in Christ, you do not have many fathers, for in Christ Jesus I became your father through the gospel.* But further, in Ephesians 3: 17-19 Paul equates Christos with the perfect Love of God. *That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.* So it is in Paul that we see the final evolution of the word Christos into an identification of Jesus with the Love of God expressed so beautifully in John's 1st Letter Chapter 4. *Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God. ⁸Whoever does not love does not know God, because God is love. ⁹This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. ¹⁰This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. ¹¹Dear friends, since God so loved us, we also ought to love one another. ¹²No one has ever seen God; but if we love one another, God lives in us and his love is made complete in us.* In these words Christos has come to mean not just anointed, but anointed in a most perfect Love.

Sermon Scriptures Revised Standard Version (RSV)

Psalm 110

1 The Lord says to my lord, "Sit at my right hand until I make your enemies your footstool." **2** The Lord sends out from Zion your mighty scepter. Rule in the midst of your foes. **3** Your people will offer themselves willingly on the day you lead your forces on the holy mountains. From the womb of the morning, like dew, your youth will come to you. **4** The Lord has sworn and will not change his mind, "You are a priest forever according to the order of Melchizedek." **5** The Lord is at your right hand; he will shatter kings on the day of his wrath. **6** He will execute judgment among the nations, filling them with corpses; he will shatter heads over the wide earth. **7** He will drink from the stream by the path; therefore he will lift up his head.

Matthew 22:41-46

41 Now while the Pharisees were gathered together, Jesus asked them this question: **42** "What do you think of the Messiah? Whose son is he?" They said to him, "The son of David." **43** He said to them, "How is it then that David by the Spirit calls him Lord, saying, **44** "The Lord said to my Lord, "Sit at my right hand, until I put your enemies under your feet" '? **45** If David thus calls him Lord, how can he be his son?" **46** No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.