

# **Dr. Robert A. Peterson, Christ's Saving Work, Session 8, 3 Offices of Christ: Prophet, Priest, and King, Part 3**

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This is Dr. Robert Peterson in his teaching on Christ's Saving Work. This is session 8, Three Offices of Christ: Prophet, Priest, and King, Part 3.

We're studying Jesus' three offices, the Prophet, Priest, and King.

We're still working with his prophetic office, and this time, turning to John 1, where we see he is more than a prophet. He is the very Word of God himself. In the beginning was the Word, John wrote, and the Word was with God, and the Word was God.

Verse 14, and the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. When John calls Jesus the Word of God, he is addressing and speaking into his first-century Hellenistic culture, but unlike the claims of Rudolf Bultmann and others, he does not get that concept of Logos from that culture. Rather, it's an Old Testament concept because here in John 1, Jesus is, especially in the first five verses, reflecting Genesis chapter 1:1 and following.

He talks about creation. He says, in the beginning, the very words of the Septuagint or Greek translation of Genesis 1, 1 starts out with those words, speaks of the creation in verse 3, light and darkness in verse 5. I understand literal light and darkness in Genesis 1, metaphorical light and darkness here, but there's no question that is John's background. He uses Logos from an Old Testament creational background but speaks into his first-century Hellenistic world, in which there was much Logos speculation.

So, it's a wise move on his part, grounding his message in the Old Testament scriptures and yet stimulating interest in his message by speaking into a first-century world that was much concerned about the Logos. There is a big inclusion, a big chiasm. Excuse me, regular parallelism follows the pattern where these letters stand for ideas. A, B, C, C, B, A, you can have as many, A, B, C, D, D, C, B, A, as many, you can have as many members as you want.

The prologue of John's Gospel, introduces the whole Gospel of John, and is a literary and theological masterpiece. Both the Gospel and the prologue has a chiasmic structure, a chiasm, or inverted parallelism. The word chiasm comes from the Greek word chi, or chi, because if you put the letters down, A, B, B prime, A prime, and

connect them, you have a big X, or a chi. This is inverted parallelism along the lines of A, B, C, D. Regular parallelism, I think I did it exactly backward, regular parallelism, sorry, would be A, B, C, A, B, C, or A, B, C, D, A, B, C, D. Inverted parallelism, or chiasm, reverses it, so A, B, C, C, B, A, like that, or in this case, A, B, B prime, A prime. A is the Son, the pre-existent Son of God, but he's not called that yet, spoken of as the Word in verse 1 and then spoken of as the Light, at least by verse 7. So, the Son is spoken of as Word, verse 1, and the Son is spoken of as Light, verse 7. If John pursued regular parallelism, you would then have Word, Light, the incarnation of Word, the incarnation of Light, but he reverses it.

It is Word in verse 1, Light in verse 7, but then it's incarnation in terms of Light in verse 9, and incarnation in terms of Word in verse 14. As a matter of fact, the very word incarnation is more suitable to verse 14 and verse 9; perhaps we should call it illumination, but that illumination is provided by the One, the Eternal Son, who becomes a human being. In the beginning was the Word, verse 1. There was a man sent from God, whose name was John.

He came as a witness to bear witness to the Light so that all might believe in him. He was not the Light but came to bear witness to the Light. The true Light, which gives light to everyone, was coming into the world.

So, Word, Light, and now incarnation in terms of Light, the true Light, was coming into the world. He gives light to every person, not in some of the philosophical senses that are often put forward here, but rather it means everyone who came in contact with the Lord Jesus Christ and his earthly ministry was shined upon, if you will, by God himself. Word, verse 1. Light, verse, at least by verses 7 and 8. Incarnation in terms of Light, verse 9. Incarnation in terms of Word, verse 14.

And the Word became flesh and lived among us. What's going on with this chiastic structure? Chiasm serves to unify an element of literature, and so it makes it a unit, but certainly, if we follow the direction, the true Light coming into the world, the one denominated as the Word becoming flesh, we get the theme of the incarnation of the eternal Son of God. And that is the grand presupposition for the rest of the Gospel of John.

What does John mean by Word and Light? He means something very similar to what we understand as Jesus' prophetic office. We use words to communicate our thoughts, and so does God the Father. He sent his Son, his Word, I think Calvin said his message, his speech.

It's exactly right. Verse 17 spells it out. It interprets it for us.

