

## *The Healing Ointment*

### **Acts 2:36**

Trinity Sunday, June 7, 2009

Good morning on this Trinity Sunday. Last Sunday was Pentecost and we talked about the coming of the Holy Spirit on the 120 disciples in Jerusalem. We talked about how the Holy Spirit enabled them to reach their world and turn it upside down by the power of Jesus' name.

One thing we didn't talk about is what makes the name of Jesus so powerful, though. Or more precisely, what makes Jesus so powerful. Yes, yes, I know the answer is 'because He is God', but I'd like to show you something in your Bibles. Would you please open your Bibles to our reading for Acts chapter 2? We are going to be looking at verse 36, specifically the phrase "Lord and Christ."

Acts is the fifth book in the New Testament, so the order goes Matthew, Mark, Luke and John – the gospels that tell about the ministry, death and resurrection of Jesus, and then comes the book of Acts that tells about the outpouring of the Holy Spirit on the early church. The books of Luke and Acts were written by the same person, Luke. Again, we're going to be focusing in on Acts 2:36.

Before we do that, and while you're opening your Bibles to Acts though, let's set context. It's Pentecost. The Holy Spirit has just come in a very visible and powerful way upon His people, and as a result, they were given the ability to speak in other languages and tell people all about Jesus. Those hearing them had their own explanation, though: they believed the disciples were drunk. Peter, then, addressed the crowd and in a few, brief sentences laid out for them the reason behind the miracle, and it all culminates in verse 36: *"God has made this Jesus, whom you crucified, both Lord and Christ."*

Just a little bit of Greek here. The word "Lord" in Greek is Kurios, and that is how God's name – the Divine Name, YHWH, or I AM, was written in the Septuagint – the Greek "Old Testament" that was the "Bible" of Jesus' day. If you to Jesus at that time and said, "Jesus, show me Your Bible", He'd whip out the Old Testament written in Greek. So in the "Bible" of Jesus' day, God's Divine Name, YHWH, was "Kurios." In addition, Kurios means "the supernatural master over all." Here's the point: with this title, Jesus is being called Kurios, IAM, YHWH, Lord, the supernatural master over all.

Hang on to that for a moment, we'll come right back to it.

Let's go to the word, "Christ." This might be a shocking statement to some of you (wink, wink), but "Christ" is not Jesus' last name. Joseph – Jesus' earthly father – was not named Joseph Christ. Christ is a title and it means anointed one. But as I was digging into this passage this week, I found something that is amazing, and I want to share it with you, because it makes a

difference in how we read this passage, how we can think about the word “Christ” whenever we see it in the Bible, and how it impacts our lives on a daily basis. This is one of those things that made me slap my forehead and say, “How could I have gone 38 years and not known this?” That what this was for me, and I’m hoping it will be that for you, too, if I have done my “exegetical exegesis and homiletical preparation sufficiently as to cause you the wonderment and awe of the life of Sanctification.” In other words, I’m hoping this will blow your socks off like it did mine.

I don’t want to get too technical into the Greek stuff, but there’s something you really need to know. Just like the word “child” is the root word of “children”, there is a commonality between *Christos* and the word “*Chrisma*.” The point? *Chrisma* is a medical term that speaks of a healing ointment that one is anointed with.

Here it is on this Trinity Sunday: Jesus is Lord and the Christ. Jesus is the supernatural master over all. Jesus is the anointed one who bring the healing ointment of anointing. That healing ointment that is ours by faith, which is given by the Holy Spirit.

Let me ask you a question this morning: how many of you feel like you could use a little healing ointment? Not necessarily just for physical ailments, though that’s certainly appropriate, but what about for the heart? For the mind? Are there any who are just weighted down with guilt and shame? Restlessness and a sense of feeling lost?

The supernatural master of the universe, the anointed one of the Lord, wants and waits to anoint you with His Spirit – His “medical ointment” (if you will) of healing.

Healing for broken hearts to look up and have hope.

Healing for those without hope to know there is a God-ordained future waiting for them.

Healing for those afraid of the future to know in Christ, perfect love casts out all fear.

He did it once you know. The *Christos* gave us His *chrisma* when He took all our sin, guilt and shame on Himself on the cross, died and came back to life again. He gave us the healing ointment for our sins in the blood He poured out for you and me on the cross.

He did it again on Pentecost when He sent His Holy Spirit to bind up empty hearts and bring the healing fire of faith to cold, dead practices and traditions.

