

**John 1:41**  
**Jesus as Messiah**  
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**Introduction**

If I were to right now give each of you a quiz that had the follow 10 questions, how well would you do if you had to give answers right on the spot?

1. *What does the word 'holy' mean? What did God mean when he said, "Be holy as I am holy" (1 Peter 1:15-16).*
2. *What does the word 'hallelujah' mean?*
3. *What does the word 'glory' mean?*
4. *What does the word 'righteous' (or 'righteousness') mean?*
5. *What does the word 'Gospel' mean?*
6. *What did Paul mean when he referred to God as both "just and the justifier of those who have faith in Christ"—what does the word 'justify' or 'justification' mean?*
7. *What is the difference between grace and mercy, or is there a difference?*
8. *What does the word 'covenant' mean and what is its significance?*
9. *What does the word 'sanctification' refer to?*
10. *What do the words 'theology' and 'doctrine' mean? Do they refer to the same thing or are they different?*

What do all of these questions have in common? Each of the questions ask for definitions of words that 1. we use on a regular basis as Christians<sup>1</sup> and yet 2. they are all words that the majority of Christian's wouldn't be able to define. I would suggest that the average Christian would get less than 3 of the 10 questions listed above wrong. We all want to appear as if we knew more than what we do; we use words which sound 'high and mighty' without having a clue as to their meaning. I cannot tell you how many times I sang the hymn, "Holy, Holy, Holy", before I knew what the word 'holy' meant. Interestingly, the song meant just a tad bit more after I knew what the word 'holy' meant—ok, so it meant more than 'just a tad bit more'. Meaning is crucial to worship; you cannot mean something that you do not understand. This is why Christian education, doctrine, theology, and hard core biblical teaching are emphasized at Sovereign Grace Fellowship. It is not our desire to make 'drones for Christ.' We want Christ's disciples to know what they mean when they talk about God, sing about God, and pray to God.

This morning I want to consider two words which would fit perfectly into the list of words listed in the quiz above. We are going to be considering the words 'Messiah' and 'Christ.' The words Christ and Messiah are words which find much company in houses and pulpits during our present Christmas season. However, I am confident that the majority of Christians in America wouldn't even be able to begin a rough definition of what these words mean. I am sure

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<sup>1</sup> Yes... even the words 'theology' and 'doctrine' are used all of the time by the majority of Christians. For instance, even those Christians who would not consider themselves 'doctrinally minded' speak out against the dangers of 'doctrine' and 'theology.' The interesting thing about this, though, is that the majority of those who bemoan the church's interest in doctrinal or theological matters wouldn't be able to give a working definition (or even display a rough conceptual idea) of 'doctrine' or 'theology'. Be wary of those who are against that which they do not even know. What is laughably humorous is that the phrase, "Don't give me doctrine, just give me Jesus," is a doctrinal statement (and, by the way, "Don't give me theology, just give me Jesus," is a theological statement).

that most assume that the word “Christ” is some sort of a last name for Jesus. After all, the Scriptures do refer to Him as “Jesus Christ.” But the word “Christ” is much more than just a simple last name for Jesus, it is a loaded title—a title full of historical and theological implications.

### *Defining ‘Christ-Messiah’*

First, it would be beneficial to state that the both ‘Christ’ and ‘Messiah’ refer to the same exact thing. It is akin to me referring to my father as “Daddy” sometimes and “Padre” others. Daddy and padre both mean ‘father.’ What is the difference between the words then? One is an English rendering of the word while the other is a Spanish rendering. Well, the word ‘Christ’ (*Christos*) is simply the Greek equivalent of the Hebrew word, ‘Messiah’ (*masiah*). You will find that translations differ in regard to how they interpret *Christos*; some interpret it as “Christ” others as “Messiah.” This is actually one of the reasons I prefer the Holman Christian Standard Bible; because they generally translate *Christos* as ‘Messiah’ instead of ‘Christ.’ I prefer this because it communicates the Jewish and Old Testament foundation of the word.

So, what do these two words mean? At their most basic root, these two words *both* literally mean, “one who has been anointed.”<sup>2</sup> The interesting thing about this word is that the Scriptures define it for us. Turn with me to John 1:40-42a.

