

Dr. Robert A. Peterson, Christ's Saving Work, Session 6, Introduction, Part 6, Christology, 3 Offices of Christ, Prophet, Priest, and King, Pt 1

© 2024 Robert Peterson and Ted Hildebrandt

This is Dr. Robert Peterson in his teaching on Christ's Saving Work. This is session 6, Introduction, Part 6, Christology, Three Offices of Christ: Prophet, Priest, and King, Part 1.

We continue our study of Christology pursuant to a study of Christ's Saving Work.

We talked a little bit about the person and the work of Christ and their inseparability and how the work of the cross is indeed the work of the Son alone, but at the same time, because the persons are inseparable, it is the work of the Trinity in another larger sense. Thirdly and lastly, the doctrine of the two states. When we think about what is the difference between Jesus in heaven now and Jesus on earth in the first century, I have heard Christians, perhaps without thinking about it too deeply, say, oh, he's no longer a man, as if he somehow shed his humanity when he died or in the resurrection.

That is a mistake. The incarnation is permanent. Hebrews 3 tells us, Hebrews 4 it is, since we have then a great high priest, Hebrews 4:14, who has passed through the heavens, that certainly is Jesus raised, right? Jesus, his human name, the Son of God, his divine title from Hebrews 1, let us hold fast our confession.

Since then, we have had a great high priest who has passed through the heavens, Jesus, the Son of God; let us hold fast to our confession. For we do not have a high priest who's unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then, with confidence, draw near to the throne of grace, that we may receive mercy and find grace to help us in time of need.

The Son of God at the right hand of the Father is still the incarnate Son of God. The difference between Jesus on earth in his earthly ministry and Jesus now in heaven is not that he's no longer human. The incarnation was permanent.

He who existed eternally as God became fully incarnate in Jesus of Nazareth. For the sake of systematic completeness, I need to add he also remained fully outside. The Trinity remained intact.

So, there's the mystery of the incarnation. The Trinity continues. At the same time, the Son who is wholly outside becomes wholly, fully incarnate in the incarnation.

But the difference between Jesus on earth and Jesus in heaven is what the post-reformation Lutheran and Reformed theologians came to understand as the two states' doctrine. State of humiliation, state of exaltation. One Christ and both of these follow the incarnation, of course, but traditionally, the state of humiliation begins with his birth and then his life, including sufferings and temptations; his death and his burial are the final point in his humiliation, his ignominious death on the cross.

Crucifixion was ugly, not mentioned in polite society, terrible torture, and the Son of God underwent that for our sake and then burial. God was buried? Well, the God-man was buried, and that is humiliation indeed. But thank God, the state of exaltation follows it, and that involves his resurrection, his ascension, his sitting at God's right hand, and it will culminate in his second coming.

The two states doctrine thus speaks of two chronological phases and corresponding conditions: a state of humiliation, of humbleness, if you will, from incarnation to burial, and a state of exaltation from resurrection to second coming. That's good and helpful and true, and yet the Bible is more complicated than you might have guessed because in his state of humiliation, there already is glory, and more than once, the Scripture speaks of such a thing. How could the cross possibly be glorious? Calvin comments concerning Colossians 2:15 that here, the cross is transformed into a triumphal chariot.

Christ canceled the law against us, setting it aside, nailing it to the cross, Colossians 2:14. He disarmed the rulers and authorities and put them to open shame by triumphing over them in him, ESV, in it, NIV. It's one of the few places the Greek is ambiguous.

The preposition, the pronoun could refer to Christ, and of course, his cross is implied, or to the cross, and of course, the Christ of the cross is implied. So, triumphing over them in Christ or in his cross. Either way, the cross is either implied or stated, and there is the cross as glorious and triumphant.

That helps us a great deal in understanding the Bible. The two-states doctrine helps us make sense of biblical teachings that otherwise are really perplexing and even disturbing. So no one knows the time of the son of man's return, not the angels in heaven, not even the son, but only the father.

What? I thought the Son was God. He is God, and he fully retains his divine properties when he becomes a human being, but he gives up not the properties themselves, not his divine attributes, but the independent exercise of them. He has them, he retains them, but he only uses them in accordance with the father's will.

The devil's temptation in the wilderness is exactly seeking to get the son of God. If you are the son of God, in effect, three times he says, go against the father's will, and Jesus says no, no, no, each time from Deuteronomy. So, in that regard, for reasons we don't understand, it was not the father's will for the incarnate son who has the capability to know all things.

