

# Our Prophet, Priest, and King

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For the past few months we have been meeting together, some of us, in a Fundamentals of the Faith class every other week after Sunday morning, and a couple of weeks ago I did a brief study to consider Jesus Christ as our prophet, priest and king in the context of a lesson that was about the work of Christ, and afterwards our elder chairman, Dane Logan, asked me to teach that material to the church at large and so I'm going to take a Sunday to do that. There is an element here that you need to be aware of, a wise pastor does everything he can to maintain good relations with his elder chairman and so I'm trying to maintain good relations with my elder chairman here this morning in what I am doing, not that that's ever been an issue between the two of us. But this is a one-off message before we returned to Philippians next week and I'm very delighted to be able to share this with you. It will give you a sense of the majesty of Christ and hopefully be able to think through the nature of your salvation and the role that the person of Jesus Christ plays in your life and in the life of his people perhaps in a way that you haven't seen it in quite exactly this perspective before, and when we talk about our Lord Jesus Christ as prophet, priest and king, it's helpful for you to remember that those three offices were prominent in the Old Testament in the life of Israel, and that preceded the coming of Christ. The people of Israel knew the office of the prophet, the one who was a spokesman for God and spoke forth his word to the people. So for example, the prophet Nathan confronted King David after his sin with Bathsheba in 2 Samuel 12. The people of Israel knew the office of priest. The book of Leviticus instructs the priests on how to offer sacrifices, and the priest played a prominent role in the nation of Israel throughout the Old Testament. And the people of Israel knew also the office of king. David and Solomon and their progeny ruled over the people as king for a number of centuries until by their sin the Lord sent them off into exile.

So you see in the Old Testament preparation for the coming of Christ, these offices that were fulfilled in the Old Testament, prophet, priest and king. Now what we have in the New Testament era, what we have as believers, what we have as a church is we have the Lord Jesus Christ fulfilling all three of those offices for his people and leading us through the exercise of those three offices for us. So I just want to ask and answer three simple questions here about these roles of Christ, these offices of Christ, prophet, priest and king, and first of all, we'll just ask and answer this question: how is Christ a prophet? How is Christ a prophet for his people?

Now a little bit of word of introduction here and qualification maybe. It's common for people to think about a prophet as being one who predicts the future, and that is certainly an aspect of the role that a prophet played in the Old Testament, but even more than that and that was only a part of a larger role that he filled, the prophet was the spokesman for God, the prophet was the one who had the words of God in his mouth and when he spoke, he was revealing God's will for the people. He was often confronting them about their sinfulness and calling them to repentance. In the simplest of terms, you could think about it like this: the prophet is one who teaches us the will of God. The prophet is teaching us the will of God. Now as far back as the days of Moses, God had promised an ultimate prophet to his people into Deuteronomy 18:15. You don't need to turn there but in Deuteronomy 18:15, Moses told the people as they were about to enter the Promised Land, he said, "The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him." And there were prophets who came and went but we find the ultimate fulfillment, the ultimate and the final prophet is found in our Lord Jesus Christ.

If you would turn to the book of Acts 3 with me, Acts 3 in verse, let's say 18. Peter is preaching to the Jews and he says this, he says, "the things which God announced beforehand by the mouth of all the prophets, that His Christ would suffer, He has thus fulfilled." You see Christ being the culmination of the predictions of the prophets, and going further, even being the fulfillment of all of their ministry, the fulfillment of all that they were pointing to, and he preaches a word that is fitting even for those of you that are here today without Christ and I would appeal to you and ask you to hear these words that Peter preached to people that needed to come to Christ, that were still lost in their sins as he spoke these words to them. He said, "Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may send Jesus, the Christ appointed for you." My friends, God has appointed a Savior and that Savior is only the Lord Jesus Christ and he is the one who comes to you through the proclamation of his word today, calling you to himself, calling you to repent of your sins, calling you to turn from the world and to embrace the living God through the one that he has appointed, the Lord Jesus Christ. And so Peter is preaching in that same spirit after the resurrection of the Christ and he says this in verse 21 speaking of Christ it says, "whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time." Do you see that emphasis on the office of the prophets? And now Peter says this, he quotes Moses from that passage I read just a moment ago, "Moses said, 'The Lord God will raise up for you a prophet like me from your brethren; to Him you shall give heed to everything He says to you.'" Peter is making clear that this Christ that he is proclaiming is the fulfillment of that final great prophet who was to come. It is Christ now who we find the final and the ultimate revelation of God. It is Christ who is declaring to us the will of God.