I'm sorry, 18. No one has ever seen God. The only God who's at the Father's side, he has made him known.

Students of the fourth Gospel and of Johannine theology use the tag, the revealer of God. Jesus is the great prophet. He's the ultimate revealer of God, who makes him known in his character, in his words, in his miracles.

John calls them signs. Jesus usually calls them works. Jesus is the revealer of the invisible God.

He's God's Word, his speech to humankind. Surely, this overlaps with Jesus' prophetic office. Indeed, he is more than a prophet.

He's the eternal Word who makes God known as never before, a different image that means the same thing as that he is the light. Light illumines shine on things so that we can see them. Indeed, Jesus is the light of the world.

He illuminates human beings. Above all, we see it in chapter 9, and I'll talk about that in a few moments when we discuss the I am sayings of Christ. But Jesus, both Word pictures, Word and light, speak of him as the revealer of God.

In terms of light, the true light, which gives light, was coming into the world. The true light, which gives light to everyone, was coming into the world. The world is pictured as dark.

In John speak, that means ignorant of God and sinful. Jesus is the light. He is the holy truth of God, the one who reveals God so that people can come to know the invisible Father.

Much more could be said. Many major themes of the fourth gospel are introduced here in the prologue. But for our purposes right now, Jesus is more than a mere prophet.

He is God's Word who actually revealed God in creation. Verse 4 teaches what we call general revelation. In the Word, in the Logos, was life.

Every use of Zoe in the fourth gospel speaks of eternal life. The eternal life of God himself was resident in the Logos, in the Word. And verse 3 tells us that God used the agency of the Word, or we could correctly say the Son, to create everything.

John uses comprehensive language. All things were made through him. And without him was not anything made that was made.

In the Word was eternal life. And the life resident in the Word alone and manifested in the creation of God was the light of men. We call this an objective genitive.

It shines on human beings and brings the knowledge of God. Hence, John is showing in the prologue, in the first five verses, that the light shines in the darkness, and the darkness has not overcome it. That Jesus, which is the human name of what the Word became in his incarnation, the Word, the Son, the pre-incarnate Son of God, revealed God in the things that he made as God.

He is God's agent in creation. 1 to 5. So, it is not a surprise; it is to be expected that the incarnate Word reveals God. And again and again John shows that.

The words I speak to you, Jesus says, are not mine. He means in contradiction to the Father. They're the words the Father gave me to speak.

And likewise, the deeds he does, which also speak, so to speak, they reveal God. They're the deeds the Father gave him to do, and so forth. That's enough to show, again, it's two Johannian themes, Word and Light, that speak of Jesus, indeed as a prophet, but as more than a prophet.

He himself, in his character, in his sermons, and in his signs, reveals God as never before. In chapter 7, the temple police are sent out to arrest Jesus. They come back empty-handed.

The Jewish leaders are not happy. What's your problem? Where is he? Never before did a man speak like this man. Are you deluded too, like this rabble, this crowd? They're under a curse.

Even the people sent out to arrest Jesus just can't take it. He's too much. He is the revealer of God.

He also reveals God in the I Am sayings. In the Old Testament, and John himself, the Baptist, the great Old Testament prophet in the New Testament, so to speak. They put their hands out and said, thus says the Lord, a spokesman for God.

Jesus says, I Am. He speaks for God in the first person. It is thus a claim to deity.

There are seven I Am sayings. My point here is that the I Ams show Jesus to be a prophet and more than a prophet. He's a divine-human prophet.

When he says, I Am, God speaks. Who can speak for God better than God? When he says, I Am, he speaks as the God-man, perfectly contextualizing the divine message in human speech, and not only speech, in human life. So, he could say in chapter 14, Have I been with you so long and you don't understand that the Father is in me and I am in the Father? Haven't you seen my life, he says? I reveal the Father.

We mutually indwell one another as persons of the Godhead. I'm getting a field here, and my systematic theology is getting the better of me. Seven I Am sayings.

In order, Jesus shows, I'm the bread of life, chapter 6. I'm the light of the world, actually, in both chapters 8 and 9. I'm the gate into the sheepfold, chapter 10. I'm the good shepherd who lays down his life for his sheep, likewise chapter 10. I am the resurrection and the life, chapter 11.

