

A. Initial inspiration and resource: “Man of Sorrows, King of Glory,” by Jonty Rhodes (Crossway, 2021)

B. Introduction

1. Westminster Shorter Catechism, #23

a. Q: What offices does Christ execute as our redeemer?

b. A: Christ, as our redeemer, executes the offices of a prophet, of a priest and of a king, both in His estate of humiliation and exaltation.

c. Definitions

1) “Prophet” – one who represents God to the people; speaks God’s word/s to the people; who reveals God’s will and calls the people to follow it

2) “Priest” – one who represents the people to God (offering sacrifices and prayers on their behalf) and also ensures and guards the proper worship of God

3) “King” – one who rules, as a sub-regent under the ultimate kingship of God, and who provides for those under his authority and protects them against all enemies

4) “Humiliation” – Christ’s earthly life, from birth to death and burial

5) “Exaltation” – Christ’s life from resurrection through the present and into eternity

a) (Phi 2:6-11 ESV) who, though he was in <sup>b</sup>the form of God, did not count equality with God <sup>a</sup>a thing to be grasped, <sup>7</sup> but <sup>a</sup>made himself nothing, taking the form of a <sup>b</sup>servant, <sup>1</sup> <sup>c</sup>being born in the likeness of men. <sup>8</sup> And being found in human form, he **humbled** himself by <sup>a</sup>becoming obedient to the point of death, <sup>b</sup>even death on a cross. <sup>9</sup> <sup>a</sup>Therefore <sup>b</sup>God has <sup>c</sup>highly **exalted** him and bestowed on him <sup>d</sup>the name that is above every name, <sup>10</sup> so that at the name of Jesus <sup>a</sup>every knee should bow, <sup>b</sup>in heaven and on earth and under the earth, <sup>11</sup> and <sup>a</sup>every tongue confess that Jesus Christ is <sup>b</sup>Lord, to the glory of God the Father.

2. My assumption is that we are all fairly familiar with the concepts of Christ as prophet, priest and king

a. But my guess is that, generally, we think of His roles as prophet and priest being played out primarily in His earthly life (humiliation) and His role as king in His exaltation (“every knee shall bow....”)

b. But as the WSC states, and as I have become more conscious of thru this book, that Christ not only was prophet and priest in His humiliation, but He continues to serve God (and us) now as prophet and priest, as well as king

c. Over next 3 classes, we will look at each of these offices, as they were and continue to be fulfilled by Christ, and hopefully be drawn into greater appreciation and praise of our Savior

C. But first, in Bob LeSuer-like fashion, let’s go back to Gen.1-3 and the Garden of Eden, because that is where everything begins

1. While not specifically defined or referred to as prophet, priest and king, I think it’s pretty clear that Adam, in fact was created and called by God to carry out these 3 tasks

2. KING: – start here because it’s the easiest to see

a. (Gen 1:27-28 ESV) So God created man in his own image, in the image of God he created him; <sup>a</sup>male and female he created them. <sup>28</sup> And God blessed them. And God said to them, <sup>a</sup>“Be fruitful and multiply and fill the earth and subdue it and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.

b. (Gen 2:19-20 ESV) <sup>a</sup>Now out of the ground the LORD God had formed<sup>1</sup> every beast of the field and every bird of the heavens and <sup>b</sup>brought them to the man to see what he would call them. And whatever the man called every living creature, that was its name. <sup>20</sup> The man gave names to all livestock and to the birds of the heavens and to every beast of the field. But for Adam<sup>1</sup> there was not found a helper fit for him.

c. Ch.1} directive to “have dominion” given to both the man and the woman – Ch.2} Adam named all the animals before Eve was created – and then one was created to come alongside him and serve with him

1) Both are given dominion, but Adam’s is primary and therefore, I would say, he had the greater responsibility, within the Garden context ≠ men have more authority or are more responsible than women, but in this original setting, the initial responsibility of ruling was given to Adam

- d. ➔ As king what would Adam have been called to do? Who/what was under his authority?
- 1) {Care for creation; “work and keep the Garden” (2:15); see that people follow God’s ways/laws; protect from any enemies}

### 3. PROPHET:

a. (Gen 2:15-18 ESV) The LORD God took the man <sup>a</sup>and put him in the garden of Eden to work it and keep it. <sup>16</sup> And the LORD God commanded the man, saying, "You may surely eat of every tree of the garden, <sup>17</sup> but of the tree of the knowledge of good and evil <sup>a</sup>you shall not eat, for in the day that you eat <sup>1</sup>of it you <sup>b</sup>shall surely die." <sup>18</sup> Then the LORD God said, "It is not good that the man should be alone; <sup>a</sup>I will make him a helper fit for <sup>1</sup>him."