So we ask this question: how is Christ a prophet? How does Christ carry out the office of a prophet? Well, beloved, understand in the simplicity of God's design, Christ reveals the will of God to us in the word of God and by the Spirit of God so that when we come to Scripture and read it for ourselves, when the Bible is opened and taught accurately, Christ

is exercising the office of the prophet through the ministry of the word as the Spirit comes and gives us illumination and helps us to understand what is being said. Christ is coming, Christ delivers the word to us and in that way makes the word and makes the will of God known to us so that we could say with this, with final authority, Jesus Christ reveals God's plan for salvation to sinners just like you. He is the prophet who makes known to us how God has appointed that men can be reconciled to him.

Let me show you just a few instances of this from the Gospel of John. Turn to John 14 with me, if you will. John 14 beginning in verse 6, Jesus said to Thomas, he said, "I am the way, and the truth, and the life; no one comes to the Father but through Me." And he goes on to say, "If you had known Me, you would have known My Father also; from now on you know Him, and have seen Him." Philip said to Him, 'Lord, show us the Father, and it is enough for us.' Jesus said to him, 'Have I been so long with you, and yet you have not come to know Me, Philip?'" He says, "'He who has seen Me has seen the Father; how can you say, 'Show us the Father?'" He says, "Philip, I am the revelation of God the Father. When you see My life, when you hear My words, when you see My ministry, you are seeing a perfect revelation of God," because Christ is of one essence with the Father. They share the exact same character. Colossians 2 says that in Christ all the fullness of deity dwells in bodily form, so that when we study the words and the actions of Christ, we are seeing God revealed to us, God is manifested to us, and in that way Christ in his office as prophet to his people is revealing God and making him known so that all can see and that all can understand, and so Christ is fulfilling that role that the prophets fulfilled in the Old Testament in part, as they spoke the word of God but spoke merely as sinful men, now Christ comes as the prophet, fullness of God in human flesh and fully makes known, fully reveals God to us.

In part, he does this through the ministry of the Holy Spirit as I alluded to earlier. John 14:26 Christ says, "the Helper, the Holy Spirit, whom the Father will send in My name." You realize that in those brief words Jesus had given a Trinitarian manifestation of God? He refers to the Father, he refers to himself, he refers to the Holy Spirit. This is a Trinitarian revelation and Christ says, "I am sending the Spirit, the Father and I are sending the Spirit and the Spirit will teach you all things, and bring to your remembrance all that I said to you." And so by the ministry of the Holy Spirit, Christ sends out the Spirit, the Father sends out the Spirit and God is made known through the work of the Holy Spirit, Christ exercising his office of the prophet through the ministry of the Holy Spirit.

And what is God's plan for salvation? How is it that a man, a woman like you could be saved from your sins? Look at John 20. Christ had made himself known now to Thomas, had revealed him in his resurrected glory and he said to Thomas in verse 27, "'Reach here with your finger, and see My hands; and reach here your hand and put it into My side; and do not be unbelieving, but believing.' Thomas answered and said to Him, 'My Lord and my God!' Jesus said to him, 'Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed.'" Then in verse 30 we find this, "Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the

Christ, the Son of God; and that believing you may have life in His name." Christ in his office of the prophet has come and made himself known to Thomas and then by extension to us, "See My mortal means and yet I live." He has made himself known, he has revealed God in the resurrection and he goes on and Thomas responds, "My Lord and my God!" And John summarizes the significance of this for us, that Jesus had done works throughout his earthly ministry that were sufficient for all men who would read and understand to see that he is the Christ and the nature of that revelation is such that each one of us here can look at Christ as he is revealed in Scripture, look at Christ as he is made known in the Gospel of John and understand that God has revealed his will for salvation in him. Christ has made the will of God known for the salvation of men through his works and through his words, through his death and resurrection; in Christ we find the way of God revealed to us and thus he has fulfilled the office of the prophet. This is a revelation of God. The unseen God has made himself known in physical flesh in the Lord Jesus Christ. He has preserved an accurate and fully trustworthy record of his life and ministry in the Scriptures and so Christ has done a magnificent thing for us, Christ has done what we could never have discovered on our own, Christ has made known that which was hidden from us. In Christ we find our ultimate prophet making known God and his way of reconciliation known to us.

