

English Transcript

Foundation of the Christian Faith – Course 1

Lesson 6 - God the Son (Part 2)

Welcome back to Foundations of the Christian Faith, Course 1.

We are continuing with Lesson 6, which is a lesson called God the Son, Part 2.

This lesson begins on page 40 in your handout. We will begin by reading the Introduction.

Jesus's life, death, and resurrection all have purpose. In this lesson, we will consider the work Jesus accomplished during his life on earth and his resurrection ministry, as well as the biblical offices Jesus holds and their importance.

Read John 4:34.

“Jesus said to them, my food is to do the will of him who sent me and to accomplish his work.”

We want to focus on the person and work of the Lord Jesus Christ. The Bible brings many of the Old Testament types to their fulfillment in Christ and what he accomplishes for the salvation of God's people.

There were three major offices among the people of Israel in the Old Testament. The prophet, the priest, and the king. These three offices were distinct. The prophet spoke God's Word to the people; the priest offered sacrifices, prayers, and praises to God on behalf of the people; and the king ruled over the people as God's representative. These three offices foreshadowed Christ's own work in separate ways. Christ fulfills these three offices in the following ways: as prophet he reveals God to us and speaks God's words to us; as priest he both offers a sacrifice to God on our behalf and is himself the sacrifice that is offered; and as king he rules over the church and over the universe as well.

We will highlight three reasons why it helps to consider the sufficiency of Christ's work in terms of the threefold office of prophet, priest, and king.

First, the threefold office of Christ comes from the covenantal types developed throughout the Bible demonstrating how Christ functions as our mediator in the most superior way.

All the typology begins with Adam and then the roles of prophet, priest, and king develop further through Moses, Aaron, and the Levites, David and his sons. All three roles unite in Christ, who is the final and better prophet, priest, and king.

In the Garden of Eden, Adam was a prophet in that he had true knowledge of God and always spoke truthfully about God and his creation. He was a priest in that he was able freely and openly to offer prayer and praise to God. Adam and Eve were also “kings” in the sense of having been given dominion and rule over the creation.

After sin entered the world, fallen humanity no longer functioned as prophets, priests, or kings. There was a partial recovery of the purity of these three roles in the establishment of

the three offices in the kingdom of Israel. From time to time, godly men occupied these offices, but there were also false prophets, dishonest priests, and evil kings. God's intended plan for man to fulfill these offices was never fully realized.

When Christ came, we saw for the first time the fulfillment of three roles since he was the perfect prophet, who most fully declared God's words to us, the perfect high priest, who offered the supreme sacrifice for sins and who brought his people near to God, and the true and rightful king of the universe, he will reign forever with a scepter of righteousness over the new heavens and new earth.

Jesus acknowledged this truth about himself in Matthew 12 when he said that someone greater than Jonah (prophet), and something greater than the temple (priest), and someone greater than Solomon (king) was revealed through Jesus as the promised Messiah.

In the Old Testament, men were chosen and anointed by God to serve in these offices. Here are three specific examples. God told Elijah to anoint Elisha to continue his ministry as prophet (1 Kings 19:1). Aaron and his sons were called and anointed to serve as priest from the tribe of Levi (Exodus 30:30). And God told Samuel to anoint David to replace Saul as the king of Israel (1 Samuel 16:12-13).

Second, the threefold office of Christ shows us the comprehensive nature of both sin's corruption and Christ's salvation.

Christ's threefold work demonstrates how sin ruined our knowledge of God (prophet), the righteousness of our desire and deeds (priest), and our submission and obedience to the Lord (king). But praise God that the work of Christ also demonstrates how he is the finality of God's revelation (prophet), the one who accomplishes our justification (priest), and the one who brings God's rule and reign to this world (king).

Thirdly, the threefold office of Christ summarizes and integrates the biblical doctrine of all Christ has done to fulfill God's plans and purposes.