1) Eve not yet in the picture when directive given to Adam

b. (Gen 3:1-3 ESV) Now <sup>a</sup>the serpent was more crafty than any other beast of the field that the LORD God had made. He said to the woman, "Did God actually say, 'You <sup>1</sup>shall not eat of any tree in the garden?'" <sup>2</sup> And the woman said to the serpent, "We may eat of the fruit of the trees in the garden, <sup>3</sup> but God said, <sup>a</sup>'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'"

1) Presume that she knew this because Adam told her = Adam as prophet

a) Notice she added “neither shall you touch it” which was not in the original directive given to Adam – you know how things change and expand as they pass from one person to another!

b) Possible God told her too, but given Adam’s primariness, fair to assume that part of that included communicating to Eve (and then, in time) to their children the commands of God

2) Was Adam’s responsibility to communicate God’s will to God’s people (as prophet) ≠ only males can hear from God and pass on His Word, but the initial and primary responsibility lay with Adam

### 4. PRIEST: – maybe the least clear, initially

a. Much of the OT priest’s duty was to offer sacrifices and prayers to God on behalf of the people – to, in a very real sense, be the mediator between the people and God

1) Not necessary in the Garden – no sin and so no need for sacrifice – God personally walked and talked with them and so no need for one to be offering prayers on behalf of others – they were always, in a sense, in the Holy of Holies, and so did not need this kind of priest

b. But, in OT, priests also had function of maintaining and protecting the worship of God

1) (Num 18:5-7 ESV) And you shall <sup>a</sup>keep guard over the sanctuary and over the altar, <sup>b</sup>that there may never again be wrath on the people of Israel. <sup>6</sup> <sup>a</sup>And behold, I have taken your brothers the Levites from among the people of Israel. <sup>b</sup>They are a gift to you, given to the LORD, to do the service of the tent of meeting. <sup>7</sup> And <sup>a</sup>you and your sons with you shall guard your priesthood for all that concerns the altar and <sup>b</sup>that is within the veil; and you shall serve. I give your priesthood as a gift, <sup>1</sup>and <sup>c</sup>any outsider who comes near shall be put to death."

2) In Hebrew, the words used here for “service/serve” and “guard” = to Adam to “work and keep”

a) (Gen 2:15 ESV) The LORD God took the man <sup>a</sup>and put him in the garden of Eden to work it and keep it.

b) When used together elsewhere in OT, often refer to priests’ job in relation to the temple

c) (Num 3:6-8 ESV) "Bring the tribe of Levi near, and set them before Aaron the priest, that they may minister to him. <sup>7</sup> They shall keep guard over him and over the whole congregation before the tent of meeting, <sup>a</sup>as they minister at the tabernacle. <sup>8</sup> 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.

5. Adam did not need to do the priestly work of offering sacrifices, but was called to do the priestly work of keeping the Garden, by serving/ministering in it (“working it” - maintaining it) and guarding/protecting it, esp., as we learn, from the entrance of anything unholy (Satanic threat) – Note 18:7b above

a. The Garden has many parallels to the temple as later described in OT – Gregory Beale and others argue that it was, in type, if not in reality, the first temple

1) Unique place of God’s presence

a) It would seem that the Garden ≠ Eden – was a place within larger area of Eden

(i) Seems Adam and Eve still lived in Eden, but were barred access to the Garden, the place of intimate fellowship with God – from the Holy of Holies, as it were

- (ii) (Gen 3:23-24 ESV) therefore the LORD God sent him out from the garden of Eden <sup>a</sup>to work the ground from which he was taken. <sup>24</sup> He drove out the man, and at the east of the garden of Eden he placed the <sup>a</sup>cherubim and a flaming sword that turned every way to guard the way to the tree of life.
- (iii) (Gen 4:16 ESV) Then Cain went away from the presence of the LORD and settled in the land of Nod,<sup>1</sup> east of Eden.

2) Faced east

- a) (Gen 3:24 ESV) He drove out the man, and at the east of the garden of Eden he placed the <sup>a</sup>cherubim and a flaming sword that turned every way to guard the way to the tree of life.
- b) (Eze 47:1 ESV) Then he brought me back to <sup>a</sup>the door of the temple, and behold, <sup>b</sup>water was issuing from below <sup>c</sup>the threshold of the temple toward the east (for the temple faced east). The water was flowing down from below the south end of the threshold of the temple, south of <sup>d</sup>the altar.

3) Garden of Eden and Ezekiel's temple had rivers flowing out of them

- a) (Gen 2:10 ESV) A river flowed out of Eden to water the garden, and there it divided and became four rivers.
- b) (Eze 47:1 ESV) Then he brought me back to <sup>a</sup>the door of the temple, and behold, <sup>b</sup>water was issuing from below <sup>c</sup>the threshold of the temple toward the east (for the temple faced east). The water was flowing down from below the south end of the threshold of the temple, south of <sup>d</sup>the altar.