Chapter 15, I'm the true vine, but in 14, one of the seven I Am sayings is, I am the way and the truth and the life. John is such a good teacher. He graciously summarizes the teachings of the seven I Ams in one saying.

Because there are seven I Ams, but only three different meanings, that is, some of them say, give the same meaning. And when Jesus says, I am the way and the truth and the life, no one comes to the Father, but by me, he means he's the way, the only Savior.

He is the truth, the revealer of God, and he is the life, the giver of eternal life. I failed to say when looking at the prologue, and I should have said not only is Jesus the pre-incarnate revealer of God, but in verse 3, he's the pre-incarnate life-giver. He is the Father's agent in creation.

He gives life to everything before he became incarnate, so once again, how well he's qualified to be the life giver in the incarnation, giving eternal life to all who believe in him. So, in one saying in 14:6, Jesus summarizes the meaning of all seven sayings. Jesus, indeed, is a prophet and more than a prophet.

He is God incarnate, who reveals God in his prophetic office as God has never been revealed before. I'm going to run through the I am's. Well, first, in its context, in John 14:6, Jesus spoke of his Father's heavenly house with many rooms.

And then in 14:6, he says, I am the way. The word way is a Greek word, *odos*. It means way or road. Perhaps translating road helps us see the imagery.

The Father's got this house in heaven, and the road to that house is none other but the Son. The Son is the way to the Father's heavenly house. The meaning is he's the only savior of the world.

Only one other I am saying has that same meaning, and that is in chapter 10 and verse 7. I am the gate for the sheep, Jesus says. If 14:6 uses that heavenly house imagery and the one road that leads to it, namely the Son of God, chapter 10 and verse 7 use an earthly picture of the sheepfold, a picture of the people of God, of the church if you will. I am the gate into the sheepfold, Jesus says.

What does he mean? He's the savior. There's no other way to become God's sheep except going through the Son of God. He is the savior of the world, both with the earthly picture, the gate into the sheepfold, and a heavenly picture, a road to the Father's heavenly mansion with many rooms, if you will.

All of these I am's and their meanings are given by Jesus, the great prophet of God. The most prevalent meaning of the seven I am's, 1, 2, 3, 4, 5 of them, I can count 14.6 three times so it multiplies since it gives all three meanings. In other words, in four other I am's beside 14:6, Jesus is presented as the life giver.

Once again, in chapter 1 and verse 3, he gave life to all things, and there was nothing that existed apart from his giving life. He was the life-giver before creation. Now, he's the life giver after creation.

We see that in these different things I am saying. He says, I am the bread of life, and then he shows it by multiplying the loaves and the fish. As a matter of fact, first, he fed the 5,000, and then he said, I am the bread of life.

Both words, both signs, are feeding the 5,000, and I am saying, I am the bread of life. Show that even as bread sustains our physical life, Jesus is the sustenance, if you will, of spiritual life. He is the giver, the bestower of eternal life. I'm the good shepherd.

I know my sheep, they know me, and here's the, I lay down my life for my sheep. Nobody takes it from me, chapter 10. I have authority from the Father to lay it down and take it up again.

I give to my sheep eternal life, and they will never perish. He is, as the one who dies and raises himself, interestingly, only in John 2 and 10, is that true in the whole Bible, as the one who dies and raises himself, Jesus is the good shepherd who gives his sheep eternal life. He is the life-giver.

How clear is this? I am the resurrection and the life, he says, and he raises his friend Lazarus from the dead. No, Lord, don't do that. He will stink, one of the sisters says. Jesus, don't worry about it, Jesus says, and it's so beautiful.

The human stench of death is put in the same verse as the glory of God. Didn't I tell you if you believe, you'll see the glory of God? It's so beautiful. There's the gospel for us in John's speak, Lord, his bill stink.

They know what that dead body smelled, but he didn't smell because his friend Jesus resuscitated him from the dead. It was not an eschatological resurrection. Last time we checked, Lazarus was not walking around the Middle East, but he died again; it was a demonstration of the miraculous power of God.

As a matter of fact, so much so, in chapter 12, when Lazarus comes to this banquet, the Jewish leaders are so upset because he is a living, evidential apologetic. So, they put the death warrant out for Lazarus and Jesus. Those boys will never believe.

There's no amount of words or deeds Jesus could do to convince them. Their hearts are dead set against him. Nevertheless, he persists in contradicting them, and in grace, ultimately, it bears fruit, as I said in Acts 6, where many even of the priests believed in Jesus.