It was not the father's will for him during the state of humiliation to know the time of his return. Of course, in his state of exaltation, Jesus knows when he's coming back, but the two states doctrine is significant and helpful in understanding the same person in his state of humiliation and now in his state of glory and exaltation. All that is introduction, and we move to the doctrine of Christ's saving work, and our first topic here is indeed his three-fold office or his three offices.

Either way is fine. They have to do with his being anointed as the Christ, the anointed one, and as such, God gave him three offices, gave him a mission to complete, or a three-fold office. Historically, the church father Eusebius is famous for merely mentioning the three offices of Christ.

He wrote that there were three outstanding offices of dignity among the Hebrews that made the nation famous. First, the kingship; secondly, that of the prophet; and lastly, the high priesthood. The prophecies said that the abolition and complete destruction of all these three together would be the sign of the presence of Christ.

In another place, he writes, Jesus, he speaks of Jesus as quote, the divine and heavenly logos of the world, the only high priest of all creation, the only king of the prophets, the only arch prophet of the father. Christ is a divine and heavenly logos of the world, that's a prophetic office, the only priest of all creation; I'm misreading this; I beg your pardon, of all creation, the only king. The divine and heavenly logos of the world, the only high priest, now I got it right, of all creation, the only king of the prophets, the only arch prophet of the father.

But he merely states it, it's famous because it's the first statement we have like that, but the one to really develop it theologically is Calvin in the Institutes, and I'm going to read from that for us in a little bit. But first of all, the Heidelberg Catechism has enshrined the three offices in a reformed symbol. Catechisms: I need to grab a book here. Catechisms are didactic instruments for teaching the church, and so it is with the Heidelberg Catechism.

Question 31 asks why he is called Christ, meaning anointed? 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, our only high priest who has delivered us by the one sacrifice of his body and who continually pleads our cause with the father, his work of atonement and intercession, 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. It's so beautiful, I'll read it one more time. These documents, catechisms, and confession of faith are statements of belief, again, carefully worked through, and there are all kinds of biblical citations; I'm not going to read it, it would take me too long, and there are lines of them for each one of these points, but then a catechism is a teaching instrument to teach the confession, in the first instance, especially to children, and but also to adults.

Christ is called the anointed one, the Christ because he's been ordained by God the Father and anointed with the Holy Spirit to be our chief prophet and teacher, and in that capacity, he fully reveals to us the secret counsel and will of God concerning our deliverance. He's also our only high priest who has delivered us by the one sacrifice of his body and who continually pleads our cause with the Father. Thirdly, he's the eternal king, 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.

Before I work with a biblical exposition of these things, it's been my habit in these lectures to work with historical theology before the Bible, and I want the Bible to remain with us and the historical theology to illumine the Bible and certainly not to take its place. Chapter 15 of book two of the institutes says, to know the purpose for which Christ was sent by the Father and what he conferred upon us, we must look above all at three things in him: the prophetic office, kingship, and priesthood. He writes, therefore, in order that faith may find a firm basis for salvation in Christ and thus rest in him, this principle must be laid down.

The office enjoined upon Christ by the Father consists of three parts, hence a three-fold office, emphasizing the unity of the three. For he was given to be a prophet, king, and priest, notice Calvin's order, yet it would be of little value to know these names without understanding their purpose and use. God, although God, by providing his people with an unbroken line of prophets, never left them without a useful doctrine sufficient for salvation, yet the minds of the pious had always been imbued with the conviction that they were to hope for the full light of understanding only at the coming of the Messiah.

These expectations penetrated even to the Samaritans, though they never had known the true religion, as appears from the words of the woman to Jesus in John 4, quote, when the Messiah comes, he will teach us all things, close quote. The Jews did not rashly presume this in their minds, but being taught by clear oracles, they so believed. Isaiah's saying is particularly well known: quote, behold, I have made him a witness to the peoples.

I have given him as a leader and commander for the peoples, Isaiah 55:4. Elsewhere, Isaiah called him the messenger or interpreter of great counsel. For this reason, the apostle commends the perfection of the gospel doctrine, first saying, in many and

various ways, God spoke of old to the fathers by the prophets, Hebrews 1:1. Then he adds, in these last days, he has spoken to us through a beloved son, Hebrews 1:2. But because the task common to the prophets was to hold the church in expectation and at the same time to support it until the mediator is coming, we read that in their dispersion, believers complained that they were deprived of that ordinary benefit, quote, we do not see our signs. There's no prophet among us.