Andrew, Simon Peter’s brother, was one of the two who heard John and followed Him. He first found his own brother Simon and told him, **‘We have found the Messiah!’ (which means ‘Anointed One’)**, and he brought Simon to Jesus.<sup>3</sup>

You will notice as you walk through the Bible that it was generally priests (see Exodus 29:7 and Leviticus 4), kings (see 1 Samuel 10 and 16), and prophets (1 Kings 19:16 and Psalm 105:15) who were anointed (*mashed*). It is most notable that both King Saul and King David were referred to throughout 1 and 2 Samuel as “the Lord’s anointed” or ‘the Lord’s messiah.’<sup>4</sup> This means that Jesus is not just the KING of kings and the LORD of lords, but He is also the MESSIAH of messiahs, the CHRIST of christs, the ANOINTED ONE of anointed ones.

### *The Significance of Anointing*

So a messiah (or christ) is one who has been anointed. You may be wondering, however, what the significance of anointing is. Generally, when we think of anointing we have in our heads people who go around their houses flipping olive oil on walls in attempt to superstitiously

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<sup>2</sup> Louw, Johannes P. ; Nida, Eugene Albert: *Greek-English Lexicon of the New Testament : Based on Semantic Domains*. electronic ed. of the 2nd edition. New York : United Bible societies, 1996, c1989, S. 1:542.

<sup>3</sup> The HCSB is quite unique on this one. All others that I have checked (including the NASB, ESV, KJV, NKJV, NLT, and the CEV) translate it something like; “‘We have found the Messiah’ (which means Christ)” (ESV). I prefer the HCSB much more than the traditional translation, because the purpose of John in finding a parallel for his original audience was to provide for them an understandable equivalent in their own language, aiding their understanding of the term by contextualizing it into their own vernacular. If that was the purpose of John, it should be a priority for modern day translators as well. The traditional translations merely take a foreign word (Messiah) and explain it with another foreign word (Christ). The HCSB takes a foreign word (Messiah) and translates it as John did for his audience, into the common vernacular of the receptor language.

<sup>4</sup> Stephen J. Andrews and Robert D. Bergen, *1 and 2 Samuel*, Holman Old Testament Commentary; vol. 6 (Nashville: Broadman and Holman Publishers, 2009), 73. And may I add that these two kings could have also been termed, ‘the Lord’s christ.’ After all, the LXX (the Greek translation of the Hebrew Old Testament) states it thusly, *ton christon kuriou* (see 2 Samuel 19:22).

ward off evil spirits; however, the biblical picture of anointing is much more significant than some mere undirected, magical sprinkling. You can see quite clearly from many Old Testament passages what anointing consisted of. Primarily, a prophet of God would be sent with a flask of olive oil and would actually smear or pour the oil [in the flask] on the head of an individual selected by God. The verb ‘to anoint’ can actually mean, ‘to smear’—and this is what would happen; the one being anointed would have oil smeared on his head. *Anointing in the Bible was essentially God’s visible, physical, tangible, and ceremonial way of setting apart for Himself a certain man (or woman) for a certain task or role.* God commanded the ceremony of anointing so that the people (of Israel) would respect, follow, and obey this man (the one anointed, that is) as God’s representative and delegated authority. The act of anointing was God’s way of setting an individual apart as the visible extension of His working in the world. And thus, generally speaking, along with the ceremonial identification of a certain person for a specific delegated task or role came both the giving of the Spirit for empowerment to fulfill the task or role and Divine protection against rebels of God.

Anointing was a symbol for divine favor and empowerment. To fight against the Lord’s anointed was to fight against the Lord himself. After all, the anointed was the vessel through which God worked. In this way, then, while David was one of God’s kingly messiahs or christs (an anointed one) Jesus was The Messiah/Christ, The Anointed One; while Aaron was one of God’s priestly messiahs or christs (an anointed one) Jesus was The Anointed Priest; while Elijah was one of God’s prophetic messiahs or christs (an anointed one) Jesus was The Anointed Prophet. Jesus was the Messiah of messiahs, the Christ of christs; the one Anointed One to which all the other typical anointed one’s pointed. D. A. Carson puts it well when he says, “... the New Testament documents cumulatively present Jesus as the Messiah, i.e. the Anointed One, *par excellence*—the anointed prophet, priest, and king.”<sup>5</sup>

So when was Jesus officially anointed? This is a bit difficult to answer because Jesus was much more than just a human being sent by God; he was God in the flesh. However, it can be argued that God set Jesus apart in a ceremonial, physical way at his baptism. That is where you see the Spirit come upon Him like a dove (empowerment) and where you hear the Father say, “This is My beloved Son. I take delight in Him” (divine favor). From this moment on Jesus gave his every breath to preaching, healing, and, ultimately, to redeeming that which had been lost through the entrance of sin into the world.

