

Dr. Robert A. Peterson, Christ's Saving Work, Session 8, 3 Offices of Christ, Part 3 [Prophet, Priest, King] Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Peterson, Christ's Saving Work, Session 8, 3 Offices of Christ, Part 3 [Prophet, Priest, King], Biblicalelearning.org, BeL

Dr. Robert Peterson's *Christ's Saving Work, Session 8* explores Jesus Christ's threefold office as prophet, priest, and king, specifically focusing on the prophetic aspect. The lecture examines John 1, highlighting Jesus as the divine Word and Light, the ultimate revealer of God, and connects this to Old Testament concepts. It further analyzes Jesus' "I Am" sayings in John's Gospel, demonstrating his claim to deity and unique revelation of the Father. The discussion then transitions to Christ's priestly role, emphasizing his Melchizedekian priesthood, atonement through his own blood, and ongoing intercession for believers. Finally, the session addresses Jesus' kingship, inaugurated in his earthly ministry, expanded through his ascension and the Holy Spirit, and ultimately to be consummated at his second coming.

2. 13 - minute Audio Podcast Created on the basis of
Dr. Peterson, Christ's Saving Work, Session 8 – Double click
icon to play in Windows media player or go to the
Biblicalelearning.org [BeL] Site and click the audio podcast link
there (Theology → Theology, Peterson → Christology).



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3. Briefing Document: Peterson, Christ's Saving Work, Session 8, 3 Offices of Christ, Part 3 [Prophet, Priest, King]

Briefing Document: Dr. Robert A. Peterson on Christ's Three Offices (Part 3)

Executive Summary:

This briefing document summarizes the main themes and important ideas presented by Dr. Robert A. Peterson in Session 8 of his teaching on "Christ's Saving Work," focusing on Part 3 of the "Three Offices of Christ: Prophet, Priest, and King." Peterson delves into Jesus' prophetic office through the lens of John 1 and the "I Am" sayings, explores his unique priesthood in the order of Melchizedek, and outlines the inauguration, expansion, and consummation of his kingship. He emphasizes that Jesus is more than just a prophet, but the very Word and Light of God, and that his priesthood and kingship fulfill Old Testament prophecies and establish an eternal kingdom.

Main Themes and Important Ideas:

1. Jesus as Prophet (Continued): The Word and the Light in John 1

- Peterson continues his discussion of Jesus' prophetic office by examining John 1, highlighting that Jesus is not merely a prophet but the divine Word (Logos) of God.
- Quote: "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."
- He clarifies that John's use of "Word" is rooted in the Old Testament concept of creation (Genesis 1:1) and not solely derived from Hellenistic philosophical speculation, though it does speak to that culture.
- Quote: "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."
- Peterson analyzes the chiastic structure of the prologue of John's Gospel (A, B, B', A'), emphasizing its literary and theological significance in introducing the themes of Word, Light, and Incarnation.
- Quote: "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 chiastic structure..."

- He explains that "Word" and "Light" are Johannine themes that reveal Jesus as the ultimate revealer of God, communicating God's thoughts and illuminating humanity who are in spiritual darkness.
- Quote: "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... Light illumines shine on things so that we can see them. Indeed, Jesus is the light of the world. He illuminates human beings."
- Peterson notes that Jesus, as the Word, was God's agent in creation, possessing eternal life, which further qualifies him as the life-giver in the incarnation.
- Quote: "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."

2. Jesus as Prophet (Continued): The "I Am" Sayings

- Peterson emphasizes that Jesus' "I Am" sayings in John's Gospel demonstrate that he is more than a prophet, making a direct claim to deity as God speaks in the first person through him.
- Quote: "Jesus says, I Am. He speaks for God in the first person. It is thus a claim to deity... 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."
- He lists seven "I Am" sayings: Bread of Life (John 6), Light of the World (John 8 & 9), Gate for the Sheep (John 10), Good Shepherd (John 10), Resurrection and the Life (John 11), True Vine (John 15), and the Way, the Truth, and the Life (John 14).
- Peterson explains that these sayings have three primary meanings: Jesus as the only Savior (Way, Gate), the Revealer of God (Truth, Light of the World), and the Giver of Eternal Life (Life, Bread of Life, Good Shepherd, Resurrection and the Life, True Vine).
- Quote: "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."
- He elaborates on several "I Am" sayings, such as "I am the way" (John 14:6) signifying Jesus as the sole access to the Father, and "I am the light of the world"

(John 9) demonstrated through the healing of the man born blind, highlighting the irony of spiritual blindness among those who claimed to see.