There's no one who knows how long, Psalm 74:9. But when Christ was no longer far off, a time was appointed for Daniel, quote, to seal both vision and prophet, Daniel 9:24. Not only that the prophetic utterance there mentioned might be authoritatively established, but also that believers might patiently go without the prophets for a time because the fullness and culmination of all revelations was at hand. Now, it is to be noted that the title Christ pertains to these three offices, for we know that under the law, prophets, as well as priests and kings, were anointed with holy oil.

I might say prophets rarely, but it's true. Priests and kings regularly. Hence, the illustrious name of Messiah was bestowed upon the promised mediator.

I recognize that Christ was called Messiah, especially with respect to and by virtue of his kingship, yet his anointings as a prophet and as a priest have their place and must not be overlooked by us. Isaiah specifically mentions the former in these words: quote, the spirit of the Lord Jehovah is upon me because Jehovah has appointed, anointed me to preach to the humble, to bring healing to the broken hearted, to proclaim liberation to the captives, to proclaim the year of the Lord's good pleasure, close quote. Isaiah 61:1 and 2, compare Luke 4:18.

We see that he was anointed by the spirit to be a herald and witness of the Father's grace, and that is not in a common way, for he is distinguished from other teachers with a similar office. On the other hand, we must note he received anointing not only for himself, that he might carry out the office of teaching, but for his whole body, that the power of the spirit might be present in the continuing preaching of the gospel. This, however, remains certain.

The perfect doctrine he has brought has made an end to all prophecies. Then this anointing was diffused from the heads to the members as Joel had foretold, "your son shall prophesy, and your daughter shall see visions," etc.

Joel 2:28. But when Paul says that he has given to us as our, he was given to us as our wisdom, 1 Corinthians 1:30, and in another place in him are all the treasures of wisdom and knowledge, in him are hid all the treasures of knowledge and understanding, Colossians 2:3, he has a slightly different meaning. That is, outside Christ, there is nothing worth knowing, and all who by faith perceive what he is like have grasped the whole immensity of heavenly benefits.

For this reason, Paul writes in another passage, quote, I decided to know nothing precious except Jesus Christ and him crucified, close quote, 1 Corinthians 2:2. This is very true, because it is not lawful to go beyond the simplicity of the gospel, and the prophetic office and the prophetic dignity in Christ leads us to know that in the sum of doctrine as he has given it to us, all parts of perfect wisdom are contained. So Christ on the prophetic office. I know it's extensive, but it's rich.

It is the classic statement of the threefold office. The kingly office. I come now to kingship.

It would be pointless to speak of this without first warning my readers that it is spiritual in nature. From this, we infer its efficacy and benefit to us, as well as its whole force and eternity. Now, this eternity which the angel in the book of Daniel attributes to the person of Christ, Daniel 2:44, in the gospel of Luke, the angel justly applies to the salvation of the people, Luke 1:33. But this eternity is also of two sorts and must be considered in two ways.

The first pertains to the whole body of the church. The second belongs to each individual member. God surely promises here that through the hand of his son, he will be the eternal protector and defender of his church.

Isaiah's exclamation means the same thing. "As for his generation, who will tell it?" Isaiah 53:8. For he declares that Christ will so survive death as to bind himself with his members. Remember yesterday, or in the former lecture, I said Isaiah 53 also teaches the resurrection of the son of God.

Therefore, whenever we hear of Christ as armed with eternal power, let us remember that the perpetuity of the church is secure in this protection. Hence, amid the violent agitation with which it is continually troubled, as well as the grievous and frightful storms that threaten it with unnumbered calamities, it still remains safe. Thus, God assures the godly of the everlasting preservation of the church and encourages them to hope whenever it happens to be oppressed.

He cited David in Psalm 2, saying that the kings and people rage in vain, for he who dwells in heaven is strong enough to break their assaults. Psalm 2:2. Elsewhere, speaking in the presence of God, David says, sit at my right hand until I make your enemies your footstool. Here he asserts that no matter how many strong enemies plot to overthrow the church, they do not have sufficient strength to prevail over God's immutable decree by which he appointed his son eternal king.

Hence, it follows that with all the resources of the world, we can never destroy the church founded as it is on the eternal throne of Christ. He says, among other things, this same eternity ought to inspire us to hope for blessed immortality. Therefore,

Christ, to lift our hope to heaven, declares that his kingship is not of this world, John 18:36.