### ***Jewish Messianic Expectation***

At this point I would like to discuss the expectations that the Jews in Jesus’ day had regarding the fulfillment of the long-awaited Messiah (Anointed One). First of all, it must be said that the Jews were all over the map in regard to future-based messianic fulfillment. Some seemed to be clueless about a coming messiah, others were looking for a priestly messiah, while the majority were looking for a royal, kingly messiah.<sup>6</sup> Many have this idea that all of the Jews were

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<sup>5</sup> D.A. Carson, *The Gospel According to John*; The Pillar New Testament Commentary (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1991), 156.

<sup>6</sup> Consider the words of Joel Marcus; “In the Jewish traditions, the coming ‘anointed one’ is usually an ideal king from the line of David, though some circles, such as the Qumran sect, also expected an anointed priest from the line of Aaron (e.g., IQS 9:11); indeed, at Qumran this priestly Messiah is the more important figure... This dual expectation, which is also present in the apocryphal *Testaments of the Twelve Patriarchs* (*T. Levi 18*; *T. Judah 24*), reflect passages in the OT prophet Zechariah that envisage the joint rule of a Davidic king and an Aaronite high priest (Zech 3:6-8; 4:13-14; 6:9-13)... Later rabbinic traditions also expect two Messiahs, though the second is descended from Joseph rather than Aaron...” See Joel Marcus, *Mark 8-16: A New Testament Translation with*

looking for one certain type of messiah in unison. This is just not true. There were many different flavors of messianic expectation in Judaism in the first century, in many ways mirroring the diversity of eschatological systems in Christianity today. However, if nothing else, the New Testament seems to shed not a little light onto the fact that *the average Jew in Palestine during Jesus' day expected the messiah to be a kingly, royal figure who was going to usher in all of the promises regarding healing, restoration, and redemption that are scattered throughout the Old Testament prophetic books.*<sup>7</sup>

Ever since the decline of the Israelite nation at the end of Solomon's reign, Israel had done nothing but spiral down further and further. They were handed off from one ruling party to another; from the Assyrians to the Babylonians to the Persians to the Greeks and then finally in the first-century to the Romans. They were like a little rag doll tossed to and fro from one tyrant to the next. They really were a people to be pitied and prayed for. They were a helpless people. This may give you an idea why many of the Jews looked forward to the coming of the Messiah with such passion (Zechariah and Simeon, for example). They anticipated him with fervor because He was going to break them free from the bonds of their overlords.

If you were living in Palestine as Jew you would have wanted freedom from the oppression of the Herod's and Caesar's as well. If I were living in Northern Vietnam under the thumb of Kim Jong-il I would be praying for a redeemer, a mighty deliverance of God through someone, anyone.

Were the Israelites correct in looking for such a deliverer; were they correct in looking for a kingly figure who was going to come and mightily deliver them from their enemies? This is where I would berate most Christians. *The majority of Christians would at this point say, "No! They should have been looking for the meek, mild, and lowly Jesus."* But I just cannot settle for

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*Introduction and Commentary*; The Anchor Yale Bible Commentaries, vol. 8 (New Haven: Yale University Press, 2002), 1104-1105.

