

TO SEE THE KING

BY

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ALLELUIA! A GOSPEL DIARY

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MYSTICS AND MASHED POTATOES

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Menlo Park, California,
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For

Christopher, my son

and

Peter, my godson

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Thank you to Terry and Christopher and for all my family and friends who encourage me to continue to write.

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“Thine eyes shall see the king in his beauty ... (Isaiah 33, 17a The Holy Bible, King James Version).”

A.M.D.G.

20 November 2016

The Feast of Christ the King

This study on the names of God began many years ago when my son Christopher was in nursery school. I kept a huge loose-leaf note book in which I wrote out the various names of God, the Scripture references, and occasional reflections.

As the years went by I graduated from seminary and served in various ministries. Recently, I decided to go back over this book, and add a few reflections.

When I began the work, I studied mainly the New Oxford Annotated Bible, which is an ecumenical study Bible based on The Revised Standard Version. Unless otherwise noted, the Scripture references are from the RSV translation.

N.B. The New American Bible numbers the verses in the psalms according to the Hebrew Psalter. Other translations are usually one verse behind because their numbering is according to the Greek and Latin Psalters.

“O God, who on the holy mount revealed to chosen witnesses your well-beloved Son, wonderfully transfigured, in raiment white and glistening; Mercifully grant that we, being delivered from the disquietude of this world, may by faith behold the King in his beauty; who with you, O Father, and you, O Holy Spirit, lives and reigns, one God, for ever and ever. Amen.”

Collect for the Feast of the Transfiguration
The Book of Common Prayer, p. 243

ABBA

In the Old Testament, references to God as Father were rare. Jesus, however, called God the Father “Abba,” the tender, trusting “Daddy.” “Abba” is the Aramaic translation for “Papa” or “Daddy.”

Once, in a supermarket, I saw a small child riding in the baby-seat of a shopping cart. The child kept looking up with delight at the father and saying, “Abba, Abba!”

“When we cry, ‘Abba! Father!’ it is the Spirit himself bearing witness with our spirit that we are children of God... (Romans 8, 15b-16).”

“But when the fullness of time had come, God sent his Son, born of a woman, born under the law, in order to redeem those who were under the law, so that we might receive adoption as children. And because you are children, God sent the Spirit of his Son into our hearts, crying, ‘Abba! Father!’ So you are no longer a slave but a child, and if a child then also an heir, through God (Galatians 4, 4-7).” (New Revised Standard Version (NRSV))

In the garden of Gethsemane, Jesus prayed, “ ‘Abba, Father!’ he said, ‘For you everything is possible; remove this cup from me; yet, let it be as you, not what I want, but what you want (Mark 14, 36 NRSV).’ ”

ADONAY (one of the Hebrew words for “Lord”)

The first time the name “Lord” (the translation of “Adonay”) is found is in Genesis 15, 2 in which Abraham addresses God as “O LORD GOD.”

ADVOCATE

This comes from the Greek word “parakletos,” which means intercessor, consoler, and comforter.

“... if an one does sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world (1 John 2, 1b-2 NRSV).”

Merriam Webster’s Collegiate Dictionary, Eleventh Edition, defines advocate as “one that pleads the cause of another; specifically:

one that pleads the cause of another before a tribunal or judicial court.” Jesus is our advocate, as well as our judge (Acts 10, 42). The one who is to be our judge knows all about us and even intercedes for us.

ALMIGHTY

“When Abram was ninety-nine years old the LORD appeared to Abram, and said to him, ‘I am God Almighty; walk before me, and be blameless. And I will make my covenant between me and you, and will multiply you exceedingly.’ Then Abram fell on his face; and God said to him, ‘Behold, my covenant is with you, and you shall be the father of a multitude of nations. No longer shall your name be Abram, but your name shall be Abraham; for I have made you the father of a multitude of nations (Genesis 17, 1-5).’ ”

The name “Almighty” traditionally used here is “El Shaddai,” meaning “God, the One of the Mountains.”

To Abraham’s grandson, Jacob, whose new name was Israel, God said, “... ‘I am God Almighty: be fruitful and multiply; a nation and a company of nations shall come from you and kings shall spring from you ... (Genesis 35, 11).’ ”

“You who live in the shelter of the Most High, who abide in the shadow of the Almighty, will say to the LORD, ‘My refuge and my fortress; my God, in whom I trust (Psalm 91, 1 NRSV).’ ”

Job! In that amazing book of Job, we find more references to God as the Almighty than in any other book of the Old Testament.