Now that raises a subsidiary question, you could say, and in all of these offices, prophet, priest and king, in all of these offices that Christ fulfills, there is a corresponding kind of a secondary revelation about you that you need to understand, that the office of Christ corresponds to a need of yours and a lack of yours, and this is very important for us to understand and it's humbling but it's necessary for us to come to grips with. Why is it, my friends, why is it that you need a prophet? Why is it that you need Christ to fulfill this role? Why was it such an act of magnanimous grace from God to send Christ in this revealing role in his office as a prophet? Why do you need Christ as a prophet? Why do I need Christ as a prophet? Well, the truth of the matter is, and I'm not here to flatter you this morning, I'm never here to flatter you, you need Christ as a prophet, my friends, because apart from him you are ignorant and you are lost. Romans 3:11 says, "There is none who understands, there is none who seeks for God; all have turned aside, together they have all become useless," Romans 3, quoting the language from the Old Testament. You see, we are ignorant, we are lost, we do not know God naturally, we are not born into this world with an understanding of God and knowing how to be reconciled to him. Oh, there is some measure of a revelation of God in a general sense from the nature of his creation and we see something of the majesty of his power and glory revealed in creation but, friends, when it comes to knowing him in a saving way, none of us were born with any understanding of how that was to come to pass and we could not find him on our own because we were born into a state of sin and misery and lostness and death and our hearts were darkened and Ephesians 4 speaks about the ignorance that is within those who are born into this world.

We're lost without him. In fact, let's look at that passage in Ephesians 4 that's in my mind here just to make emphasis of the point. In Ephesians 4:17 the Apostle Paul said this, "I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind, being darkened in their understanding, excluded from

the life of God because of the ignorance that is in them, because of the hardness of their heart; and they, having become callous, have given themselves over to sensuality for the practice of every kind of impurity with greediness." Friends, Scripture does not commend us for the spark of divinity that is within us, there is no such thing. We are in a natural state of ignorance apart from Christ. Our minds are darkened and there is no light within us and therefore you need Christ to exercise this office as a prophet so that the way of God could be made known to you from outside of your mind and injected into it, and Christ could inject truth into your ignorance, knowledge into your darkness, and if Christ had not done that, beloved, you and I would be miserably lost with no hope of salvation. Death would merely be the dungeon door that enters us into judgment and clangs shut behind us with no hope of ever finding escape.

Do you see, my friends, that in his office as a prophet Christ has exercised great mercy to the world and a special particular grace to his people, that in Christ we have a knowledge of God that otherwise we would never have had. Christ is the ultimate prophet who reveals God to you and what that means is that your response to Christ should be one of loving adoration, it should be one of worship, it should be one of reverence, it should be one of dependence that says, "O Christ, if You had not come, I would be in utter darkness. Thank You for coming! Thank You for saving me by the work of Your Holy Spirit! Thank You for being my Teacher." Christ said in Luke 6, "You call me Teacher and Lord and thus I am." Apart from Christ we have no teacher and that's why we reject any effort by any modern theologian, any modern scientist to try to alter or reinterpret the clear teaching of Scripture. They are not our teachers, beloved, our teacher is Christ and he has made himself known in his word. He is our prophet and we allow no one to compromise that clear role that he has in our lives or in the life of the church.

So Christ is our prophet. Secondly, let's answer this question: how is Christ a priest? How is Christ our priest? Well, we have the privilege of coming to Scripture and seeing this laid out for us very clearly as well. The purpose of a priest is different from the purpose of a prophet. The prophet reveals God's word to the people. The purpose of a priest is to mediate between God and man, to be a go-between, to be a reconciler, as it were, between God and man so that in the Old Testament the priest offered sacrifices to God that were laid out in great detail in the book of Exodus and in other places. The Old Testament priest offered sacrifices to God on behalf of a sinful people and by God's appointed means, slayed animals and offered up a blood sacrifice in order to bring about a temporary appeasing of the wrath of God by the means that he had appointed, you could say. The priest was one who prayed for the people. We often read a priestly benediction from Numbers 6, "The Lord bless you and keep you. The Lord make His face shine upon you and give you peace." These were words that the priest prayed and so they offered these animal sacrifices again and again and again, offering blood as a means of being a go-between between the sinful people and the holy God.