- Quote: "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... as long as I am in the world, I am the light of the world."

3. Jesus as Priest in the Order of Melchizedek

- Peterson addresses the challenge of Jesus being from the tribe of Judah (for kingship) and the requirement for priesthood to be from the tribe of Levi. He introduces the unique priesthood of Melchizedek as the solution.
- Quote: "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."
- He describes Melchizedek as a mysterious figure in Genesis 14, both king and priest of God Most High, appearing without genealogy, making him a type or prefiguration of Christ.
- Quote: "Melchizedek, this mysterious figure, pops in and out of the biblical record in Genesis 14... No genealogy is given, and that sets him up to be a beautiful type of Christ..."
- Peterson highlights Psalm 110 as a uniquely messianic psalm prophesying a coming king who is also a priest forever "after the order of Melchizedek," established by God's oath.
- Quote: "The Lord has sworn and will not change his mind; you are a priest forever after the order of Melchizedek."
- He explains that Jesus' priestly ministry entails two primary aspects: atonement and intercession, citing Hebrews 9 and 10 to illustrate Christ's once-for-all sacrifice that secures eternal redemption and perfects those being sanctified.
- Quote: "...he entered once and for all into the holy places... not by means of the blood of goats and calves, but by means of his own blood, thus securing an eternal redemption... by a single offering, he has perfected for all time those who are being sanctified."
- Peterson emphasizes that while sanctification is evident in the lives of believers, it is Christ's perfect offering that is the basis of their acceptance by God.

- He then discusses Jesus' intercessory work as our high priest, citing Romans 8:34 and Luke 22:31-32 (Jesus' prayer for Peter) as examples of Christ's ongoing advocacy for believers.
- Quote: "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."
- Quote (regarding Peter): "But I prayed for you, singular, Peter. That your faith may not fail."

4. Jesus as King

- Peterson outlines the Old Testament promises of a king from the tribe of Judah (Genesis 49:8-12, Psalm 2, Psalm 110, Isaiah 9:6-7, 2 Samuel 7:14) as fulfilled in Jesus Christ.
- Quote (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 describes the inauguration of Jesus' kingdom during his earthly ministry, where his words, parables (Matthew 13), and deeds (casting out demons, Matthew 12:28) brought the spiritual kingdom of God.
- Quote (Matthew 12:28): "If I drive out demons by the spirit of God, then the kingdom of God has come upon you."
- Peterson explains the expansion of the kingdom through Jesus' exaltation at his ascension (Ephesians 1:20-21, fulfilling Psalm 110) and the outpouring of the Holy Spirit at Pentecost (Acts 2).
- Quote (Acts 5:31): "God exalted this man to his right hand as ruler and savior to give repentance to Israel and forgiveness of sins."
- Quote (Colossians 1:13-14): "[God] has rescued us from the domain of darkness and transferred us into the kingdom of the Son he loves..."
- Finally, he discusses the future consummation of the kingdom at Jesus' second coming (Matthew 25:31, Revelation 11:15), where he will judge the world and ultimately hand over the kingdom to the Father (1 Corinthians 15:24).
- Quote (Revelation 11:15): "The kingdom of the world has become the kingdom of our Lord and of his Christ. And he will reign forever and ever."

Conclusion:

Dr. Peterson concludes Session 8 by emphasizing the comprehensive nature of Christ's saving work through his threefold office as Prophet, Priest, and King. He highlights that Jesus is not merely fulfilling one role but embodies all three in a unique and powerful way, revealing God, securing redemption, and establishing an eternal kingdom. The next session will further explore these offices in Hebrews 1.