D. So we see that Adam was to serve the Creator as prophet, priest and king

- 1. And we assume, that had Adam and Eve not sinned, he would have continued in his prophet, priest and kingly duties to his family and descendants
- 2. But, they did sin – Adam, esp., failed to carry out his prophetic, priestly and kingly duties
  - a. He communicated God's will to Eve about the eating from the Tree, but then failed to remind her when the time came and in fact, failed to do it himself = false prophet
  - b. He failed to carry out his priestly duties – not protecting/guarding the Garden, allowing its holiness to be compromised, allowing an “outsider” to come near
  - c. He failed as king by submitting to the serpent rather than taking authority over it
  - d. And so they are cast out from the Garden, unable to remain in God's holy presence because of their sin

E. Through OT then, we see God sending a series of prophets, priests and kings to try to call His people back to Himself and provide a means for them to be in fellowship with Him

- 1. And each of these were anointed (with oil as a sign of commissioning for their roles) – they were “anointed ones” (little Messiahs)
  - a. Anointing was an outward sign of one being set apart for a special calling from God
  - b. (Exo 28:40-41 ESV) For Aaron's sons you shall make coats and sashes and caps. You shall make them for glory and beauty. <sup>41</sup> And you shall put them on Aaron your brother, and on his sons with him, and shall anoint them and ordain them and consecrate them, that they may serve me as priests.
  - c. Prophets were not always (commonly?) anointed, but priests and kings always were – anointing was usually done by a prophet, by the one representing God to the people
    - 1) Samuel was directed by God to anoint first Saul and then David to be king
    - 2) (1Ki 19:15-16 ESV) And the LORD said to [Elijah], "Go, return on your way to the wilderness of Damascus. And when you arrive, you shall anoint Hazael to be king over Syria. <sup>16</sup> <sup>a</sup>And Jehu the son of Nimshi you shall anoint to be king over Israel, and <sup>b</sup>Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place.
- 2. Are familiar with many of the OT prophets, priests and kings – some very good and some not very good at all – but none, either individually or collectively, could fully and finally deal with the problem of sin
- 3. One greater was needed – and was regularly predicted and referred to in OT
  - a. (Gen 3:15 ESV) I will put enmity between you and the woman, and between your offspring<sup>1</sup> and <sup>a</sup>her offspring; <sup>b</sup>he shall bruise your head, and you shall bruise his heel." } a sort of declaration of war
  - b. (Deu 18:17-20 ESV) And the LORD said to me, <sup>a</sup>"They are right in what they have spoken. <sup>18</sup> <sup>a</sup>I will raise up for them a prophet like you from among their brothers. <sup>c</sup>And I will put my words in his mouth, and <sup>b</sup>he shall speak to them all that I command him. <sup>19</sup> <sup>a</sup>And whoever will <sup>b</sup>not listen to my words that he shall speak in my name, I myself will require it of him. <sup>20</sup> <sup>a</sup>But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or<sup>1</sup> who speaks in the name of other gods, that same prophet shall die.'

c. Ps.2; 110

- 1) (Mat 22:41-45 ESV) <sup>ab</sup>Now while the Pharisees <sup>b</sup>were gathered together, Jesus asked them a question, <sup>42</sup> saying, "What do you think about <sup>a</sup>the Christ? Whose son is he?" They said to him, <sup>a</sup>"The son of David." <sup>43</sup> He said to them, "How is it then that David, <sup>a</sup>in the Spirit, calls him Lord, saying, <sup>44</sup> <sup>a</sup>"The Lord said to my Lord, Sit at my right hand, until I put your enemies under your feet"? <sup>45</sup> If then David calls him Lord, <sup>a</sup>how is he his son?"

d. Book of Hebrews makes clear how OT priests were finally inadequate (7:11-19)

- 1) (Heb 10:11 ESV) And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins.

F. Need is clear and the stage is set for a second Adam, for One who would truly and fully be God's prophet, priest and king

1. (Rom 5:14 ESV) Yet death reigned from Adam to Moses, even over those whose sinning was not <sup>a</sup>like the transgression of Adam, <sup>b</sup>who was a type of <sup>c</sup>the one who was to come.
2. (Mat 12:41-42 ESV) <sup>41</sup> <sup>a</sup>The men of Nineveh will rise up at the judgment with this generation and <sup>b</sup>condemn it, for they repented at the preaching of Jonah, and behold, <sup>d</sup>something greater than Jonah is here. <sup>42</sup> <sup>a</sup>The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, <sup>z</sup>something greater than Solomon is here.
3. Heidelberg Catechism, Question #31
  - a. Q. Why is he called "Christ," meaning "anointed"?
  - b. A. 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;  
our only high priest Who has delivered us by the one sacrifice of His body, and Who continually pleads our cause with the Father;  
and our eternal king Who governs us by His Word and Spirit, and Who guards us and keeps us in the freedom He has won for us.
4. This is what we will explore more fully the next 3 classes