Jesus is the life-giver. He's the bread of life, the good shepherd who gives life to his sheep. He's the resurrection and the life now.

He's the vine that gives life to the branches. And he is the way, the truth, and the life. I saved to last the meaning of two of the seven I am's that is most closely associated with Jesus being prophet.

They are all associated. He is the one who says, I am. But this one speaks of him as the very revealer of God, a theme once more manifested in the prologue, where Jesus is the light, the true light that comes into the world.

I am the way, the truth, 14:6. That means Jesus is the one who brings the truth of God, especially in his words and also in his deeds and in his character, to reveal God as never before. The other I am saying that does that job so well is in chapter 9, the healing of the blind man. In chapter 8, Jesus said, I'm the light of the world as well.

But in chapter 9, he heals a man born blind. Before he does that, he says in verse 5, as long as I am in the world, I am the light of the world. Jesus is the revealer of God.

Here, he shows it by the sign, healing a man born blind. By the man's own admission, such a thing was never heard of. I don't think we have any example of that in the Old Testament.

This is a hard one. And Jesus did it. The guy again becomes an embarrassment to the Jewish leaders.

And they know that Jesus is a sinner. The man is flabbergasted. What are you talking about? We never heard of such a thing.

How can you say he's a sinner? He has to be from God to do this. And he really ticks them off. John 9 drips with irony.

It's the most sarcastic thing you've ever heard of. The blind man did not have the advantage of Helen Keller, Braille, or guide dogs. He had zip.

And it would be totally uneducated. And this uneducated former blind man withstands the scholars and leaders of Israel and beats them. Because whether he's a sinner or not, I do not know.

But one thing I know, whereas I was blind, now I see. John 9 drips with irony. The man born blind, who has no education, who can't read, knows Jesus.

And unlike his parents, who would not speak for fear of the Jewish leaders putting them out of the synagogue, this guy gets himself put out because he will stand up for Jesus. It's incredible. Apparently, the Pharisees believe the same myths that the disciples did.

Who sinned, this man or his parents, that he was born blind? And Jesus says, neither one. This is an occasion for the glory of God. I am saying I'm a light of the world, and this is the miracle, the sign I'm going to perform. And they say to the man, you were born altogether in sin.

How dare you try to teach us. And John's saying somebody better teach you because you're in the dark. You are utterly in the dark and do not understand the Lord Jesus Christ.

The end of the chapter is most ironic. Oh, Jesus seeks the man out. It reminds me of God seeking out Adam and Eve after the fall.

He had never seen Jesus before because he was blind. He did what Jesus said, went and washed in the pool of Siloam, and came back seeing Jesus wasn't there. Now Jesus sees the man and says, Jesus says, do you believe me? He says, just point me in the right direction, and I'll believe.

He says I am Jesus who is speaking to you. And these words are so beautiful. I, Lord, I believe.

And he worshipped him. Jesus then said, for judgment, I've come into the world that those who do not see may see. And those who see may become blind more than once.

He says I did not come into the world for judgment. I came into the world to save sinners. Here, the word judgment means to make a separation.

The light of the world, the true revealer of God, shines on people with his words and his deeds. And there are two responses. Unfortunately, the order in the prologue is the unbelieving response precedes the believing one.

Verses 9 and 10 show unbelief, and 11 and 12 show belief. Here, Jesus came that those who do not see may see and that those who see may become blind. The beginning of the statement could be interpreted literally, but not the end.

There's no record of Jesus blinding somebody. Jesus is speaking spiritually. He came that those who see their spiritual need in his light, the light of the world, may turn to him and be saved and believe.

And those who refuse to see in his light may become blinded. To switch metaphors, may be hardened in their sin and opposition. Some of the Pharisees near him heard these things and said, are we also blind? We're not unspiritual, are we? We're great, aren't we? Jesus said, if you were blind, if you saw your spiritual poverty, your spiritual blindness in my light, you would turn to me and believe, and you would have no guilt.

But now that you say we see, apart from me, the light of the world, your guilt remains. You are hardened in your sins. Difficult sayings indeed, but this is the truth of the Son of God.

Jesus is the great prophet. You have heard it is said, but I say to you, exceeding and correcting the teaching of the Jewish leaders, especially the Pharisees. He is more than a prophet.

