

The Work of Christ Week 7- One Mediator- Three Offices: Prophet, Priest & King

Introduction: Christ serves in the office of Mediator in his threefold function to reveal God to man (Prophet), reconcile God and man in a right relationship (Priest), and to reign over an everlasting Kingdom (King).

Key Verse: 1 Timothy 2:5

“For there is one God, and there is one mediator between God and men, the man[Christ Jesus”

I. Christ's Mediatorial Role

- What is a Mediator?
- Why was a mediator needed?

Romans 3:23 *“for all have sinned and fall short of the glory of God”*

- Federal Headship- Adam

II. Covenant of Redemption-The Pactum Salutis- The plan created in eternity amongst the trinity to redeem God's elect.

John 1:14 “And the Word became flesh and dwelt among us, and we seen his glory, glory as of the only Son from the Father, full of grace and truth”

III. Main purpose of Christ's Mediatorial Work:

- God the Son created the world and rules it in providence because of his divine nature, but the purpose of the Mediator's office is specifically to save men and bring them to God

“Christ Jesus came into the world to save sinners” 1 Tim. 1:15

- Christ's Work as Mediator has been the focus of the past 6 weeks.
- In coming week we will be tying Christ's work to His three offices of Prophet, Priest, and King.

When we say Christ's OFFICES, what do we mean?

Herman Bavinc states that "The term "Office" is the word that must be used with respect to Christ. For he did not assume the dignity of the mediator himself; God chose, called and appointed him."

Isaiah 42:1 "Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations.

IV. Christ's Threefold Covenantal Office- The Munus Triplex

- Reformers picked up various aspects of the offices of Christ.
- John Calvin recognized importance and called attention to these office in The Institutes
Book 2, Chapter 15

Usefulness to Calvin

- 1) **Gave shape to His Christology-I**
- 2) **Used the threefold office to bind together Christ's person as both fully God and Fully man.**

Important Hermeneutical Principal:

Christ in all of scripture: As we see the three offices throughout the OT we can connect them as united perfectly in the person and work of Christ.

Luke 22:44-45

Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." **45** Then he opened their minds to understand the Scriptures

This model offers us an excellent way to connect redemptive history to systematic theology.

V. Origins of the offices of Prophet, Priest and King

Key Text: *Genesis 1:26-28, 2: 5-24*

- **King-** *Gen. 1:26-28*
 - Mankind is unique- made in the image of God
 - "Let them have dominion..."

- Be fruitful and multiply, fill the earth and subdue it.
- The pattern for Human beings was patterned after the God who created them.
- **Priest- Genesis 2:15**
 - The garden was a special place of God's presence that foreshadows the later tabernacle and temple.
 - Enclosed, protected area associated with the presence and blessing of God. A river flows out of the garden representing the abundant blessings flowing from the place of God's presence. (Psalm 46 and Rev. 22)
 - Abad" (To serve/To work) and "Shamar" Adam was placed in the garden to work it and to keep it.

Compare Adam's task in the garden to the task of the Priest

Numbers 3:7-8 "They shall keep guard over him and over the whole congregation before the tent of meeting, as they minister at the tabernacle. ⁸ They shall guard all the furnishings of the tent of meeting, and keep guard over the people of Israel as they minister at the tabernacle."

Adam working and protecting the sacred space where God's presence dwelt, the same verbs used to describe the roles are used together to only define these two things.

- **Prophet-**
 - How they handle the word of God- They were given a command- "You may surely (Gen. 2:16-17)
 - Eve knew the command and wrongly adds to the command "nor shall you touch it". The serpent raises a question to create doubt by basically asking if God had their best interests in mind. Eve makes the command stricter by adding to it.

Conclusion:

- In Genesis we are introduced to the three offices of P, P & K and see that the roles given are not administered properly.
- Consider "V" shape of Creation, Redemption, Restoration
 - Adam and Eve fail in their God given roles/offices.
 - Christ comes and perfectly fulfills these offices

- Christians (us), as we are united in Christ are to function in these roles where God has placed us. A restoration of the work that God originally gave to Adam and Eve.

Definitions of Prophet, Priest, and King:

1. **Prophet-** Communicates what He hears from God through visions/dreams, spoken, and communicates those to the people. Sometime as a warning, encouragement

Direction is facing from God to man. Think both the spoken Word as translated, read and preached in scripture. Jesus as The Word.

The Word brings light and life.

John 1: 1-4 In the beginning was the Word, and the Word was with God, and the Word was God. 2 He was in the beginning with God. 3 All things were made through him, and without him was not any thing made that was made. 4 In him was life,[a] and the life was the light of men. 5 The light shines in the darkness, and the darkness has not overcome it.

2. **Priest-** Works in the temple/tabernacle to offer sacrifices for the sins of the people

Direction is facing from man to God.