<sup>7</sup> Isaiah 56-66 being most prominent. Craig Blomberg seems to suggest this very idea. "There was a great diversity of Jewish messianic expectation in the first century and previous eras, but one common thread involved the liberation of Israel from its enemies." Craig L. Blomberg, *Matthew: An Exegetical and Theological Exposition of Holy Scripture*; The New American Commentary (Nashville: Broadman Press, 1992), 52. F.F. Bruce pointed to the same. "No single form of messianic expectation was cherished by Jesus' contemporaries, but the hope of a military Messiah predominated. The promises of a prince of the house of David who would break the oppressor's yoke from his people's neck seemed to many to be designed for such a time as theirs, whether the yoke was imposed by a Herodian ruler or by a Roman governor." Bruce then asserts, "But among a minority of 'the quiet of the land' expectations of a more spiritual order were voiced from time to time." He goes on to put Zechariah and Simeon in that number. See F.F. Bruce, *New Testament History* (New York: Doubleday, 1969), 133-34. Everett Ferguson seems to be a bit more suspicious than do Blomberg or Bruce that any particular view of the Messiah was held by Jesus' contemporaries. In fact, he suggests that the emphasis on the messiah in the first-century had less to do with the person of the Messiah than with the 'days of the Messiah.' Observe; "First-century Judaism... presented a variety of expectations about an age to come. Where a particular agent figured in this expectation, there was no carefully defined view of him, and *Messiah* was not a particularly common designation. Where he appeared, the Jews thought more in terms of 'days of Messiah' rather than giving centrality to his function or person. He was part of the 'furniture' rather than the decisive factor. From a Christian perspective the Jews had expectations that might be called 'messianic,' but Messiah was not the central category it was for Christians. When Jesus was recognized as the Messiah, the person of Jesus himself filled the term with content it has come to have." See Everett Ferguson, *Backgrounds of Early Christianity*; 3<sup>rd</sup> ed. (Grand Rapids: Wm. B. Eerdmans Publishing Company, 2003), 553. A cursory reading of the New Testament, on the other hand, seems to argue against Ferguson's assertion. After all, it is the contention of the present author that the Gospels are just as much valid historical data as any other document; the world of the New Testament does give us an accurate view into the world of the first-century. And one of the common threads in the Gospels of the New Testament was this all-too-common rejection of Jesus as the Messiah because of His apparent lack of political care or military prowess.

such an answer. Here is the point: *the problem with the Jews with regard to their messianic expectations was not that they had set the bar too high, it is that they set it far too low.*<sup>8</sup> Should they have been seeking such a powerful figure? Of course they should have! What was their problem then? It was that they were not able to discern true power from mere flashes of regional, finite authority.

Surely, Herod the Great could kill hundreds upon hundreds of people with the utterance of one single command and yet his power and authority could never accomplish for him the feat of healing a man born blind. Caesar could authoritatively command a band of 100 soldiers to kill thousands of infidels but he never possessed the power and authority to raise even one of his victims from the dead. Pharaoh was nothing but a flash in the pan, Nebuchadnezzar was nothing but a flash in the pan, Caesar was nothing but a flash in the pan, the might of Bush, Obama, and Bin Laden are nothing but a flash in the pan. These men are nothing but a breath before God; here today, gone tomorrow. Jesus, as the Messiah—as the long-awaited Anointed One sent by God to deliver His people from their enemies—did not have Caesar in his cross-hairs; He was too busy defeating sin itself, death itself, the grave itself, and Satan and his minions!

The Jews were looking for a mighty Warrior-King and it is not that such a warrior didn't come; rather, it is that *he so far exceeded their expectations* that they could not even detect the nature of his power and authority. It was not His purpose to simply come and deliver his people from the oppression of mere mortals; He came to bring about an eternal deliverance. He came to bring an eternal hope for those who would trust in Him and submit to Him.

My dad taught me how to play chess while I was in high school. After teaching me the ins and outs of the game, we played a few 'practice' games (where he would take me through the game step by step, teaching me how to make tactical chess decisions). After a few practice games we decided to play a real game. For those of you who do not know anything about the game of chess, keep in mind that the goal is to protect your king and that the most powerful offensive piece on the board is the queen. Well, in the first real game of chess that I played against my dad he took one of my pawns, the most insignificant of all of the pieces on a chess board, with his queen within the first two moves of the game. After taking one of my pawns with his queen I noticed that I had a perfect opportunity to take his most powerful piece (the queen) within the second move of the game! I told him that he could redo his move if he wanted. He said that he was confident in his decision. I valiantly took his queen piece thinking I was well on my way to handily beating my seasoned father in my first game of chess ever. However, after I took his queen he moved in with one of his bishops and declared, "Check Mate!" I frantically looked over the chess board again and again. I finally had to accept the reality that I had just been thoroughly had. As a beginning chess player I was unable to detect the difference between a good move and a bad move—I had no discernment or wisdom whatsoever. My dad made one of the most fundamentally sound moves that anyone with any chess playing experience would have been able to detect; however, I hastily moved in thinking myself able to appropriately discern my father's chess blunder and ended up losing the game in the fewest moves possible.