4. Study Guide: Peterson, Christ's Saving Work, Session 8, 3 Offices of Christ, Part 3 [Prophet, Priest, King]

Christ's Saving Work: The Three Offices of Christ

Quiz

1. According to John 1, how is Jesus more than just a prophet? Explain the significance of calling Jesus the "Word" (Logos).
2. What is a chiasm, and what purpose does the chiastic structure in the prologue of John's Gospel serve? Provide an example from the text.
3. Explain the meaning of Jesus' "I Am" sayings in the Gospel of John. How do these statements relate to his prophetic role and claims to deity? Provide one specific example.
4. Why was Jesus not qualified to be a priest according to the Levitical law? How did God address this issue, and who are the two figures associated with this alternative priesthood?
5. What are the two primary aspects of Jesus' priestly ministry? Briefly describe each aspect based on the provided text.
6. According to Hebrews 10:14, how does Christ's sacrifice differ from the repeated sacrifices of the Levitical priests, and what is the result of his single offering for believers?
7. Explain how Romans 8:34 and Luke 22:31-32 illustrate Jesus' ongoing priestly work of intercession for believers.
8. How was God's promise of a king from the line of Judah fulfilled in Jesus? Provide textual evidence for this claim.
9. Describe the inauguration and expansion of God's kingdom through Jesus' ministry, ascension, and the outpouring of the Holy Spirit at Pentecost.
10. What is the ultimate consummation of Christ's kingship, as described in the text? What will happen at his second coming regarding his kingdom?

Answer Key

1. John 1 identifies Jesus as the very Word (Logos) of God, existing with God and being God from the beginning. This signifies that he is not merely speaking God's

message like a prophet, but he *is* God's divine self-expression and agent of creation, as seen in the parallels to Genesis 1.

2. A chiasm is an inverted parallelism in literary structure (A, B, B', A') that creates a unit and emphasizes the central themes. In John's prologue, the chiasm of Word (verse 1), Light (verse 7), incarnation in terms of Light (verse 9), and incarnation in terms of Word (verse 14) unifies the passage and highlights the incarnation of the eternal Son.
3. Jesus' "I Am" sayings are direct claims to deity, echoing God's self-designation in the Old Testament. While revealing God's truth like a prophet, these first-person pronouncements go beyond prophetic mediation. For example, "I am the way and the truth and the life" (John 14:6) asserts his unique role as the revealer of God and the sole path to the Father.
4. Jesus was from the tribe of Judah, not Levi, which disqualified him from the Levitical priesthood that required descent from Aaron. God established a different priesthood "after the order of Melchizedek," which is a unique and eternal priesthood shared by Melchizedek and Jesus, overcoming the tribal requirement.
5. The two primary aspects of Jesus' priestly ministry are atonement and intercession. Atonement involves his once-for-all sacrifice of himself, securing eternal redemption for believers through his own blood. Intercession is his ongoing work of presenting his offering before God and praying for believers to keep them saved.
6. Christ's single sacrifice, unlike the repeated sacrifices of the Levitical priests which could never fully take away sins, was offered "for all time" and has "perfected for all time those who are being sanctified." This signifies the finality and complete efficacy of his priestly offering.
7. Romans 8:34 rhetorically asks who can condemn believers since Christ Jesus died, was raised, is at God's right hand, and *is interceding for us*, showing his role as advocate. Luke 22:31-32 recounts Jesus praying specifically for Peter so that his faith would not utterly fail during Satan's sifting, demonstrating his personal intercession for his disciples.
8. God promised that the kingship of Israel would come through the tribe and line of Judah (Genesis 49:8-12). Jesus, being a descendant of David from the tribe of Judah, fulfilled this messianic prophecy. Isaiah 9:6-7 further describes the coming

messianic king who will rule on David's throne with justice and righteousness forevermore, a prophecy fulfilled in Jesus.