Considering Christ as prophet, priest, and king, allows us to highlight the essentials of what he has accomplished and integrate the major aspects of his work within the framework of Scripture.

Turn with me to page 41 as we focus first on Christ as Prophet.

The picture at the top of the page helps to illustrate the role of a prophet. The prophet was to reveal God to man. And the prophet spoke God's word to the people. And the prophet was to be called by God to lead a righteous life: chosen, anointed, and empowered to accomplish God's defined purpose.

We see this prophetic office fulfilled through Jesus in a number of ways.

1. Jesus fulfilled the ancient prophecies.

The theme of the coming Messiah runs through the Old Testament. In Deuteronomy 18:15, Moses said that a prophet would come from God in the future and the people were to listen to him. We see the fulfillment of this in Acts 3:22-24. Peter was speaking about Jesus as the promised Messiah and prophet when he said,

“The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. Anyone who does not listen to him will be completely cut off from their people.”

Jesus also claimed to be a prophet. In each of the four gospels, Jesus states that a prophet lacks honor in his hometown in response to the doubts, opposition, and rejection of his own people.

In Luke 13:33 Jesus said, *“In any case, I must press on today and tomorrow and the next day—for surely no prophet can die outside Jerusalem!”*

The people acknowledged Jesus as a prophet.

The crowds answered, “This is Jesus, the prophet from Nazareth in Galilee.”
(Matthew 21:11)

“The chief priests and Pharisees looked for a way to arrest him (Jesus), but they were afraid of the crowd because the people held that he was a prophet.” (Matthew 21:46)

After the resurrection when Jesus spoke with the two disciples on the road to Emmaus, he took them through the entire Old Testament, showing them how the prophecies pointed to him: *“And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.”* (Luke 24:27).

The Old Testament prophets looked forward to Christ in what they wrote, and the New Testament apostles looked back to Christ and interpreted his life for the benefit of the church.

2. Jesus identified with humanity.

We discussed this in the last lesson when we read Philippians 2:5-11. Jesus took on the nature of a servant and was made in the likeness of man and became obedient even to death itself.

3. Jesus revealed God the Father.

The apostle John calls him “the Word” (John 1:1). As such, Jesus is the ultimate revealer of God. He was the channel through which God's message was communicated to man. (John 1:1-18 and Hebrews 1:1-3). Jesus' very presence was a message, but he also proclaimed God's truth. Some of his most memorable teaching such as the Sermon on the Mount (Matthew 5-7), The Kingdom Parable (Matthew 13), the Olivet Discourse

(Matthew 24-25, and the Upper Room Discourse (John 13-17) revealed the prophetic nature of his message. Jesus taught with authority about the Law, the birth and function of the Church, and the future fulfillment of the Davidic Covenant and the kingdom to come.

Jesus was not just a messenger of revelation from God, like all the other prophets, but he was the source of revelation from God. He did not just say, *"Thus says the Lord,"* Jesus could begin his authoritative teachings with the statement, *"But I say unto you."*

4. Jesus lived a righteous life.

Prophets were chosen and anointed by God to serve Him. They were called to live lives that were set apart from the world. Jesus' example shows us how to meet temptation in the world (Luke 4:1-13), how and why to pray (Mark 1:35), how to have compassion towards people (John 11:35), how to hate evil in the world (John 2:15), how to treat women as equals (Matthew 26:6-13; John 11:19; Mark 5:25-34), and how obeying God's will is better than sacrifice (Hebrews 10, 5-7).

One final thought related to Old Testament prophets. If they did not speak truthfully for God that were to be stoned to death. The mark of a true prophet was that what they said was true and if not, death was the consequence.

When we examine the life of Jesus, there are many proofs of his prophetic role. The miracles he performed revealed that he was the promised Messiah. The lame walked, the blind received sight, the dead were raised to life, the mute could speak.