Well, when you come to the New Testament, you ask the question: how does Christ fulfill the office of the priest? How did he execute the office of a priest? Well, and you know these things, at least you should, Christ executed the office of a priest by offering himself as a sacrifice to satisfy divine justice and to reconcile us to God. When we say

that Christ is our priest, what we are saying is that for those who believe in Christ, Christ intercedes for us before God, Christ represents us before God and goes to him, as it were, on our behalf and bridges the gap that our sin had created between a holy God and our sinful selves. And the glory of Christ, beloved, is this, the priest in the Old Testament, the priest offered the blood of an animal, it wasn't his own blood that he offered. The glory of Christ is that he is both the priest and the sacrifice that reconciles us to God.

Look at the book of Hebrews 7 and you can go to verse 23. This is, of course, a major theme in the book of Hebrews. We spoke briefly on that some two or three years ago. In Hebrews 7:23 it says, "The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing, but Jesus, on the other hand, because He continues forever, holds His priesthood permanently. Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them. For it was fitting for us," oh, these are precious precious words. You young people in high school, I would encourage you to memorize verses 26 and 27. "It was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He," the priest, "offered up Himself," the sacrifice, referring to the death of Christ on the cross. Christ interceded for us. Christ, the priest, offered a sacrifice to satisfy the justice of God which was invoked against us because of our guilt. Christ, the priest, offered this sacrifice which was himself and in his shed blood satisfied everything that the law of God demanded as a payment, as a ransom price for your sin.

So Christ in his act of sacrifice on the cross interceded as a priest for us, offered himself up for us in order to intercede for us, to go before God for us on our behalf and do for us that which we could not do for ourselves. The people of Israel in the Old Testament, they needed a priest to offer a sacrifice for them. We're in a similar position where we have no sacrifice of our own that can work. You could not have even offered your own blood as a sacrifice for your own sins because your blood is guilty, it is tainted with guilt, it's not pure, it's not innocent. No one else could offer blood for you. An animal can't take away the sins of a man. No man apart from Christ could offer his blood for yours because his blood is tainted with guilt. Do you see how desperately lost we are without Christ interceding and coming and acting as a priest and offering himself as a sacrifice for us?

He did that ministry of sacrifice at the cross and look at verse 25, there's another aspect of his priestly intercession for us that he is exercising right now even at this moment, that he has been exercising ever since his ascension, verse 25, "He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them." Our Christ, our wonderful Lord Jesus offered a sacrifice that was completely sufficient to atone for the sins of everyone who would ever believe in him. Continuing out of that sacrifice was a different aspect of his priestly ministry, his intercession for us before the throne of God. So he represents us now before the throne of God as Scripture pictures him pleading for his people and praying for his people continually. We have a priest who has never stopped interceding on our behalf. He sacrificed, he raised from the

dead, he ascended and now he's continually interceding for us before God. That's how great a priest he is on our behalf.

And Scripture makes it plain that Christ is the only mediator. 1 Timothy 2:5 says, "there is one God, and one mediator between God and men, the man Christ Jesus." There is no other. Mary is no mediator. She needs a mediator herself. Mohammad is no mediator between a holy God and his people. This is just utter darkness. But in Christ we have the light, in Christ we have a priest who successfully intercedes for us in our sin.

Now that leads us to a like question of one that I asked a little while ago: why do you need a priest? I've kind of been saying this all along, haven't I? Why do you need a priest? Well, go back to Isaiah 59. What the prophet Isaiah said to the people of Israel are true to us today. You need a priest because in Isaiah 59:2, "your iniquities have made a separation between you and your God, And your sins have hidden His face from you so that He does not hear." Verse 3, "For your hands are defiled with blood And your fingers with iniquity; Your lips have spoken falsehood, Your tongue mutters wickedness. No one sues righteously and no one pleads honestly. They trust in confusion and speak lies; They conceive mischief and bring forth iniquity." Beloved, it is very humbling to us to come to Scripture and have revealed to us God's assessment of who we are morally, to realize that we are culpable before him, that the law of God condemns us for our guilt of not loving God with all of our heart, soul, strength and mind, and not loving our neighbor as ourselves. And even if we haven't committed the physical acts of adultery and murder and theft, well, we've certainly been guilty of coveting and lust and unrighteous anger, haven't we? Haven't you? And the holiness of God, the truth of God cannot be violated by receiving such a one like that in his unaltered unforgiven state. You cannot wash away your own guilt. You're like a leopard who cannot scrub away his own spots. You're like the Ethiopian who cannot change the color of his skin.