One of the references comes from Elihu, the only one of Job’s friends who did not arouse God’s anger. “Out of the north comes golden splendor; God is clothed with terrible majesty. The Almighty-- we cannot find him; he is great in power and justice, and abundant righteousness he will not violate (Job 37, 22-23).”

“ ‘I am the Alpha and the Omega,’ says the Lord God, who is and who was and who is to come, the Almighty (Revelation 1, 8).’ ”

The following three verses are all part of the scene in heaven, recorded in the book of the Revelation.

“ ‘Holy, holy, holy, is the Lord God Almighty,
who was and is and is to come(Revelation 4,8)!’ ”

“And I saw what appeared to be a sea of glass mingled with fire, and those who had conquered the beast and its image and the number of its name, standing beside the sea of glass with harps of God in their hands. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying,

‘Great and wonderful are thy deeds,
O Lord God the Almighty!
Just and true are thy ways,
O King of the ages (Revelation 15, 1-3)!’ ”

“And I saw no temple in the city, for its Temple is the Lord God the Almighty and the Lamb. (Revelation 21, 2).”

“... I will be a Father to you,
and you shall be my sons and daughters,
says the Lord Almighty. (2 Corinthians 6, 18).”

The word “Almighty” in these New Testament passages is “pantokrator,” which means God as absolute, omnipotent sovereign.

We are reminded of the glorious Hallelujah Chorus from Handel’s “Messiah” (“And He shall reign for ever and ever!”).

Now, and later in our study when we look at the kingship of God in greater detail, we can rejoice that this powerful Almighty One is our loving Father.

ALPHA AND OMEGA

“I am the Alpha and the Omega,
the first and the last,
the beginning and the end (Revelation 22, 13).”

“Alpha” is the first letter of the Greek alphabet and “Omega” is the last, “the finality.”

“ ‘I am the Alpha and the Omega,’ says the Lord God, ‘who is and who was and who is to come, the Almighty (Revelation 1 ,8).’ ”

“When I saw him, I fell at his feet as though dead. But he laid his right hand upon me, saying, ‘Fear not, I am the first and the last, and the living one; I died, and behold I am alive for evermore ... (Revelation 1,17-18).’ ”

“And he said to me, ‘It is done! I am the Alpha and the Omega, the beginning and the end. To the thirsty I will give from the fountain of the water of life without payment (Revelation 21, 6).’”

The word for “first” is “protos,” which means beginning or foremost and the word for “last” is “eschatos” which means farthest, last, or uttermost.

Musically, we are reminded of the beginning of an eleventh century plainsong, the *Divinum Mysterium*,

“Of the Father’s love begotten,
Ere the worlds began to be,
He is Alpha and Omega,
He the source, the ending he”

THE AMEN

“For the Son of God, Jesus Christ, whom we preached among you... was not Yes and No; but in him it is always Yes. For all the promises of God find their Yes in him. That is why we utter the Amen through him, to the glory of God (2 Corinthians 1,19-20).”

In the book of the Revelation, Jesus is referred to as “the Amen, the faithful and true witness, the beginning of God’s creation (Revelation 3, 14).”

The Hebrew word “amen” is used in this verse as a verbal adjective which means firm, faithful, and trustworthy.

ANCIENT OF DAYS

“As I looked,
 thrones were placed
 and one that was ancient of days
 took his seat;
his raiment was white as snow,
and the hair of his head like pure wool;
this throne was fiery flames,
its wheels were burning fire.
A stream of fire issued
and came forth from before him;
a thousand thousands served him,
and ten thousand times ten

thousand stood before him;
the court sat in judgment
and the books were opened.

I saw in the night visions,
and behold, with clouds of
heaven
there came one like a son of man,
and he came to the Ancient of Days
and was presented before him.
And to him was given dominion
and glory and kingdom,
that all peoples, nations, and
languages
should serve him;
his dominion is an everlasting
dominion,
which shall not pass away,
and his kingdom one
that shall not be destroyed.

... the Ancient of Days came, and judgment was given
for the saints of the Most High, and the time came when
the saints received the kingdom (Daniel 7, 9,10,13,14,22)."

APOSTLE

"... consider Jesus, the apostle and high priest
of our confession (Hebrews 3,1)."