Jesus predicted the details surrounding his death. He predicted his betrayal. He predicted that the Jewish leaders would instigate his death. He predicted he would die by crucifixion and three days later would come back to life. He was a true prophet because what he said was fulfilled. Truly in these last days God has spoken to us by His Son (Hebrews 1:1-2).

Let us look at the second office that Jesus fulfilled. Jesus is our Great High Priest.

Our Lord's work is presented in scripture as a priestly work. The atonement must be more broadly summarized under the mediatorial work of Christ, and more specifically under the priestly office. There is only one mediator between God and man, and Christ alone was called a high priest after the order of Melchizedek.

The lamb in the picture on page 42 represents the role of the priest in the sacrificial system. The role of the priest was to bring man before God. He brought sacrifices for sin, facilitated reconciliation, redemption, and forgiveness.

There are important contrasts between the Aaronic priesthood from the tribe of Levi and the high priestly role of Jesus.

- Aaron, and every priest after him, were to be chosen and anointed by God for service in the Tabernacles and the Temple.
- They were to bring sacrifices of atonement before God for the people.
- Their service for the Lord was for a limited period.

- The sacrifices they offered had to be repeated year after year because the blood of rams and bulls never took away sin or cleansed the conscience from sin.

In contrast, listen to what the author of Hebrews writes in Hebrews 9:11-15

“¹¹ But when Christ came as high priest of the good things that are now already here, he went through the greater and more perfect tabernacle that is not made with human hands, that is to say, is not a part of this creation. ¹² He did not enter by means of the blood of goats and calves; but he entered the Most Holy Place once for all by his own blood, thus obtaining eternal redemption. ¹³ The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. ¹⁴ How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God! ¹⁵ For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.”

And Hebrews 10:1-18.

“The law is only a shadow of the good things that are coming—not the realities themselves. For this reason it can never, by the same sacrifices repeated endlessly year after year, make perfect those who draw near to worship. ² Otherwise, would they not have stopped being offered? For the worshipers would have been cleansed once for all, and would no longer have felt guilty for their sins. ³ But those sacrifices are an annual reminder of sins. ⁴ It is impossible for the blood of bulls and goats to take away sins.

⁵ Therefore, when Christ came into the world, he said: “Sacrifice and offering you did not desire, but a body you prepared for me; ⁶ with burnt offerings and sin offerings you were not pleased. ⁷ Then I said, ‘Here I am—it is written about me in the scroll—I have come to do your will, my God.’”

⁸ First he said, “Sacrifices and offerings, burnt offerings and sin offerings you did not desire, nor were you pleased with them”—though they were offered in accordance with the law. ⁹ Then he said, “Here I am, I have come to do your will.” He sets aside the first to establish the second. ¹⁰ And by that will, we have been made holy through the sacrifice of the body of Jesus Christ once for all.

¹¹ Day after day every priest stands and performs his religious duties; again and again he offers the same sacrifices, which can never take away sins. ¹² But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God, ¹³ and since that time he waits for his enemies to be made his footstool. ¹⁴ For by one sacrifice he has made perfect forever those who are being made holy.

¹⁵ The Holy Spirit also testifies to us about this. First he says: ¹⁶ “This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds.” ¹⁷ Then he adds: “Their sins and lawless acts I will remember no more.” ¹⁸ And where these have been forgiven, sacrifice for sin is no longer necessary.