So what are we to do in that helpless estate? Beloved, Christ came as a priest, Christ came to intercede for you and to do for you that which you could not do for yourself. You could not reconcile yourself to God because you had nothing to offer for your guilt. Christ did. Christ had his own perfect innocent blood to offer as a sacrifice, his own perfect life to offer unblemished to God as a sacrifice for sin, and in doing that he was acting as a priest. He was acting as one who was interceding for sinners like you before a holy God, and God, praise be to his name, accepted that sacrifice of his Son as shown by the fact that he raised him from the dead. The penalty of sin is death. Christ paid the penalty of sin, the penalty was fulfilled, therefore there was no barrier to him living any further after he had borne our sins on our behalf, and therefore Christ is raised from the dead showing the penalty of sin has been paid in full. Beloved, what you need to see here is that there is a second fold fountain which should bubble up inside you of praise, honor, worship, gratitude, reverence, fear to this Christ who interceded for you when you were helpless, that while we were still helpless Christ died for us, Romans 5; while we were enemies we were reconciled to God through him; while we were yet sinners Christ died for us. All of this being an exercise of his priestly office, interceding for us and mediating between us and God because otherwise we were utterly without hope.

So why do you need a priest? Because you're guilty of sin and separated from God without Christ and so what Christ does is, as a priest, he stands between you and God eternally and has reconciled those who have come to him in repentant faith, and we have in Christ that which satisfies everything that God requires. If you try to get to God through any other way, you are doomed. You cannot save yourselves. You cannot offer God your good works, so-called good works, because all of your works are tainted with the sin of the life that tries to do them. God is not asking for your good works, God is calling you to repent and believe in Christ, and those who put their faith in Christ alone find that God has accepted them because he accepts what his Son has done as a priest on their behalf.

And so as a prophet, Christ reveals God to us. As a priest, he intercedes for us. Thirdly, we come to our final question this morning: how is Christ our king and what was the role of a king, but how is Christ our king? Now as I pointed out in the past on Tuesday nights and I encourage you all to come as often as you're able on Tuesday nights because it's an important part of the life of our body, but on Tuesday night several weeks ago I was teaching through the Psalms, Psalms 93 to 100 and those are Psalms that reveal God as king and they honor God as king, and what was the role of a king, what did David do, what did Solomon do for the people even as they failed in it? Well, a king, the role of a king and it's foreign to us in our American representative democracy, we're not used to this, it's a foreign idea that was intrinsic to people in the Old Testament, but it was the role of a king to rule over his people and to defend them from their enemies. The king ruled over the people, exercised judgment over them and he defended them from their enemies. In Matthew 2:6, it refers to Christ as the "Ruler who would shepherd His people."

So how is Christ a king? Let me remind you without turning to specific Scripture because we've alluded to this many times, that the charge that was laid against Christ, nailed above his head as the reason for his crucifixion, "King of the Jews." King of the Jews, that's why they crucified him. They rejected him as king. Well, how does Christ execute the office of a king in relation to us as a people? Well, think back to your sinful state before the Lord saved you. What were you? You were a rebel against God. You were rebellious against his will. You were dead in trespasses and sins. You had no desire for Christ. You had no submission to him in your heart. Oh, maybe you had some kind of belief in God but it wasn't a submissive loving belief in Christ as he's revealed as prophet, priest and king, you didn't know him like that. You were with the Jews and the mockers, "I will not have this man reign over me." Well, how in that sinful hostile state were you ever reconciled to God?