The word "apostle" is derived from the Greek word "apostolos," which means, a messenger, on this case, one who is sent forth with the Gospel of Christ.

AUTHOR

The Greek word here is "archegos" which means author, captain, or prince. The New American Bible and the New Jerusalem Bible translate "author" as "leader." The NRSV uses the word "pioneer."

"It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings (Hebrews 2, 10 NRSV)."

“Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God. Consider him who endured such hostility against himself from sinners, so that you may not grow weary or lose heart (Hebrews 12, 1-3 NRSV).”

BEGINNING

“ ‘... The words of the Amen, the faithful and true witness, the beginning of God’s creation (Revelation 3, 14).’ ”

The New American Standard Bible refers to “the Beginning” of the creation of God and the New Jerusalem Bible refers to “the Principle of God’s creation.”

The Greek word is “arche” meaning “the person or thing that commences, the first person or thing in a series, the leader.” (Thayer’s Greek-English Lexicon of the New Testament)

“He is before all things
and in him all things hold together.
He is the head of the body, the church;
he is the beginning, the first-born from the dead,
that in everything he might be preeminent
(Colossians 1, 17-18).”

“ ‘I am the Alpha and the Omega, the beginning and the end (Revelation 21, 6).’ ”

Again, in the last chapter of the book of the Revelation of St. John, Jesus is called the Beginning.

“ ‘I am the Alpha and the Omega,
the first and the last,
the beginning and the end.
I Jesus have sent my angel to you with this testimony
for the churches (Revelation 13, 16a).’ ”

BISHOP

“For ye were as sheep going astray;
but are now returned unto

the Shepherd and Bishop of your souls (1 Peter 2, 25 KJV)."

The Greek word here is "episkopos" which means overseer, superintendent, or a guardian of souls.

Jesus, our Good Shepherd, is carefully guarding us on our pilgrimage to the house of our Father.

BRANCH

"There shall come forth a shoot
from the stump of Jesse,
and a branch shall grow out of his roots.
And the Spirit of the LORD shall
rest upon him,
the spirit of wisdom and
understanding,
the spirit of counsel and might,
the spirit of knowledge and the
fear of the LORD.
And his delight shall be in the fear
of the LORD (Isaiah 11, 1-2)."

" 'Behold, the days are coming, says the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The LORD is our righteousness.' (Jeremiah 23, 5).'"

" 'In those days and at that time I will cause a righteous Branch to spring forth for David; and he shall execute justice and righteousness in the land. In those days Judah will be saved and Jerusalem will dwell securely. And this is the name by which it shall be called: 'The LORD is our righteousness (Jeremiah 33, 15).'"

BREAD OF LIFE

"Jesus then said to them, 'Truly, truly, I say to you, it was not Moses who gave you the bread of heaven; my Father gives you the true bread from heaven. For the bread of God is that which comes down from heaven, and gives his life to the world.' They said to him, 'Lord, give us this bread always.'

Jesus said to them, 'I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst.'

'I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die.

I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh (John 6, 32-35,48-51).'

"The Jews then disputed among themselves, saying, 'How can this man give us his flesh to eat?' So Jesus said to them, 'Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live for ever (John 6, 52-58).'

"Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, where for forty days he was tempted by the devil. He ate nothing at all during those days, and when they were over, he was famished. The devil said to him, 'If you are the Son of God, command this stone to become a loaf of bread.' Jesus answered him, 'It is written, 'One does not live by bread alone (Luke 4, 1-4 NRSV).'

At the Last Supper, Jesus "... took bread, and when he had given thanks he broke it and gave it to them, saying, 'This is my body which is given for you. Do this in remembrance of me.' And likewise the cup after supper, saying, 'This cup which is poured out for you is the new covenant in my blood (Luke 22, 19, 20).'

Saint Paul writes, "For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Whoever therefore eats the bread or drinks the cup of the Lord in an unworthy manner will be answerable for the body and blood of the Lord. Examine yourselves, and only then eat of the bread and drink of the cup. For all who eat and drink

without discerning the body, eat and drink judgment against themselves (1 Corinthians 11, 23-29 NRSV).”

“The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread (1 Corinthians 19, 16-17 NRSV).”

The word “remembrance” in 1 Corinthians 11, 24 is “anamnesis.” This is not just a casual word as in, “Oh yeah, I remember that.”

This word “anamnesis” reminds us that God’s saving actions become PRESENT to us right here, right now.