- Like Aaron and the Levites, Jesus was chosen and anointed for his priestly role.
- Jesus not only offered a sacrifice for atonement of sin, but he was the sacrifice as well.
- Jesus did not need to repeat this sacrifice year after year because his sacrifice was perfect, complete, final, and effective.
- Jesus is a priest forever in the order of Melchizedek introduced in Genesis 14 and Hebrews 7. Melchizedek was king of Salem (Jerusalem) and priest of the Most High God.
- Melchizedek was not from the tribe of Levi because Levi was not born at that time. Little was known of his ancestry. Jesus' priestly role was not tied to his ancestry either. He was from Judah and not Levi.
- Zechariah 6:13 speaks of the Messiah's royal/priestly role when he writes, "It is he who will build the temple of the Lord, and he will be clothed with majesty and will sit and rule on his throne. And he will be a priest on his throne. And there will be harmony between the two."
- Jesus also has a permanent priesthood. *"Now there have been many of those priests, since death prevented them from continuing in office; but because Jesus lives forever, he has a permanent priesthood. Therefore, he is able to save completely those who come to God through him, because he always lives to intercede for them (Hebrews 7:23-25)."*
- This is why the author of Hebrews says that Jesus was superior as our Great High Priest just as he is superior to the angels, to Moses, as the mediator of a better covenant, as a better sacrifice, and as a better priest.

When we consider Jesus' priestly role, there are five specific aspects that tie to our salvation.

1. Jesus became a substitutionary sacrifice.

He was appointed by God and offered himself as a final sacrifice for sin. As a sinless human being, Jesus was a perfect sacrifice for all human beings. As such, Christ can save completely those who come to God through him.

2. Jesus provided a way for us to be reconciled to God.

Jesus' death on the cross was powerful enough to satisfy God's righteous demands, to appease God's wrath, and to change our sinful hearts, thus making reconciliation possible. (Romans 5:10; 2 Corinthians 5:18-21).

3. Jesus redeemed us from slavery to sin.

The Bible pictures humans as having been enslaved to sin (1 John 5:19). The work of Christ on the cross has the effect of setting a believer free from slavery to sin and granting us freedom to live righteously.

4. Jesus brought about the destruction of the devil's work.

Satan continually attempts to thwart God. Jesus came to destroy the work of the devil (1 John 3:8). The destruction of his works will be complete when Satan himself is cast into the lake of fire (Revelation 20:10).

5. Jesus represents his people before God.

As our Great High Priest, Jesus is interceding for us even today. Christ represents a new humanity created in himself as God the Son incarnate.

The old covenant priests offered the blood of animals on behalf of human sinners as a temporary means so that God could dwell with Israel without destroying her in judgment. As our Great High Priest of the New Covenant, however, Christ bears our sin and dies our death to bring us into a full and eternal reconciliation with God. In Christ alone, we have a full, effective, and complete salvation unlike the types or shadows of the Old Testament.

And on page 43, we will discuss the third office that Jesus fulfills as the King of kings.

With Jesus as King, we come under the sovereign rule of God.

Human kings maintain power and authority in many ways: Legislative power, Executive power, Judicial power, Economic power, and Military power.

As we consider Jesus in his role as King of Kings, we might consider other aspects to validate his rule and reign as king.

- Jesus' kingdom was promised by God to King David in 2 Samuel 7:12-16.
- Jesus' kingdom was predicted in Isaiah 9:7.
- Jesus' kingdom was presented to the nation of Israel for acceptance.
 - At his birth in Matthew 2:2, *"Where is the one who has been born king of the Jews? We saw his star when it rose and have come to worship him."*
 - Upon his triumphal entry into Jerusalem in Matthew 27:11, *"They took palm branches and went out to meet him, shouting, 'Hosanna!' 'Blessed is he who comes in the name of the Lord!' 'Blessed is the king of Israel!'"*
 - Before Pilate prior to his crucifixion in John 12:13, *"Meanwhile Jesus stood before the governor, and the governor asked him, 'Are you the king of the Jews?' 'You have said so,' Jesus replied."*
- Jesus' kingdom was rejected by the scribes, the Pharisees, Herod, Pilate, Gentiles, and even the Jewish nation.
- Jesus' kingdom will be realized. Following the resurrection and the ascension, the kingdom was postponed. After Jesus' returns in Revelation 19, his kingdom will be consummated and fully realized and he will reign forever.