Then He did it again at our baptisms, where that healing ointment was placed on us in the forms of the water and the word, when He claimed us as His own and washed away the sickness of our sin.

And He does it again today when He comes to us in His very body and blood in the bread and the wine to give us the healing of our hearts from confessed and repented sins.

The *Christos* gives us His *chrisma*. The Lord, the Christ and the Spirit – one God, now and forever.

We live in a world that needs some healing ointment, and it needs to start with us individually. It starts with us calling a spade a spade – calling sin, ‘sin’, and not hiding behind what feels right or what our human opinions are.

It continues with the sweet release of the burden of guilt and shame when the healing power of the *chrisma* has its way with us when we’ve confessed and repented.

It ends on the Last Day when our Christ comes and takes us back to the home He’s been preparing for us all along.

Because today is Trinity Sunday, we’re doing something a little different than what we usually do. During the time between Advent and Pentecost we say the Nicene Creed. Every Sunday after that, with the exception of Reformation Sunday in October, we say the Apostles Creed. Today we are saying a different creed – the Athanasian Creed.

The Athanasian Creed was written in the late 400’s, and is used on Trinity Sundays because of its clear statements on the co-equal states of God the Father, Son and Holy Spirit. The Lord, the Christ, and the Spirit – the Three in One. It is one of the “Big Three” creeds, along with the Apostles and Nicene creeds, that the Lutheran church uses and recognizes, so much so, our Confirmands need to know about it. I don’t expect you guys to have this memorized, but when I come to you at your Confirmation examinations and ask you what the ‘Big Three’ creeds are, you need to be able to tell me, “The Apostle’s Creed, the Nicene Creed, and the Athanasian Creed.”

Because of its length, you can remain seated while we join together to say the Creed. One quick note, the Athanasian creed uses the word “catholic” in the old meaning of the word “catholic” – the true Christian church in all times and places. When we say the creed together, and you see the word “catholic”, notice that it is in lower case, so we’re not talking about Catholic as in St. Mary’s Catholic church down the road, we’re talking “catholic” as in the true Christian faith. So then, in the same way we join our voices to declare our faith using the Nicene or Apostles, we do so again today to declare our common faith in the words of the Athanasian Creed:

Whoever will be saved shall, above all else, hold the catholic faith. Which faith, except everyone keeps whole and undefiled, without doubt he will perish eternally.

And the catholic faith is this, that we worship one God in three persons and three persons in one God, neither confusing the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Spirit.

But the Godhead of the Father, of the Son, and of the Holy Spirit is all one: the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Spirit.

The Father uncreated, the Son uncreated, and the Holy Spirit uncreated. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible. The Father eternal, the Son eternal, and the Holy Spirit eternal.

And yet there are not three eternals but one eternal. As there are not three uncreated nor three incomprehensibles but one uncreated and one incomprehensible.

So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty. And yet they are not three almighties but one almighty.

So the Father is God, the Son is God, and the Holy Spirit is God. And yet there are not three gods; but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord. And yet they are not three lords but one Lord.

For as we are compelled by the Christian truth to acknowledge every person by Himself to be both God and Lord, so we cannot by the catholic faith say that there are three Gods or three Lords.

The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made nor created; but begotten. The Holy Spirit is of the Father and of the Son, neither made nor created nor begotten but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.

And in this trinity none is before or after another; none is greater or less than another; but the whole three persons are coeternal together and coequal, so that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshiped. He, therefore, that will be saved is compelled thus to think of the Trinity. Furthermore, it is necessary to everlasting salvation that he also believe faithfully the incarnation of our Lord Jesus Christ.

For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man; God of the substance of the Father, begotten before the worlds; and man of the substance of His mother, born in the world; Perfect God and perfect man, of a reasonable soul and human flesh subsisting. Equal to the Father as touching his Godhead, and inferior to the Father as touching his manhood; Who, although He is God and man, yet He is not two but one Christ.

One, not by conversion of the Godhead into flesh, but by taking the manhood into God. One altogether, not by confusion of substance, but by unity of person. For as the reasonable soul and flesh is one man, so God and man is one Christ; Who suffered for our salvation; descended into hell; rose again the third day from the dead. He ascended into heaven; He sits at the right hand of the Father, God Almighty, from whence He will come to judge the living and the dead. At whose coming all men will rise again with their bodies and will give an account of their own works. And they that have done good will go into life everlasting; and they that have done evil, into everlasting fire. This is the catholic faith which except a man believe faithfully and firmly, he cannot be saved.

Amen, amen, and amen.