In short, when any one of us hears that Christ's kingship is spiritual, aroused by this word, let him attain to the hope of a better life. And since he's now protected by Christ's hand, let him await the full fruit of this grace in the age to come. In a section entitled The Blessing of Christ's kingly Office for Us, I'll just read excerpts.

Christ enriches his people with all things necessary for the eternal salvation of souls and fortifies them with the courage to stand unconquerable against all the assaults of spiritual enemies. Then, relying upon the power of the same spirit, let us not doubt that we shall always be victorious over the devil, the world, and every kind of harmful thing. Thus, we may patiently pass through this life with its misery, hunger, cold, contempt, reproaches, and other troubles.

I might say our brothers and sisters around the world are experiencing these things, even as it was more likely for Calvin in Geneva in his day than it is for us as wealthy Americans. Let us be content with this one thing: our king will never leave us destitute but will provide for our needs until our welfare ends. We are called to triumph. These benefits then give us the most fruitful occasion to glory and also provide us with the confidence to struggle fearlessly against the devil, sin, and death.

Finally clothed with his righteousness, we can valiantly rise above all the world's reproaches and just as he himself freely lavishes his gifts upon us, so may we in return bring forth fruit to his glory. Therefore, the anointing of the king is not with oil or aromatic unguents rather he is called anointed Christ of God because the spirit of wisdom and of understanding, the spirit of counsel and might of the fear of the Lord have rested upon him, Isaiah 11 2. This is the oil of gladness with which the Psalm proclaims he is anointed above his fellows, Psalm 45 7. For if such excellencies were not in him, all of us would be needy and hungry. He did not enrich himself for his own sake but that he might pour out his abundance upon the hungry and thirsty.

The father is said not by measure to have given the spirit to his son, John 3:34. A visible symbol of this sacred anointing was shown in Christ's baptism when the spirit hovered over him in the likeness of a dove, John 1:32, Luke 3:33. It is nothing new and ought not to seem absurd that the spirit and his gifts are designated by the word anointing, 1 John 2:20 and 27.

For it is only in this way that we are invigorated, especially with regard to heavenly life. There is no drop of vigor in us, save what the Holy Spirit instills. For the spirit has chosen Christ as his seat, that from him might abundantly flow the heavenly riches of which we are in such need.

Thus, Paul rightly infers. Still, Calvin is explicating the royal office of Christ, which he regards as the most closely aligned to the meaning of the anointed one. God will then become the sole head of the church since Christ's duties in defending the church will be accomplished. He is referring to 1 Corinthians 15 at the end when the Son gives over the kingdom to the Father.

The priestly office, Calvin's order, is a prophet, king, and priest. Now we must speak briefly concerning the purpose and use of Christ's priestly office. As a pure and stainless mediator, he is, by his holiness, to reconcile us to God.

But God's righteous curse bars our access to him, and God, in his capacity as judge, is angry toward us. Hence an expiation must intervene in order that Christ as priest may obtain God's favor for us and appease his wrath. Here is the legal penal theme of the atonement set forth in terms of propitiation.

Thus Christ, to perform his office, had to come forward with a sacrifice, for under the law also, the priest was forbidden to enter the sanctuary without blood, Hebrews 9.7, that believers might know, even though the priest as their advocate stood between them and God, that they could not propitiate God unless their sins were expiated, Luke 16:2 and 3, Day of Atonement, verses 2 and 3. The apostle discusses this point at length in the letters of the Hebrews. Like many in the early church, Calvin thought Paul had written the book of Hebrews. From the 7th chapter almost to the end of the 10th chapter.

To sum up his argument, the priestly office belongs to Christ alone because by the sacrifice of his death, he blotted out our own guilt and satisfied our sins. God's solemn oath of which he, quote, will not repent, close quote, warns us what a weighty matter this is, quote, you are a priest forever after the order of Melchizedek, Psalm 110:4, compare Hebrews 5:6 and 7:15. God undoubtedly willed in these words to ordain the principal points on which he knew our whole salvation turns.

For as he is, as has been said, we or our prayers have no access to God unless Christ as our high priest, having washed away our sins, sanctifies us and attains for us that grace from which the uncleanness of our transgressions and vices debars us. Thus, we see that we must begin from the death of Christ so that the efficacy and benefits of his priesthood may reach us. That's Christ as a priestly sacrifice.

And lastly, he presents Christ as a priestly intercessor. It follows that he is an everlasting intercessor. Through his pleading, we obtain favor.