Christ as both sacrificial offering and the High Priest offering the sacrifice to God.

Ongoing nature of OT offering- Offered daily. Standing in the temple working.

Christ offers himself up once- sits down at the right hand of the Father.

Hebrews 7:27 "He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself."

Hebrews 10:12 "But when Christ[a] had offered for all time a single sacrifice for sins, he sat down at the right hand of God"

3. **King-** Divinely appointed and serves in the roll of being God's vice regent and doing what he commands for His people.

Direction is facing from God to man.

Christ is King! He is sovereign. Not only creator of all things, but ruler of all things. Everything is under His control.

Revelation 19:15-16 " From his mouth comes a sharp sword with which to strike down the nations, and he will rule[c] them with a rod of iron. He will

tread the winepress of the fury of the wrath of God the Almighty. On his robe and on his thigh he has a name written, King of kings and Lord of lords."

VI. Reflections on the order of Prophet, Priest, and King

- Chronological-
 - Teaching
 - Dying for our sins
 - Rising to reign
- Application of salvation of individuals
 - Hearing and understanding the word of Chris
 - Believing in Christ of justification
 - Living for Christ by the Spirits power

Francis Turretin (Genevan-Italian) a reformer who came after Calvin said that the threefold offices of our lord are the divinely revealed solution to the threefold disease of ignorance, guilt, and pollution often described and the Triple Cure.

"The threefold misery of men introduced by sin—ignorance, guilt, and tyranny and bondage by sin—required this conjunction of a threefold office. Ignorance is healed by the prophetic; guilt by the priestly; the tyranny and corruption of sin by the kingly office. Prophetic light scatters the darkness of error; the merit of the Priest takes away guilt and procures a reconciliation for us; the Power of the King removes the bondage of sin and death. The Prophet shows God to us; the Priest leads us to God; and the King joins us together and glorifies us with God. The Prophet enlightens the mind by the Spirit of illumination; the Priest by the Spirit of consolation tranquilizes the heart and conscience; the King by the Spirit of sanctification subdues rebellious affections."

A balanced approach the the doctrine of Christ's threefold office

- Avoid hard edges on Christ's offices
 - In the OT these offices are broken down and have distinct functions (with only two exceptions)
 - Moses

Melchizedek

*OT- One man, One Office.

*Christ-Three offices united in one person.

- Unity of offices to see the Whole Christ- Avoid overemphasis on one Office over the other.
- Help us see Christ in all of Scripture in types found within OT. With that being said, the OT roles served very real and necessary offices that God gave to men in the past to provide for his people.
- Ultimately that it would create a sense of awe and wonder at the way in which the Pactum Salutis was worked out throughout history in a myriad of ways through types (and shadows), in this study Prophet, Priest, and King to see the nuance, variety, and beauty in which God pointed to, and ultimately delivered redemption through the work of His son Jesus Christ.

Q & A 31

Q. Why is he called “Christ,” meaning “anointed”?

A. Because he has been ordained by God the Father
and has been anointed with the Holy Spirit^{^1}
to be our chief prophet and teacher^{^2}
who perfectly reveals to us
the secret counsel and will of God for our deliverance;^{^3}
our only high priest^{^4}
who has set us free by the one sacrifice of his body,^{^5}
and who continually pleads our cause with the Father;^{^6}
and our eternal king^{^7}
who governs us by his Word and Spirit,
and who guards us and keeps us
in the freedom he has won for us.^{^8}

^{^1} Luke 3:21-22; 4:14-19 (Isa. 61:1); Heb. 1:9 (Ps. 45:7)

^{^2} Acts 3:22 (Deut. 18:15)

^{^3} John 1:18; 15:15

^{^4} Heb. 7:17 (Ps. 110:4)

^{^5} Heb. 9:12; 10:11-14

^{^6} Rom. 8:34; Heb. 9:24

^{^7} Matt. 21:5 (Zech. 9:9)

^{^8} Matt. 28:18-20; John 10:28; Rev. 12:10-11

Q & A 32

Q. But why are you called a Christian?

A. Because by faith I am a member of Christ^{^1}
and so I share in his anointing.^{^2}
I am anointed
to confess his name,^{^3}
to present myself to him as a living sacrifice of thanks,^{^4}
to strive with a good conscience against sin and the devil
in this life,^{^5}
and afterward to reign with Christ
over all creation
for all eternity.^{^6}

^{^1} 1 Cor. 12:12-27

^{^2} Acts 2:17 (Joel 2:28); 1 John 2:27

^{^3} Matt. 10:32; Rom. 10:9-10; Heb. 13:15

^{^4} Rom. 12:1; 1 Pet. 2:5, 9

^{^5} Gal. 5:16-17; Eph. 6:11; 1 Tim. 1:18-19

^{^6} Matt. 25:34; 2 Tim. 2:12