He's the very word and revealer of God, the word and the light from John 1. He makes the I am sayings and speaks in the first person for God. Jesus' threefold office involves his being a prophet, priest, and king. What about Jesus' priesthood? I mentioned earlier, God had a problem.

I speak reverently of God, of course. To be a king, one had to come from the tribe of Judah through David. To be a priest, one had to come from the tribe of Levi through Aaron, Moses' brother.

Jesus was from Judah. That qualified him to be a king. Other things being equal, most descendants of Judah didn't have the other things that he did.

But what about the priesthood? He wasn't from Levi. He can't be from two tribes. So what does the good Lord do? He devises another priesthood.

It's a very exclusive priesthood. It only has two people in it, Melchizedek and Jesus. Melchizedek, this mysterious figure, pops in and out of the biblical record in Genesis 14.

After Abraham's return, we read in verse 17, from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet Abraham at the

valley of Shaveh, which is the king's valley. And Melchizedek, king of Salem, brought out bread and wine. That is not a reference to the Lord's Supper.

It was a common food and drink at the time. He was a priest of God Most High. We don't know how he became a priest.

We don't know how he became a king. Like I say, he mysteriously appears. No genealogy is given, and that sets him up to be a beautiful type of Christ, because Hebrews 7 could say, without father or mother, without genealogy, the meaning is written.

He is not Jesus. Hebrews 7 tells us that when it says, like the Son of God, he remains a priest forever. He's a historical person who is a type, a prefiguration of Christ in action.

Melchizedek, king of Salem, was a priest of God Most High, and he blessed Abraham and said, Blessed be Abram, his name hadn't been changed yet, by God Most High, possessor of heaven and earth. And blessed be God Most High, who has delivered your enemies into your hand. And Abram gave him a tenth of everything.

That's all we learn about Melchizedek until Psalm 110, a messianic psalm. And if my understanding is correct, it is a uniquely, solely messianic psalm. That is, it seems to speak of the future coming, one from beginning to end.

If that is true, what possible relevance could it have to the history of Israel? The other Psalms all speak into the Israelite context, and sometimes then also zoom to the future in many different ways, as Bruce Waltke has shown in his writings and videotapes, I understand, on the book of Psalms. The answer is, if it was totally prophetic, it would give them hope concerning the future. But in any case, Psalm 110, verse 1, the Lord says to my Lord, David the king is speaking.

Every other Israelite had two lords, David the king and God in heaven. David only has one, so this is confusing from the start. And David's second Lord is a messianic figure.

The Lord said to my Lord, sit at my right hand, a place of greatest honor and authority until I make your enemies your footstool. A verse frequently quoted in the New Testament of Jesus in his exaltation to God's right hand as king. Then, in verse 4, the Lord has sworn and will not change his mind; you are a priest forever after the order of Melchizedek.

The coming one who will be a king, for whom the Lord will fight, Psalm 110, in overcoming his enemies, is also a priest, not in the order of Levi or Aaron, but in the order of Melchizedek. God has established another priesthood to overcome the

tribal requirement problem so his son can be both king from Judah and priest, not from Levi or Aaron, but priest in this order of Melchizedek.

How do you get to be a priest in that order? By oath. By this oath. The Lord has sworn and will not change his mind.

You, the coming one, the messianic figure, are a priest forever. That matches the son of David and Solomon, who were priests and kings forever after the order of Melchizedek. No human king meets these requirements.

A priest meets these requirements, but Jesus does. Hebrews 7 is an elaborate description of how Melchizedek is a type, a historical prefiguration of the Son of God, who not only is God's great and final prophet, who not only is the King of kings and Lord of lords but is a priest forever in the order of Melchizedek. What does this priestly ministry entail? I'm glad you asked that question, class.

It entails two things: atonement and intercession. Hebrews 9, verses 10 and 11. But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent, not made with hands, that is, not of this creation, he entered once and for all into the holy places.

It means of heaven, God's very presence, not by means of the blood of goats and calves, but by means of his own blood, thus securing an eternal redemption. The work of this priest, who uniquely is both priest and sacrifice, secures eternal redemption. He whose priesthood is eternal accomplishes an eternal redemption for all the people of God, for whosoever would believe in him.

This is astonishing. Yes, it is, but it's true because this priest is both God and man in one person. And he makes atonement.