This is somewhat similar to how horrible the Jews were at discerning the power and authority of Jesus. Jesus did not come wielding weapons made of steel and because of this they rejected Him as their Messiah. Jesus came with different tactics, different weapons, and with a different enemy in his cross hairs. And why? Because of what Jesus told Pontius Pilate in John

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<sup>8</sup> I am not here rejecting the fact that Jesus also came as a 'suffering servant.' No, I embrace the suffering servant role that Jesus played. However, it must be asserted that Jesus' Jesus' suffering servant role in no way called into question His reign as the Messiah-King.

18:36; “My kingdom is not of this world.” They were looking for their mighty warrior-deliverer, one who would release them from the tyranny of Rome. Well, He came in a glory so transcendent that they were not able to even detect it, and they rejected Him. They rejected Him because He did not fit their pitiful, finite job description. He didn’t clang swords with flesh and blood or command ranks of fighting men. Just like me with the chess game, they were unable to detect a thorough victory and a superior glory. They were too blinded by their sin to be able to see the glory of Jesus the Messiah.

### ***Jesus as Thee Messiah***

It is interesting that references to a coming, future Messiah (or Christ, or Anointed One—I hope that you get that they all mean the same thing by now) are scarce in the Old Testament. You find a hope for future peace, restoration, victory, and redemption all throughout the Old Testament, but references regarding such future-oriented promises being tied to one specifically identified as “The Messiah” are rare. Some actually, and I think wrongly, assert that the future oriented promises regarding the redemption of Israel were *never* tied to one called “the Messiah.”<sup>9</sup> Although it is true that references regarding future restoration being explicitly tied to one titled “the Messiah” are scarce, they are nonetheless there on the pages of the Old Testament. The two passages which most clearly link this anticipation of future restoration and redemption with one titled ‘the Messiah’ are Psalm 2:2 and Daniel 9:24-27. We will not be looking at Daniel 9:24-27 this morning (it is couched in highly symbolic language and I do not have time nor skill to tackle it this morning). However, I do want to call your attention to Psalm 2:1-12

*<sup>1</sup> Why do the nations rebel and the peoples plot in vain? <sup>2</sup> The kings of the earth take their stand and the rulers conspire together against the LORD and His Anointed One [Messiah in Hebrew; Christ in Greek]: <sup>3</sup> "Let us tear off their chains and free ourselves from their restraints." <sup>4</sup> The One enthroned in heaven laughs; the Lord ridicules them. <sup>5</sup> Then He speaks to them in His anger and terrifies them in His wrath: <sup>6</sup> "I have consecrated My King on Zion, My holy mountain." <sup>7</sup> I will declare the LORD's decree: He said to Me, "You are My Son; today I have become Your Father. <sup>8</sup> Ask of Me, and I will make the nations Your inheritance and the ends of the earth Your possession. <sup>9</sup> You will break them with a rod of iron; You will shatter them like pottery." <sup>10</sup> So now, kings,*

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<sup>9</sup> For instance, Lasor, Hubbard, Bush, and Allen postulate that “nowhere in the Old Testament does the word [*masiah*] occur with the technical meaning of ‘Messiah.’ They explain; “Only after the formation of the Old Testament canon and before the time of Jesus, in the intertestamental period, did the word come to be used as a technical term, usually with the article, ‘the Anointed’ (Pss. Sol. 17:36; 18:8; cf. 1 Enoch 48:10; 52:4).” See William Sanford La Sor, David Allan Hubbard, Frederic William Bush, Leslie C. Allen, *Old Testament Survey: The Message, Form, and Background of the Old Testament* (Grand Rapids: Wm. B. Eerdmans Publishing, 1996), 689. Joel Marcus suggests much the same. “Several OT passages do speak of hopes for a future Davidic ruler who will throw off Israel’s foreign yoke and inaugurate an era of worldwide peace, prosperity, and fulfillment of God’s will (e.g., Isa 9:1-7; 11:1-10; Jer 23:5-6; Mic 5:2-4; Zech 9:9-10); these passages, however, do not term this coming king ‘anointed.’ This step is taken only in post-OT Jewish writings and traditions (e.g., Pss. Sol 17:32; 18:5, 7; 1 En 48:8-10; 52:4; 2 Apoc. Bar. 29:3; 30:1; 4 Ezra 7:28-29; rabbinic traditions) and in the NT.” See Joel Marcus, *Mark 8-16*, 1104-1105. Ferguson seems to agree as well. “The Old Testament itself does not link the word with its expectations of future deliverance, and *Messiah* is not a particularly prominent concept in the intertestamental literature.” See Ferguson, *Backgrounds of Early Christianity*, 553. Ernest C. Lucas seems to be most frank; “The term ‘the Messiah’ does not occur in the Old Testament prophets as a technical term for the ideal, future Davidic king.” Ernest C. Lucas, “Daniel” in *Zondervan Illustrated Bible Backgrounds Commentary*; vol. 4; Ed. by John Walton (Grand Rapids: Zondervan, 2009), 559.