Please consult the [Catechism of the Catholic Church](#) (available online) to learn more about the sacrament of the Eucharist. See Part Two, Article 3)

BRIDEGROOM

“And Jesus said to them, ‘Can you make wedding guests fast while the bridegroom is with them? The days will come, when the bridegroom is taken away from them, and then they will fast in those days (Luke 5, 34,35).’ ”

Here is the beautiful imagery of Christ as the bridegroom and the Church as the bride. This is foreshadowed in the Old Testament where God “marries,” or enters into a covenant relationship with the nation of Israel.

“... I plighted my troth to you and entered into a covenant with you, says the LORD God, and you became mine.” (Ezekiel 16, 8b). “... as the bridegroom rejoices over the bride, so shall your God rejoice over you (Isaiah 62, 5b).”

“ ‘And in that day, says the LORD, you will call me, ‘My husband.... And I will betroth you to me for ever; I will betroth you to me in righteousness and in justice, in steadfast love, and in mercy. I will betroth you to me in faithfulness; and you shall know the LORD (Hosea 2, 16a, 19,20).’ ”

In all three synoptic Gospels, Jesus refers to Himself as the “bridegroom.” The question involved was one of fasting. At the feast at the house of Levi (Matthew), Jesus was asked,

“ ‘Why do you eat and drink with tax collectors and sinners?’ And Jesus answered them, ‘Those who are well have no need of a physician, but those who are sick; I have not come to call the righteous, but sinners to repentance.’ And they said to him, ‘The disciples of John fast often and offer prayers, and so do the disciples of the Pharisees, but yours eat and drink.’ And Jesus said to them, ‘Can you make wedding guests fast while the bridegroom is with them? The days will come when the bridegroom is taken away from them, and then they will fast in those days (Luke 5, 30b-35).’ ”

In the Gospel of John, Jesus is referred to as the “bridegroom” by John the Baptist, who said, “ ‘... I am not the Christ, but I have been sent before him. He who has the bride is the bridegroom; the friend of the bridegroom, who stands and hears him, rejoices greatly at the bridegroom’s voice; therefore this joy of mine is now full. He must increase, but I must decrease (John 3, 28b-30).’ ”

BROTHER

“While he was still speaking to the people, behold, his mother and his brothers stood outside, asking to speak to him. But he replied to the man who told him, ‘Who is my mother, and who are my brothers? And stretching out his hand towards his disciples, he said, ‘Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother, and sister, and mother (Matthew 12, 46-50).’ ” Parallel passages are in Mark and Luke.

Jesus, our Brother, will be our judge. How we treat other followers of Jesus is of crucial importance.

“When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the King will say to those at his right hand, ‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for

I was hungry and you gave me food,
 I was thirsty and you gave me drink,
 I was a stranger and you welcomed me,
 I was naked and you clothed me,
 I was sick and you visited me,
 I was in prison and you came to me.’

Then the righteous will answer him,

‘Lord, when did we see thee hungry and feed thee,
or thirsty and give thee a drink?
And when did we see thee a stranger and welcome thee,
or naked and clothe thee?
And when did we see thee sick
or in prison
and visit thee?’

And the King will answer them,

‘Truly, I say to you, as you did it to one of the least of these
my brethren,
you did it to me (Matthew 25, 31-40).’ ”

“For it was fitting that he, for whom and by whom all things exist, in bringing many sons to glory, should make the pioneer of their salvation perfect through suffering. For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren, saying,

‘I will proclaim thy name to my brethren, in the midst
of the congregation I will praise thee (Hebrews 2, 10-12).’ ”

“Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to life- long bondage. For surely it is not with angels that he is concerned but with the descendants of Abraham. Therefore he had to be made like his brethren in every respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted (Hebrews 2, 14-18).”

CAPTAIN

“It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings (Hebrew 2, 10 NRSV).”

In Hebrews 2, 10 (KJV), Jesus is referred to as the “captain of

their salvation,” whereas the NRSV uses the word “pioneer.” The Greek word is “archegos” which means author, captain, or prince.

CHILD

“For to us a child is born,
to us a son is given;
and the government will be upon his shoulder,
and his name will be called
‘Wonderful Counselor,
Mighty God,
Everlasting Father,
Prince of Peace (Isaiah 9, 6).”

This is a prophecy of the coming of the Messianic King.

“Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, ‘Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him.’ When Herod the king heard this, he was troubled, and all Jerusalem with him; and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. They told him, ‘In Bethlehem of Judea; for so it is written by the prophet:

‘And you, O Bethlehem, in the land
of Judah,
are by no means least among the
rulers of Judah;
for from you shall come a ruler
who will govern my people
Israel.’

Then Herod summoned the wise men secretly and ascertained from them what time the star appeared; and he sent them to Bethlehem, saying, ‘Go and search diligently for the child, and when you have found him bring me word, that I too may come and worship him.’ When they had heard the king they went their way; and lo, the star which they had seen in the East went before them, till it came to rest over the place where the child was. When they saw the star, they rejoiced exceedingly with great joy; and going into the house they saw the child with Mary his mother, and they fell down and worshipped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh (Matthew 2, 1-11).”

“And when the time came for their purification according to the

law of Moses, they brought him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, 'Every male that openeth the womb shall be called holy to the Lord') and to offer a sacrifice according to what is said in the law of the Lord, 'a pair of turtledoves, or two young pigeons.' Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And inspired by the Spirit he came to the temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God and said,

'Lord, now lettest thou thy servant
depart in peace,
according to thy word;
for mine eyes have seen thy
salvation
which thou hast prepared in the
presence of all the peoples,
a light for revelation to the Gentiles,
and for glory to thy people Israel.'

And his father and mother marveled at what was said about him; and Simeon blessed them and said to Mary his mother,

'Behold, this child is set for the fall
and rising of many in Israel,
and for a sign that is spoken against
(and a sword will pierce through
your own soul also),
that thoughts out of many hearts may
be revealed (Luke 2, 22-35).'

"And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favor of God was upon him (Luke 2, 39-40)."

"... behold, an angel of the Lord appeared to Joseph in a dream and said, 'Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you; for Herod is about to search for the child, to destroy him.' And he rose and took the child and his mother by night, and departed to Egypt, and remained there until the death of Herod. This was to fulfil what the Lord had spoken by the prophet, 'Out of Egypt have I called my son (Matthew 2, 13-15).'

“... thy holy child Jesus ... (Acts 4, 27,30 KJV) (Jesus is referred to as a child, or a servant, in this prayer of Peter and John).”

CHRIST (MESSIAH)

The Greek word here is “Christos,” which means “Messiah” or “anointed.”

Andrew, the fisherman, “... first found his brother Simon, and said to him, ‘We have found the Messiah (which means Christ) John 1, 41.’”

“Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, ‘Who do people say that the Son of man is?’ And they said, ‘Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.’ He said to them,

‘But who do you say that I am?’

Simon Peter answered, ‘You are the Messiah, the son of the living God.’

And Jesus answered him, ‘Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven (Matthew 16, 13-19 NRSV).’”

During the conversation Jesus had with the woman at the well, she said to Him, “ ‘I know that Messiah is coming (he who is called Christ); when he comes, he will show us all things.’ Jesus said to her,

‘I who speak to you am he.’

Just then his disciples came. They marveled that he was talking to a woman, but none said, ‘What do you wish?’ or, ‘Why are you talking with her?’ So the woman left with her water jar, and went away into the city, and said to the people,

‘Come, see a man who told me all I ever did. Can this be the Christ? (John 4, 25-29).’”

Jesus often visited his friends, Mary, Martha and their brother Lazarus in a town called Bethany. After the death and burial of Lazarus,

Jesus said to Martha, “ ‘... Your brother will rise again.’ Martha said to him, ‘I know that he will rise again in the resurrection on the last day.’ Jesus said to her, ‘I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?’ She said to him,

‘Yes, Lord, I believe that you are the Messiah, the
Son of God, the one coming into this world
(John 11, 23b-27).’ ”

“Now when the sun was setting, all those who had any that were sick with various diseases brought them to him; and he laid his hands on every one of them and healed them. And demons also came out of many, crying, ‘You are the Son of God!’ But he rebuked them, and would not allow them to speak, because they knew that he was the Christ (Luke 4, 40-41).”

“Christ, our paschal lamb, has been sacrificed.
Let us, therefore, celebrate the festival,
not with the old leaven of malice and evil,
but with the unleavened bread of sincerity and truth
(1 Corinthians 5, 7b-8).”

“... Christ our passover is sacrificed for us: Therefore let us keep the feast. not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth (1 Corinthians 5, 7b-8 KJV).”