

## Lecture 4: God and His Anointed One

The NT preaches (see Ac 14, 17, etc.) that God the creator sent to and through his people Israel an anointed one whose resurrection means he will judge the world. Those who repent toward God and have faith in the anointed one (Jesus) receive forgiveness, the Holy Spirit to give power to live for God according to his standards (not theirs), the Holy Spirit and eternal life instead of divine wrath on “that day” of judgment. So God reveals himself and his plans for people in the gospel (see Peter Jensen, *The Revelation of God*).

### I. Roots of the Promise: The Law

- Defeat of sin by a woman's seed (Ge 3:15)
- Blessing of all nations by Abraham's seed (Ge 12:1-9)
- Rule of Israel by Judah's seed (Ge 49:8-10)
- Successor of Moses (Dt 18:15ff)

### II. Expression of the Promise: The Prophets

Note the individual and corporate scope of:

- An eternal kingdom of God's servant David (2 Sa 7:1-17)
- A perfect ruler of Israel and the nations (Isa 9:1-7)
- A complete sacrifice for the sins of the nations (Isa 52:13-53:12)
- A teacher healer for “the poor” (Isa 61:1-3; Lk 4:16-21)

### III. Application of the Promise: The Writings

- Declared and praised as son of David (Ps 2), priest like Melchizedek (Ps 110), and servant of David (Ps 132). This is anticipatory worship. It is preincarnation worship.
- Declared the son of man who receives the kingdom from the ancient of days (Dn 7: 13-14). This is lively hope in an exilic context.
- Declared the anchor of Israel's future hope (1 Chr 17). This is belief/faith entrenched in historical reality.