9. The kingdom of God was inaugurated in Jesus' earthly ministry through his preaching ("the kingdom of God is at hand") and his deeds, such as casting out demons by the Spirit (Matthew 12:28). It was expanded after his ascension when he was exalted to God's right hand (Psalm 110) and poured out the Holy Spirit at Pentecost, leading to significant growth in the number of believers (Acts 2).
10. The ultimate consummation of Christ's kingship will occur at his second coming when he will sit on his glorious throne (Matthew 25:31) and the kingdom of the world will become the kingdom of our Lord and of his Christ (Revelation 11:15). He will then judge the world, welcoming believers into his kingdom and consigning unbelievers to eternal punishment, before finally handing over the kingdom to the Father (1 Corinthians 15:24).

Essay Format Questions

1. Analyze the significance of John's use of the terms "Word" (Logos) and "Light" in the prologue of his Gospel (John 1:1-18) in relation to Jesus' prophetic office and his identity as more than a prophet.
2. Discuss how the concept of the priesthood "after the order of Melchizedek" resolves the limitations of the Levitical priesthood and establishes the unique and eternal nature of Christ's priestly ministry.
3. Examine the interconnectedness of Jesus' three offices—Prophet, Priest, and King—as presented in the provided text. How do these roles complement and inform one another in his saving work?
4. Evaluate the importance of Jesus' "I Am" sayings in the Gospel of John for understanding his identity and mission. How do these statements function within the context of his prophetic role and claims to divinity?
5. Trace the development of the concept of God's kingdom throughout Jesus' ministry, ascension, and future return, as described in the text. What are the key stages in the inauguration, expansion, and consummation of this kingdom?

Glossary of Key Terms

- **Logos (Word):** In John's Gospel, refers to Jesus Christ as the divine Word of God, the agent of creation and revelation of God's nature.
- **Chiasm (Inverted Parallelism):** A literary structure where parallel elements are presented in reverse order (A, B, B', A'), often used to emphasize a central point.
- **Incarnation:** The act by which the eternal Son of God took on human flesh and dwelt among humanity in the person of Jesus Christ.
- **General Revelation:** God's communication of himself to all people through creation and the natural order.
- **Objective Genitive:** A grammatical construction where the noun in the genitive case is the object of the action implied by the preceding noun (e.g., "the light of men" meaning the light that shines on men).
- **I Am Sayings:** Seven significant statements made by Jesus in the Gospel of John in which he identifies himself using the divine name "I Am," echoing the Old Testament.
- **Prophetic Office:** One of the three offices of Christ, referring to his role as God's ultimate messenger and revealer of truth through his words, deeds, and character.
- **Priestly Office:** One of the three offices of Christ, referring to his role as the mediator between God and humanity, offering the perfect sacrifice for sin and interceding for believers.
- **Order of Melchizedek:** A unique and eternal priesthood, distinct from the Levitical priesthood, exemplified by Melchizedek and fulfilled by Jesus Christ.
- **Atonement:** The work of Christ in his life and death that reconciles God and humanity by satisfying divine justice and atoning for sin.
- **Intercession:** The ongoing work of Christ as our High Priest in heaven, where he continually pleads our case before the Father.
- **Kingly Office:** One of the three offices of Christ, referring to his role as the sovereign ruler over all creation and his kingdom.
- **Consummation of the Kingdom:** The future and final establishment of God's पूर्ण reign at the return of Jesus Christ.

5. FAQs on Peterson, Christ's Saving Work, Session 8, 3 Offices of Christ, Part 3 [Prophet, Priest, King], Biblicalelearning.org (BeL)

Frequently Asked Questions on the Three Offices of Christ

1. What does it mean that Jesus is the Word (Logos) in John 1, and how does this relate to his prophetic office?

John calling Jesus the Word (Logos) signifies that Jesus is God's ultimate communication and revelation to humanity. While drawing on the concept of Logos present in Hellenistic culture, John roots it in the Old Testament understanding of God's creative and communicative power, particularly seen in Genesis 1. Just as words convey thoughts, Jesus, as the Word, perfectly reveals God's character, will, and truth. This directly aligns with his prophetic office, as a prophet is one who speaks on behalf of God. However, Jesus is more than a mere prophet; he *is* the very Word, the divine message incarnate.