The rule and reign of Jesus as King is seen in his resurrection and subsequent ministry in heaven through the ascension. Let's look at three key point.

1. Because of its importance, details about the resurrection of Jesus are specific in the New Testament. The resurrection demonstrated God's power and established Jesus as King (Ephesians 1:19-23). If there is no resurrection, Christian preaching is false and faith is useless. Christ's resurrection ensures our regeneration by the Holy Spirit. It serves as a ground for our justification, and it guarantees our future glorification as we are conformed to Christ and pattern after his glorified human image. In scripture, Christ's resurrection is central to his work as our victorious King.
2. Once in heaven, Jesus was given an exalted position. This involved glory and honor, a name above every name, a place reigning as King at the right hand of God the Father, all authority in heaven on earth has been given to him, a role as head of the church, and the destruction of his enemies.
3. As a result of Jesus's resurrection and ascension to heaven, and an exalted place, he is now spiritually present everywhere. He made it possible for us to go directly into the presence of God when we die. He intercedes before the Father on behalf of believers. He has poured out his Holy Spirit upon us and given us spiritual gifts. All of this results from his resurrection, ascension into heaven, and exaltation to the place of highest authority.

When Jesus returns and sets up his kingdom, the truth of Psalm 110 will be fulfilled.

The Lord says to my lord: "Sit at my right hand until I make your enemies a footstool for your feet."

² The Lord will extend your mighty scepter from Zion, saying, "Rule in the midst of your enemies!"

³ Your troops will be willing on your day of battle. Arrayed in holy splendor, your young men will come to you like dew from the morning's womb.

⁴ The Lord has sworn and will not change his mind: "You are a priest forever, in the order of Melchizedek."

⁵ The Lord is at your right hand; he will crush kings on the day of his wrath.

⁶ He will judge the nations, heaping up the dead and crushing the rulers of the whole earth.

⁷ He will drink from a brook along the way, and so he will lift his head high.

Taken together, the three offices of Christ as Prophet, Priest, and King summarize the gospel message. In the incarnation we see Jesus as the prophet who revealed the truth of God. In the incarnation and the crucifixion, we see Jesus as our Great High Priest who offered himself and became our Savior and Mediator. And through the resurrection and the ascension, we see Jesus as our king who has the right to reign over Israel and over the entire earth.

In Christ alone, all our needs are met completely and perfectly. Our need for truth is found in him as a final prophet and a revelation of God. Our need for righteous standing before God is achieved by him as our priestly representative, substitute, and new covenant head. Our need to have our rebel hearts subdued, our enemies defeated, and the new creation consummated is accomplished by him who is our conquering king.

Finally, here is a statement from the Heidelberg Catechism, question 31:

Why is he called Christ, meaning anointed?

The answer: Because he has been ordained by God the Father and has been anointed with the Holy Spirit to be our chief prophet and teacher who fully reveals to us the secret counsel and will of God concerning our deliverance; he is our only high priest who has delivered us by one sacrifice of his body and who continually pleads our cause with the Father; and he is our eternal king who governs us by his Word and Spirit, who guards us and keeps us in the freedom he has won for us.

Jesus fulfills the offices of prophet, priest, and king. This concludes Lesson 6 regarding the doctrine of God the Son. In lesson 5 we discussed the doctrine related to person of Jesus Christ as fully God and fully man. In this lesson we focused on the work of Jesus Christ as prophet, priest and king. These offices were introduced in the Old Testament and required multiple people to fill them. Only in the Lord Jesus Christ are these three offices fulfilled perfectly. The lesson also revealed how the work of Jesus purchased and secured our salvation, sanctification and glorification for eternity.

The gospel is simple enough of a child to understand. Yet the work of Jesus is so complete and perfect, we can study it all our lives and never fully grasp its significance. The salvation Jesus provides for us meets all our spiritual needs now and forever.

In our next lesson we will continue with the doctrine of God the Holy Spirit.

God bless.