

Chapter 9

Jesus the Messiah, Christ, Lord and King

Messiah = “the expected king and deliverer of the Jews. 2. Jesus,” Webster Dictionary.

“The anticipated deliverer and king of the Jews. 2. Jesus Christ. 3. Any expected deliverer or liberator.” The American Heritage Dictionary.

“Heb. (Strong’s) 4899. *Mashiyach*. *Mashiyach* means “anointed one.” A word that is important both to the Old Testament and the New Testament...which gives us the term messiah. *Mashiyach* implies an anointing for a special office or function. Thus, David refused to harm Saul because Saul was “the Lord’s anointed” (1 Sam. 24:6). (Vine’s Old Testament Words).

“Heb. *Masiah* (anointed) denotes someone who has been ceremonially anointed for an office. The word messiah, however, occurs only twice in the Greek New Testament (Jn. 1:41; 4:25). On both occasions it is translated, no doubt by the evangelist himself, as *Christos*. The word, therefore, was not first coined by the Christians. In using it the New Testament authors and their sources were clearly taking over a word and concept which were already available and current in the pre-Christian period. In the Old Testament two office bearers are expressly described as anointed; the high priest and the king.” (Dictionary of NT Theology, Vol. 2; Colin Brown editor).

“The most common form of anointing in the Old Testament is that of the king. The noun “the anointed” occurs 38 times in the Old Testament, always with reference to persons. Kings are “the anointed” some 30 times. The high priest is “the anointed” 6 times, and fathers 2 times. Saul is most commonly called “the Lord’s anointed.” Apart from Saul, only Davidic kings bear the title (except Isa. 45:1). In Isaiah 11:1, the Spirit is closely related to the Messiah, endowing him with piety, wisdom, and righteousness, and making possible a reign of divine power, dignity, and greatness.” (Theological Dictionary of the NT, Kittel,)

Christ = “*Christos* occurs 529 times in the New Testament (379 times in the writings of Paul)” (Theological Dictionary of the NT, Kittel,)

Greek *chrío*, anoint; *christos*, anointed one. Christ, the Messiah. The Gk. Word *chistos* is a translation of the Hebrew word *masiah*, Messiah or anointed one. Christ is more properly a title rather than a name.” (Dictionary of NT Theology, Vol. 2; Colin Brown editor).

“We tend to think of ‘Christ’ as a name, just as ‘Jesus’ is a name. In fact ‘Christ’ is not a name, but a title. The Greek word is *christos* (‘anointed. In the New Testament, *christos* is intimately linked with Old Testament anointing and with the thread of Old

Testament teaching that hints that a special Anointed One would come and set the world right. In the Old Testament the word 'anointed' is closely linked with two offices-- that of king and that of high priest. It was prophesied that Jesus, from David's kingly line, would one day hold ultimate authority in our world. As high priest, Jesus offered himself up for us and lives today to make intercession for us.

Messianic expectations in Jesus' day. As we look in the Gospels at references made to Christ, not by his followers but by others, it suggests that the Jewish people had a popular and well-developed doctrine in the Old Testament. Even dissenters argued, '*How can the Christ come from Galilee? Does not the Scripture say that the Christ will come from David's family and from Bethlehem, the town where David lived?*' (Jn 7:41). Clearly the people expected a descendant of David to appear. God's plan for Israel's future was understood to include such a person as deliverer and ruler.

This expectation was so deeply imbedded in the faith of Israel that even a Samaritan woman said to Jesus, '*I know that Messiah' (called Christ) 'is coming. When he comes, he will explain everything to us'* (Jn 4:25).

Luke 24:21 further underlines the role of Christ as deliverer. After Jesus' resurrection, he walked unrecognized with two of his followers. Expressing their despair, one of the two said, '*We had hoped that he was the one who was going to redeem Israel.*' The prophetic vision of **spiritual** and **national renewal** was associated in everyone's mind with the appearance of the promised Messiah--the Christ, God's Anointed One.