2. How does the chiastic structure in the prologue of John's Gospel emphasize the theme of incarnation?

The chiastic structure (inverted parallelism, like A-B-B'-A') in John 1 highlights the central theme of the incarnation of the eternal Son of God. It moves from the Son as the pre-existent Word (verse 1) and Light (verse 7), to the incarnation expressed in terms of Light coming into the world (verse 9), and finally to the incarnation as the Word becoming flesh (verse 14). This structure emphasizes the pivotal moment where the divine Word and Light took on human form, unifying the prologue and setting the stage for the rest of the Gospel of John.

3. What is the significance of Jesus' "I Am" sayings in the Gospel of John regarding his prophetic role and his claim to deity?

Jesus' seven "I Am" sayings in John go beyond the role of a typical prophet who says, "Thus says the Lord." By declaring "I Am," Jesus speaks for God in the first person, making a direct claim to deity. These sayings, such as "I am the bread of life," "I am the light of the world," and "I am the way, the truth, and the life," reveal his divine nature and his unique role as the revealer of God. Through these pronouncements, Jesus acts as a divine-human prophet, perfectly communicating God's message through both his words and his very being.

4. Why is Jesus considered a priest according to the order of Melchizedek, and how does this overcome the limitations of the Levitical priesthood?

Jesus' priesthood is not based on the lineage of Levi, which was the requirement for the Old Testament priesthood. Instead, God established a unique priesthood after the order of Melchizedek, as prophesied in Psalm 110. Melchizedek, a mysterious king and priest who predates the Levitical system and has no recorded genealogy, serves as a type or prefiguration of Christ. This new order allows Jesus, who is from the tribe of Judah, to be both king (fulfilling the Davidic line prophecy) and priest. His priesthood is established by God's oath and is eternal, unlike the temporary Levitical priesthood.

5. What are the primary aspects of Jesus' priestly ministry according to the lecture?

Jesus' priestly ministry has two main aspects: atonement and intercession. As the great high priest, Jesus offered himself as a single, perfect sacrifice for sins, securing eternal redemption for all who believe. This is highlighted in Hebrews 9 and 10, which contrast his one-time offering with the repeated sacrifices of the Levitical priests. Secondly, Jesus continuously intercedes for believers before the Father, as stated in Romans 8:34 and demonstrated in his prayer for Peter in Luke 22.

6. How does the lecture explain the inauguration, expansion, and consummation of Jesus' kingdom?

Jesus' kingdom is inaugurated during his earthly ministry through his teachings, miracles (like casting out demons), and his proclamation that the "kingdom of God is at hand." It expands after his ascension and exaltation to God's right hand, particularly with the outpouring of the Holy Spirit at Pentecost, leading to the growth of the church. However, the full consummation of the kingdom will occur at Jesus' second coming, when he will return in glory to judge the world and establish his eternal reign, as described in Matthew 25 and Revelation 11.

7. In what ways is Jesus presented as more than just a prophet in the provided source?

The source emphasizes that while Jesus fulfills the role of a prophet by revealing God through his words, deeds, and character, he is significantly more than that. He is the eternal Word of God who was active in creation, the true Light that illuminates the world, and God incarnate. His "I Am" sayings claim deity, and his unique priesthood after the order of Melchizedek sets him apart. Furthermore, his kingship is not merely earthly but an eternal reign promised by God.

8. What is the significance of Jesus being both the priest and the sacrifice in his atoning work?

Jesus' unique identity as both the priest and the sacrifice underscores the perfection and efficacy of his atoning work. Unlike the Old Testament system where priests offered external sacrifices, Jesus, being both fully God and fully human, offered himself as the perfect sacrifice for the sins of humanity. This single, once-for-all offering, made with his own blood, secured an eternal redemption, surpassing the limitations of the repeated animal sacrifices of the Levitical priesthood. His eternal priesthood ensures the ongoing effectiveness of this atonement.