*be wise; receive instruction, you judges of the earth.*<sup>11</sup> *Serve the LORD with reverential awe, and rejoice with trembling.*<sup>12</sup> *Pay homage to the Son, or He will be angry, and you will perish in your rebellion, for His anger may ignite at any moment. All those who take refuge in Him are happy.*

There are three things that I want you to notice about this passage. First of all, notice that the the nations are conspiring ‘against the Lord and His Anointed One.’<sup>10</sup> The word for ‘Anointed One’ is the Hebrew word ‘*Messiah*’ in the Hebrew Old Testament and the Greek word ‘*Christos*’ in the LXX (the Greek translation of the Hebrew Old Testament). Second, I want you to notice that this one identified as the ‘Anointed One’ is a kingly figure. Third, I want you to notice that this ‘Anointed One’ is more than just a mere kingly figure; rather He is a King *par excellence*. He laughs at the collaborative attempt of *all* of the nations of the world against Himself. He defeats them handily and commands them all to submit to His own sovereign rule. Turn with me to Acts 4:25-28.

*<sup>25</sup> You said through the Holy Spirit, by the mouth of our father David Your servant: Why did the Gentiles rage, and the peoples plot futile things? <sup>26</sup> The kings of the earth took their stand, and the rulers assembled together against the Lord and against His Messiah. <sup>27</sup> "For, in fact, in this city both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, assembled together against Your holy Servant Jesus, whom You anointed, <sup>28</sup> to do whatever Your hand and Your plan had predestined to take place.*

All I want you to notice in Acts 4:25-28 is that Peter associates the Kingly figure of Psalm 2:2 (the **bold type** letters in the Scripture quotation) with Jesus. Jesus is The Anointed One of Psalm 2:2. He is the King whom the nations cannot successfully cast down. He is the conquering King.

### **Conclusion**

This is a nut shell view of what the words “Christ” and “Messiah” have to do with. Jesus is the Messiah, the Christ. He is the long-awaited *Anointed One*, the conquering King, the one who has come to deliver His people from their greatest enemies. The baby laying in the manger was no mere baby, He was the long-awaited Anointed One. He was born King of the Jews. He was born to set His people free from sin, Satan, and death.

Jesus takes the promises regarding the coming *Messiah* and kicks them up a few notches. If the Jewish messianic expectations are a shot glass, Jesus came with an Olympic-sized swimming pool full of fulfillment. The problem with the Jews was not that they were looking for a kingly figure, it was that they did not understand that Jesus’ Kingdom is a Kingdom that is not of this low, earthly realm; rather, His Kingdom is a Kingdom over all.<sup>11</sup>

The largest question which can be asked at this point is this; ‘Have you submitted to this great King?’ Paul states that “every knee will bow... and every tongue will confess that Jesus Christ is Lord” (Philippians 2:10-11). Jesus is the Messiah, if you flee to Him in faith and repentance you can be delivered from sin, the consequences of sin—death, and Satanic bondage.

<sup>10</sup> The HCSB helpfully capitalizes “Anointed One” to communicate the idea that this is a reference to Jesus Himself.

<sup>11</sup> For more on this topic of Jesus as Christ-Messiah see George Eldon Ladd, *A Theology of the New Testament* (133ff.); Bruce, *New Testament History*, 122ff; Ferguson, *Backgrounds of Early Christianity*, 551-553.

Flee to Him as your only hope of salvation; bow your knee to His Messianic rule, and you will be embraced, forgiven, protected, and forever-blessed as a child of this conquering King.