We will open up the atonement theme in great detail in our lectures coming up as we talk about the deeds, saving deeds of Christ, his works, the very heart and soul of which is his crucifixion, united to his resurrection. Or how about Hebrews 10:11 to 14? And every priest stands daily, every Levitical priest, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, indicating the finality of his work, that his priestly offering was finished.

Waiting from that time until his enemy should be made a footstool for his feet, for by a single offering, there it is again, by a single offering, he has perfected for all time those who are being sanctified. I love Hebrews 10:14. You can identify the people of God.

They are those who are being sanctified. They're not perfect, but God is working in their lives. And they live a life of faith, and they will live a life of repentance, turning away from their sins as God works in their lives.

They are those who are being sanctified. Oh, they're the saints of God by grace through faith. But not only so, God is working in them, and it is evident in their lives.

They confess their sins. They pursue the Lord. They love the Lord.

They live for the Lord. Perfectly? Never. But they are being sanctified.

And that pursuit of sanctification is the basis of their acceptance by God, right? Wrong. This is the basis of their acceptance by God. By a single offering, he, the God-man, the Lord Jesus, has perfected for all time those who are being made holy.

You can identify them by their pursuit of holiness, but that is not the ground of their acceptance by God. God has accepted them because the great high priest, the Lord Jesus Christ, who is the priest par excellence in his office of the priesthood, by a single offering, has perfected them for all time. If you believe in the Lord Jesus Christ, God accepts you and will never reject you.

Surely, this is great motivation to love him, worship him, serve him, and live for him with our whole hearts. Jesus' priestly ministry in part of his threefold office, prophet, priest, and king, is also that of intercession. Romans 8.34 says, Who is to condemn the people of God? Well, I have studied the hell passages extensively and written a number of books.

I'll just leave it at that on the doctrine of hell. And I can tell you who is the judge in the last day. In about half the passages, it's the father.

In about half the passages, it's the son. If I had to give a complete systematic statement, I would say that since God is inseparable, although the Bible never says it, it is the Holy Trinity who is the judge. But textually speaking, half the time it's the father, and half the time it's the son.

Who is to condemn? The son? Oh, the son will not condemn his people. Because Christ Jesus, although he is the judge, he is not our judge in this sense. Who is to condemn? Christ Jesus is the one who died.

More than that, who was raised. Who is at the right hand of God. Who indeed is interceding for us.

Romans 8:34. The judge of all the earth, along with the Father, is our savior, not our judge. He died in our place.

He was raised, assuring us of eternal life. Who sits at God's right hand. And who presents his offering in the presence of God.

And prays to keep us saved. Praise God for such a redeemer. Who is the great high priest, indeed.

In the life of Jesus, we see an episode that demonstrates this work of intercession. In Luke 22:31 and following, Jesus said, Simon, Simon, behold, Satan demanded to have you, that he might sift you. It means you disciples, it's plural in the Greek.

Like wheat, we don't know exactly what that sifting means, but it's not good. Alright, he's going to shake them up here.

We don't know exactly how the image is used, but it is a nasty one. Satan wants to harm. Notice Satan has to request.

He has to come and request Christ, in this case. That he might sift you like wheat. But I prayed for you, singular, Peter.

That your faith may not fail. And when you have turned again, that implies failure. What does Jesus mean? That you might not ultimately fail.

I prayed for you. Simon, Simon, behold, Satan demanded to have you, that he might sift you—plural, you all, like wheat.

But I prayed for you, Peter, singular, that your faith may not fail. And when you have turned again, strengthen your brothers. Peter doesn't get it, or he won't believe it at this point in his overconfidence.

Lord, I'm ready to go with you, both to prison and death. Jesus said I tell you, Peter, the rooster will not crow this day until you deny three times that you know me. They might all disown you.

I will never disown you. Blah, blah, blah, blah. Oh, Peter.

And Jesus teaches them a hard lesson. Because three times Peter denies the Lord. It's so ironic.

It is not a platoon of the prison guards beating on him for hours. You know, 20 men. It's little servant women.

Weren't you with him? No, I don't know him. By your speech, we can tell you're from Galilee. You were with him, right? He curses himself.

Calls the curse down on him. Denying Jesus three times. Oh, my word, Peter.

Peter indeed fell. But not utterly. Because Jesus prayed for him.

That his shaky faith would not utterly fail is a sense of the misunderstood words in John 21. Three times, Jesus makes Peter rehearse in confession.