Perhaps the most revealing fact that the Gospels record is found in the utterance of an angry and frustrated enemy, the high priest. After futilely trying to convict Jesus on the testimony of false witnesses, the apoplectic ruler asked Jesus directly: '*Are you the Christ, the Son of the Blessed One?*' When Jesus answered, '*I am,*' the triumphant priest charged Jesus with blasphemy (Mk 14:61-64). **Although the rulers of Israel rejected Jesus' claim to be the Son of God, it is clear that their own interpretation of the Old Testament led them to believe that the Messiah would be the "Son of the Blessed One."**

As Christianity exploded beyond the narrow confines of Palestine, **the Old Testament roots of the title 'Christ' were less clearly understood. The Epistles continue to emphasize this title** but use it almost as a name. Often Paul links it further in the phrase 'Lord Jesus Christ.'" (Expository Dictionary of Bible Words, Lawrence O. Richards, pgs. 162-163).

Lord = "*kurios* (2962), signifying "having power" (*kuros*) or "authority," variously translated in the NT, " 'Lord,' 'master,' 'owner,' and 'sir.' occurring in each book of the NT except Titus and the Epistles of John. It is used (a) of an owner, or of one who has the disposal of anything, (b) of a master, i.e., one to whom service is due on any ground, (c) of an Emperor or King, Acts 25:26; Rev. 17:14..... (d) *kurios* is the Sept. and NT representative of Heb. Jehovah ('LORD' in Eng. versions)." (W.E. Vine's).

"*Jesus is Lord* is the basic confession in the Pauline epistles. The root meaning of the Greek term *kyrios* was 'legitimate authority,' and this meaning carried into New Testament usage. The angelic announcement of Jesus' birth refers to him as 'Christ the Lord' (Lk.2:14), and Paul applies Old Testament passages which speak of God to

Jesus (see Rom. 10:13). The first public proclamation of the gospel following Jesus' ascension (Acts 2:36), the apostle Peter drew attention to Jesus' death, resurrection, and exaltation to the right hand of God (Acts 2:22-35), and then declared that 'God has made Him both Lord and Christ' (v.36). Lordship here is undoubtedly an ascription of sovereignty (supremacy in rule or power) in vivid contrast to the crucified Jesus. In Matthew 28:18, Jesus claims for himself 'all authority in heaven and on earth' in his resurrected state. The confession that *Jesus is Lord* includes the willing acknowledgment that Jesus the Christ has is the rightful sovereign of the Christian believer, i.e., He has the right to rule. Accepting Jesus as Lord means making Him the authority by which we conduct our lives. Jesus Lordship must not be construed as the injection of human work righteousness but simply means acknowledgment of Jesus' rightful authority over the believer. Understood this way, confession of Jesus' Lordship is simply equivalent to repentance. The confession that *Jesus is Lord* is a personal confession (Rom. 10:9), and was probably confessed at baptism by the early New Testament Christians. God having inaugurated the kingdom of God – with the life, death, and exaltation of Jesus, Jesus will return in glory to bring God's kingdom to its full consummation" (adapted from an article, Jesus is Lord, by Terry A. Chrisope).

Jesus = "The name *Jesus* is a transliteration of the Greek form of the Hebrew name *Joshua*. The meaning of the Hebrew name is "Yahweh is salvation." The name was chosen by God and communicated to Joseph and Mary by an angel. The child was to be named Jesus because he was to "save his people from their sins" (Mt 1:21; cf. Lk 1:31). In the context of the story of Jesus' birth it was also announced that Jesus would be "God with us" (Mt 1:23) and that he would fulfill all the messianic prophecies associated with the Davidic throne (Lk 1:32-33)." (Expository Dictionary of Bible Words, Lawrence O. Richards, p. 360). "Salvation is always expected from the kingly rule of the anointed, i.e., deliverance from enemies (Luke 1:69-75)" (Theological Dictionary of the NT, Kittel, pgs. 1322-1324).