Beloved, some of you may have the sense that, "Well, you know, I accepted Jesus as my Lord and Savior." Well, how did that ever happen if you were so cold and hostile and dead in trespasses and sins? How did it ever happen that your heart was changed to do that? Beloved, you must understand that Christ subdued you. That Christ through the work of his Spirit in your heart humbled you and brought you to a saving believing faith in Christ. Ephesians 2:8 and 9 says that faith is a gift of God and God by a powerful work in your heart changed you and subdued your will to his, and now as Christians he rules

over us as the head of the church; as Christians he exercises his authority through his word and in other means. But Christ is ruling over us, exercising authority, making known his will that we are privileged and obligated to obey. And he defends us. He defends us from our enemies. He defends us from Satan. He defends us even from our own inbred proneness to wander from him, to question him. He holds us and keeps us in his hand throughout all of that.

Look at the Gospel of John again, John 10, as we see this defending keeping work of Christ. He says in verse 27, "My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand." That is the power of a king being assertive saying, "I will protect My people and I will protect them forever; that no enemy that rises up against them will succeed in separating them from Me." Verse 29, "My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one." And so Christ subdues us to himself, he rules and defends us, he restrains and conquers all of our enemies, he restrains and conquers those that are enemies to him as well. And what are the enemies that he defends us from? Well, beloved, think about it, the ultimate enemy is death, in one sense, and Christ has delivered us from death.

Look at 1 Corinthians 15:25, and actually let's give ourselves a little more context and we'll begin at verse 20. Paul is defending the historical reality of the resurrection and he says in verse 20, "now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all will be made alive. But each in his own order: Christ the first fruits, after that those who are Christ's at His coming, then comes the end, when He hands over the kingdom to the God and Father, when He has abolished all rule and all authority and power." The kingdom motif is there right in what we are looking at and it says in verse 25, "He must reign until He has put all His enemies under His feet. The last enemy that will be abolished is death." Christ reigning as king, reigning not merely over a physical realm but reigning over the entirety of the invisible realm as well, reigning even over the realm of death and conquering it on behalf of his people, and so that those of us that have died in Christ in this life and been raised to new life as pictured in the ordinance of baptism, those of us that are in Christ will experience the same victory over death that our king did. Our king died and rose again, those of us that are in him and united with him will conquer death as well because our king has defeated the enemy of death for us.

We have another hostile enemy, don't we? We have another unseen enemy. Listen to 1 John 3:8, we have this hostile adversary, the devil, who 1 Peter 5 says prowl about like a roaring lion looking for someone to devour, and what does Christ do with that enemy of our souls? What has he done to that enemy of our souls? 1 John 3:8, "The Son of God appeared for this purpose, to destroy the works of the devil." In 1 Peter 5:8, let's go ahead and turn there, you can turn back a couple of pages in your Bible to 1 Peter 5:8. The enemy is real but we have a king who defends us against him. 1 Peter 5:6, "humble yourselves under the mighty hand of God, that He may exalt you at the proper time, casting all your anxiety on Him, because He cares for you. Be of sober spirit, be on the

alert. Your adversary, the devil," your enemy, the one who wishes harm upon you, "prowls around like a roaring lion, seeking someone to devour. But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world. After you have suffered for a little while," here it is, beloved, this is so sweet, "the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you." Verse 11, "To Him be dominion forever and ever. Amen."

And so, beloved, when we study these offices of Christ, prophet, priest and king, we see that we have a king who has subdued us, subdued us in love and brought us to himself, we have a king who defends us against our most mortal enemies. Satan is a supernatural foe set on your destruction. Christ as king says, "You will not harm My people." The reality of death which we have tasted in our congregation just this week, Christ says, "I will deliver you from that realm. You will have eternal life in My name. I will keep you and no one will snatch you out of My hand." This king who has manifested that he has power over death through his own resurrection says, "I will exercise that power as King on your behalf and protect you from that which is your enemy." So that it can all be summed up in Colossians 1:13 where speaking of Christ it says, "He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins." God the Father working in the person of Jesus Christ rescued us from that domain of darkness where hostile forces enslaved you, 2 Timothy 2 says that the devil holds unbelievers captive to do his will. Jesus said, "You are of your father the devil. You belong to his realm." Well, Christ steps into that as king and says, "I will exercise power over these souls and I will transfer them from the kingdom of darkness into My kingdom because I am a King and these are My people and I love them and I will rescue them, I will subdue them and I will deliver them into the safety of the realm over which I eternally reign." And now Jesus Christ rules with absolute supremacy over all things.