Profession of Christ. What he disowned in denial. It says, Peter, you love me? The third time.

Peter is grieved, John writes. That is the third time Jesus said, you love me. Why? Jesus is bringing him through a tough repentance.

But he did repent. And God used him as a mighty leader in the early church. God tamed his bravado, his boasting, his self-confidence.

He used his gifts. He remains the leader. But a leader humbled by his own failure.

And grateful for Christ's restitution. Renewing his faith. Simon, Simon, I prayed for you that your faith may not utterly fail.

And when you have turned again back to me and to the Lord. Strengthen your brothers. Indeed, he did.

Boastful Peter was humbled. And the Lord used him in a marvelous way. To serve his Lord and Savior.

We have covered two of the three offices. Let me briefly deal with kingship. Already in Genesis 49:8 through 12.

God promises that the scepter will not leave Judah. That is, the kingship of Israel is to come through the tribe and line of Judah. Israel was not wrong to request a king, even like the nations.

They were wrong to reject the Lord as their king. And accept a king like the nations in the place of the Lord. Their motivation was wrong.

They did not want the Lord to rule over them. Through an earthly king. As Deuteronomy had prescribed.

In Psalm 2, God promises to send a king. We see it in Psalm 110 as well. Sit at my right hand until I make your enemies the footstool for your feet.

Isaiah 9 is so beautiful. In the messianic passage, what predominates is this language of rule, of kingship. Kingship.

Isaiah 9:6. For to us a child is born, to us a son is given, and the government shall be upon his shoulder. He's going to rule. His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace, Ruler.

Of the increase of his government and of peace, there will be no end. On the throne of David and over his kingdom to establish it and to uphold it with justice and righteousness from this time forth and forevermore. This will not be a mere human accomplishment because the zeal of the Lord of hosts will do this.

God promised to send the messianic king. We've already seen from 2 Samuel 7:14. He's going to be a priest from David's loins, from his line.

And God will give him a kingdom that is eternal. This is the Lord Jesus Christ's kingdom. The kingdom is indeed inaugurated in Jesus' ministry.

Jesus is the king whose words and deeds bring the spiritual kingdom of God. He preaches the parables of the kingdom, Matthew 13. His deeds, especially his casting out demons by the spirit, usher in the kingdom.

Matthew 12:28. If I drive out demons by the spirit of God, then the kingdom of God has come upon you. Jesus is the king, and the greater kingdom of God in the New Testament is inaugurated in his earthly ministry.

He says, repent, the kingdom of God is at hand. And he shows it in word and deed. The kingdom is further expanded in Jesus' exaltation.

In his ascension, Jesus moves from the limited earthly sphere to the transcendent heavenly one. He sits at God's right hand in fulfillment of Psalm 110. For example, in the heavens, far above every ruler and authority, power and dominion, Ephesians 1, 20 and 21.

Now and forever. When Jesus pours out the spirit on the church at Pentecost, God's kingdom expands mightily as thousands come to Christ.

Acts 2:41, 47, 4:4. Peter explains. God exalted this man to his right hand as ruler and savior to give repentance to Israel and forgiveness of sins. Acts 5:31.

God rescues sinners, Paul writes, from the domain of darkness and translates them into, quote, the kingdom of the son he loves. Colossians 1:13 and 14. Indeed, the kingdom is inaugurated in Jesus' earthly ministry.

It's expanded in his exaltation to God's right hand when he pours out the spirit on the church. But the kingdom will only be consummated at his return, his second coming. Although Jesus, in his earthly ministry, brings the kingdom, and it expands exponentially at Pentecost, the fullness of the kingdom awaits, quote, until the son of man comes in his glory and sits on his glorious throne.

Matthew 25:31. Then the angels will proclaim, quote, the kingdom of the world has become the kingdom of our Lord and of his Christ. And he will reign forever and ever.

Revelation 11:15. Jesus will judge the world, inviting believers, quote, to inherit the kingdom while consigning the loss to eternal punishment. Matthew 25:31 to 46.

In the end, Jesus will quote, hand over the kingdom to the father, close quote, 1 Corinthians 15:24. In our next lecture; we will see how one passage, Hebrews 1, combines the three offices together in a most beautiful and edifying way. Thank you very much.

This is Dr. Robert Peterson in his teaching on Christ's Saving Work. This is session 8, Three Offices of Christ: Prophet, Priest, and King, Part 3.