Hence, trust in prayer arises, as well as peace for godly consciences. While they safely lean upon God's fatherly mercy and are surely persuaded that whatever has been consecrated through the mediator is pleasing to God. Although God under the

law commanded animal sacrifices to be offered to himself, in Christ, there was a new and different order in which the same one was to be both priest and sacrifice.

This was because no other satisfaction adequate for our sins, and no man worthy to offer to God the only begotten son could be found. Now, Christ plays the priestly role not only to render the Father favorable and propitious toward us by an eternal law of reconciliation but also to receive us as his companions in this great office. Revelation 1:6 For we who are defiled in ourselves, yet are priests in him, offer ourselves and our all to God and freely enter the heavenly sanctuary that the sacrifices of prayers and praise that we bring may be acceptable and sweet-smelling before God.

This is the meaning of Christ's statement, quote, for their sake I sanctify myself. John 17:19 For we imbued with his holiness and so far as he has consecrated us to the father with himself, although we would otherwise be loathsome to him, please him as pure and clean and even as holy. Thus endeth Calvin's exposition of Christ's threefold office.

Eusebius introduced the concept into Christian theology. Calvin explicated it beautifully in the Institute's book 2, chapter 15. And as I said, it was ensconced in the Heidelberg Catechism forever until our Lord comes again, Lord willing.

Not Lord willing, he comes again, Lord willing, the Heidelberg Catechism lasts until then. The Old Testament background for the threefold office is found, of course, in the historical prophetic office, priesthood, and kingship. We read in Deuteronomy 18 that Israel upon entering the promised land was not to listen to those who claim to speak for God.

Deuteronomy 18:14 These nations, which you are about to dispossess, listen to fortune-tellers and to diviners. But as for you, the Lord your God has not allowed you to do this. The Lord your God will raise up for you a prophet like me, Moses wrote, from among you, from your brothers.

It is to him you shall listen. Just as you desired of the Lord your God at Horeb on the day of the assembly when you said, let me not hear again the voice of the Lord my God or see this great fire anymore, lest I die. The meaning is direct.

They want a prophet to mediate. And the Lord said to me, they are right in what they have spoken, and I will raise up for them a prophet like you from among their brothers, and I will put my words in his mouth, and he shall speak to them all that I command him. Prophets are thus God's spokespersons.

They're his mouthpiece, if you will. Whoever will not listen to my words, that he shall speak in my name, I myself will require it of him. But the prophet who presumes to

speak a word in my name, that I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.

That's how important the revelation of God is. And if you say in your heart, how may we know the word that the Lord has not spoken? When a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word that the Lord has not spoken. The prophet has spoken it presumptuously.

You need not be afraid of him. Here's the institution of the prophetic office. Upon going into the promised land, Moses, of course, didn't make the trip, although a humorous professor of church history that I had many years ago said Moses did make it finally in the presence of much better company when Moses and Elijah appeared on the Mount of Transfiguration with the Lord Jesus.

But he did not go in, and God sent prophets such as Elijah and Elisha. And the meaning of Deuteronomy 18, my understanding is, that God is ordaining the whole prophetic office, the whole line of true prophets, which of course culminates, as Acts 3.22 tells us, in the Christ, the Lord Jesus Christ. He is the great and final prophet of God.

The prophets, the priests, and the kings are thus what we call types of Christ. Types are persons, events, and history. It's a very key point.

Allegory is distinguished from typology by the fact that types are historical persons, events, or institutions that prefigure Christ. We're told in Romans 5:14 that Adam was a type of the one who is to come in the context plainly of Christ. Adam, as in Adam and Eve, Adam's a type of Christ.

Adam's a historical figure in the Garden of Eden who fell and then whom God forgave, but he's a type of the Christ who is to come. In Romans 5.12-19, Paul says in many ways how they're not alike, Adam and Christ, but they are alike in this regard. Each one is the head of a race of people.

Adam of the human race and Adam's sin brought death and condemnation to the race. Christ, the head of the people of God, all the redeemed, and his one act of righteousness, Paul says, in his death on the cross, brought eternal life and justification, justification, and eternal life to all those who believe in him. Types are persons as Adam.

Events, the exodus, is a great type. It's an anticipation, a prediction in action, in words, of the great exodus of the Son of God. So, in Luke's Gospel, in the account of transfiguration, in Luke 9:31, Moses and Elijah are standing speaking with Jesus about his exodus, which is the Greek word which he's about to accomplish in Jerusalem.

You can't translate, you can't put both exodus and departure in the Greek, in the English Bible. So, they put, they put departure, and in a footnote, they say, literally, the Greek word exodus. It's plainly typology.