Kingdom of God = The word "**kingdom**" is made up of two words: "**King**" meaning "the sole and absolute ruler; one that presides over or rules." "**Dom**" means "his domain or territory of rule or control." In Latin "dominium" means "his property, ownership rights, lordship." Vine's states under the heading "kingdom," "Since this earth is the scene of universal rebellion against God, the kingdom of God is the sphere in which at any given time, His rule is acknowledged." Within the phrase "kingdom of God" is the idea of a group of people that would accept His rule.

Additional Information: The words "king" or "kingdom" or its equivalent is used 3274 times in scripture, 285 of those times in the New Testament. The word "Christ" ('anointed' to rule, a king) is used 571 times in the New Testament. The word "Lord" is used 728 times in the New Testament. The word "Saviour" is used 24 times. The word "disciple(s)" is used 272 times in the New Testament. The word "Christians" is used 1 time in scripture. "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch" (Acts 11:26). The word "Christian" is used 2 times in scripture (Acts 26:28; 1 Pet. 4:16). The phrase "ask Jesus into your heart" is used 0 times. The phrase "receive Jesus as your personal Savior" is used 0 times. The example of having someone else repeat a prayer

after someone else is found 0 times in scripture. You may be so accustomed to hearing some phrases that it might surprise you to learn many are not based on biblical terminology.

Questions

1. **Read Matthew 2:1-6; Luke 23:2.** “Jesus” is a name. “Christ” is a title. The title “Christ” (anointed one) usually had reference to one that was anointed to: a. rule (a king). b. teach. c. help.
2. **Read 1 Samuel 24:6.** David would not raise his hand against Saul because: a. he was bigger than David. b. he was God’s anointed one (Christos). c. afraid to pick a fight.
3. In the Old Testament, what two office bearers are expressly described as anointed: a. judges. b. kings. c. high priest.
4. Of the thirty-eight times in the Old Testament that the noun “the anointed” occurs, the majority of these times referred to: a. a judge. b. a priest. c. a king.
5. The word “Christ” is more properly a: a. title rather than a name. b. name common in Jewish usage.
6. If we realized the word “Christ” in the New Testament referred to an anointed king, it would help us understand the message of the Bible more clearly. True or False.
7. The words “Lord” and “King” are words that are: a. antonyms. b. synonyms. c. prepositions.
8. If you understand the meanings of the words Messiah, Lord, Christ and King you will see the message of the Bible centers around: a. asking Jesus into your heart. b. the King (Jesus) and his gospel of the kingdom. c. predestination.
9. **Read John 7:41-42.** The Jewish people expected the Messiah to be a: a. descendant of David. b. good example. c. good speech writer.
10. **Read John 7:31.** The Jewish people expected the Messiah to be anointed to do: a. many religious exercises. b. miracles. c. none of the above.
11. **Read John 1:25; 3:22; 4:1; Mark 1:8.** The Jewish people expected the Messiah to: a. be a good speaker. b. baptize. c. attract large crowds.
12. **Read Mark 14:61-62.** The Jews own interpretation of the Old Testament led them to believe that the Messiah would be: a. the Son of God. b. a nice person. c. tall, dark and handsome.
13. **Read Luke 6:46.** When I bowed my knee before Jesus as Lord, I gave up my rights to control my own life. True or False.

14. **Read Luke 9:23.** Is submitting to Christ's Lordship a one-time experience? Yes or No.

15. **Read 2 Corinthians 5:15.** Under Jesus "Lordship" you live to please: a. yourself, after all you are under grace. b. Christ who died for you. c. It doesn't matter.

16. The Lordship of Christ is the daily submission and surrender of myself to His authority, leadership and rule, recognizing His right to reign preeminently over me. Is this not the same concept as acknowledging Him as King? Yes or No.

17. Justification (imputed righteousness) and sanctification (practical holiness of life) come together under the teaching of the Kingdom. True or False. King = His right to rule and reign. Dom = Those who have accepted His rule (also referred to as "repentance.")

Answer Key

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