Turn back just a couple more pages to Ephesians, it might be for or five pages for some of you, Ephesians 1, and these things are so important that Paul prayed that Christians would understand them because they are spiritually discerned, they are outside the realm of natural knowledge, they are made known to us by the revelation of the word of God, and so we need spiritual help even to just understand these things. So Paul prays in verse 18, he says, "I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the surpassing greatness of His power toward us who believe. These are in accordance with the working of the strength of His might which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come." That is an absolutely comprehensive statement of supremacy pointing to the authority of Christ as king. And in verse 22, "He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all."

Beloved, we said why do you need a prophet? Because you're ignorant, we're ignorant. Why do you need a priest? Because you're sinful, you're guilty, you need someone to intercede for you. Why do you need a king? Why did you need a king to come and to transfer you from one kingdom into his? Why did you need that? Why did you need a king with power? Because, beloved, you were helpless without him. You were weak. Death would have its final say over you left to your own power. You were helpless before Satan who held you captive to do his will. He has supernatural power and he is invisible, you're a creature of flesh with only natural power, there was no hope for you. Don't you see that in Jesus Christ in his offices of prophet, priest and king has addressed every area of your ignorance, guilt and weakness in a comprehensive way that shows his glory and shows unquestionably his love for his people, you see that, right? Because these things are unanswerable from Scripture and we realize that Christ was the only king with power to rescue us. He was the only priest with a sacrifice sufficient to reconcile us to God. He was the only prophet who had the truth to speak it to us through his word, through his apostles.

So beloved, when we consider Christ as our prophet, priest and king, we realize that we have – once again, human language fails me. What words can we render that would adequately describe the worth and the majesty of our king? What words could we render that would adequately give thanks for the priest and the sacrifice that rescued us from eternal damnation? What thanks would we give from the bottom of our hearts for that life-giving water that we find in his word that gives us understanding and everything that we need for life and godliness? All coming to us through one. All coming to us through one, the God-man who exercised a triad of offices, prophet, priest and king for us. The prophet who reveals God to us perfectly. The priest who reconciles us to God and intercede for us perfectly. The king who rules over us and defeats all of our enemies perfectly.

If you're here apart from Christ, I just want to tell you this great prophet, priest and king is calling you, calling you out of your sin, calling you out of the world, calling you out of your rebellion, and I urge you to see the majesty of him and the goodness that drips from his fingers as he extends his hands to you, his nail-scarred hands to you dripping no longer with blood but dripping with goodness, love, mercy, patience and kindness as he calls you and says, "Take My yoke upon you and learn from Me for I am gentle and humble in heart and you will find rest for your souls." There's no reason for you to reject him and there is nothing in Christ that keeps you from walking out of this room today thoroughly reconciled to a holy God and to own him as your prophet, priest and king. I urge you on the authority of God's word, I command you, on the authority of God's word, I graciously call you and encourage you, "Come to this Christ. There's no one like him. There is no other name given to us under heaven by which you must be saved."

Let's pray together.

*O Christ, we honor You as Lord and Savior, this morning we particularly honor You as our Prophet, Priest and King. You have made known God to us, God our highest joy, God our greatest treasure. You've made Him known. You have interceded for us in our*

*sinful state and taken away our sins. Lord, we honor You. We thank You for an eternal redemption that is perfect and Your blood pleads perfectly before a holy God on our behalf so that we no longer have any cause for fear of judgment. And, oh, our King and You rule over us, You provide for us, You defend us from our enemies, You make us Your own and in doing that You bring us to the point and the place of the greatest blessing for You are our highest joy, our highest blessing. All that You've done for us, all that You've done for Your people, O Christ, we magnify and honor Your glorious name. May Your Spirit have mercy on those who are still outside the kingdom. Work as a King in their lives and subdue their wills and bring them to faith in You. Help them to see the great High Priest who makes a perfect reconciliation for all those who believe in Him. Help them to see in You the revelation of God which transcends everything of earthly significance and makes it all pale by comparison. Yes, Lord, we thank You for being our Prophet, Priest and King and we ask You to extend Your authority in those offices all the more as we bow before You this morning. In the name of Jesus Christ our Lord. Amen.*

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