Jesus is going to accomplish his exodus in Jerusalem, and here are, the symbolism is remarkable. By the way, I do think God brought Moses and Elijah there to temporarily be with Peter, James, and John, and Jesus, but this is an incredible symbolism. Moses stands for the law, certainly Elijah for the prophets.

The law and the prophets are discussing with Jesus his exodus that he's about to accomplish in Jerusalem. That is incredible. Oh my goodness.

In other words, the whole Bible speaks of him. He is the epitome of Scripture. He is the end of Scripture, if you will, the terminus in that regard, and there is the very New Testament evidence that the exodus event, that great Old Testament deliverance of Israel from Egyptian bondage, that we talked about in a previous lecture, that that is a type, it's a historical event that points toward a greater event.

In this case, it prefigures Christ's saving death, which redeems everyone who believes in him, and Romans 8 actually redeems the fallen creation, so we end up with a new heavens and a new earth. Types are historical persons, events, or institutions. That's where we get to the prophetic office, the priesthood, and the kingship.

God ordained the prophetic office so his people would hear from his own holy mouth and not from the peepers, people, peepers, mutterers, magicians, and witches. No, God says, people have always had a hankering to hear from the other side, if you will, or from above. God speaks.

He's the speaking God. He's also the acting God. He's the God who acts and the God who speaks, and he only wants his people to listen to his voice and his word.

Sadly, Israel disobeyed the Lord and didn't exterminate the Canaanites. Thus, their religion lived on and eventually corrupted Israel's true religion. It is a sad story indeed.

The kingship ordained by God was a type of the great son of David, the Lord Jesus Christ. Wait a minute, wasn't Samuel angry and God angry at the Israelites for wanting to make Saul king? Yes and no. It was already prophesied in Genesis 49 that the scepter would not depart from Judah.

God planned for Israel to have a kingship and ultimately for Christ to be king, but what the Lord, through Samuel, was angry about was their wanting to have a king like the other nations. They weren't hankering for a Deuteronomistic king who would

humble himself before the law of God and obey the word of God and be sensitive to God and so forth, and they got what they asked for in Saul, but God also sent King David, and although David was prohibited from building the tabernacle, the temple for God, sorry, I already had a tabernacle, and his son Solomon did the job. In that prophecy concerning Solomon, 2 Samuel 7, we get wonderful words that tell us within the Old Testament itself that this historical line of kings, real people, pointed forward to another real person who would come in the future.

David, you're not going to build a house for me. I'm going to build a house for you. God plays on words.

2 Samuel 7:11, moreover, the Lord declares to you, the Lord will make you a house. When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you who shall come from your own body. This is David's house and lineage.

This ultimately is Jesus Christ, the son of David, have mercy on me. The blind man said, shut up, and he wouldn't, and Jesus healed him. Jesus was of David's line.

Here are the prophetic roots of his kingship. He shall build a, he shall come from your own body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever.

Friends, Solomon didn't live forever, but the greater son of David will live forever. I will be to him a father, and he shall be to me a son. When he commits iniquity, this is talking about Solomon, not Jesus.

I will discipline him with the rod of men and with the stripes of the sons of men, but my steadfast love will not depart from him as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.

God gave historical kings to Israel and the southern kingdom, at least in principle; it did continue to have the bloodline of David, sometimes threatened with its extinction, but God, in his providence, kept it going and, ultimately, from David, there came the Christ. Mary was a descendant of David, and Jesus got his bloodline from him. If you want official authorization from the father, I'll call him the stepfather Joseph; he, too, is on the line of David. Jesus had David's blood in his veins.

David and all the southern kings of Judah, good or bad, were better or worse types or prefigurations of the one who would come and reign forever. Prophet, king, and priest. We will, in the next hour, address the matter of priesthood and how it

became a problem for God himself because to be king, the scepter will not depart from Judah.

Judah and through David, one had to hold that off at the royal office. One had to be from the tribe of Judah and a descendant of David. Priests came through Levi, through Aaron, the tribe of Levi, and through Aaron. Hence, they're called Levitical or Aaronic priests.

You can't be from the tribe of Levi and the tribe of Judah. God has a dilemma on his hands, I speak reverently. The way he solves it is very creative, and that is by creating another priesthood, and it is that to which we'll turn our attention in our next lecture. God bless you.

This is Dr. Robert Peterson in his teaching on Christ's Saving Work. This is session 6, Introduction, Part 6, Christology, Three Offices of Christ: Prophet, Priest, and King, Part 1.