

Prophet, Priest and King

“The office which [Christ] received from the Father consists of three parts. For he was appointed both Prophet, King and Priest” [John Calvin, *Institutes*, 2.15.1]

There were three kinds of “Messiah” in the Old Testament, each foreshadowing Christ

- Saul, David, Solomon etc. were all anointed king (e.g. 2 Samuel 2:4; 5:3)
- Aaron and his sons were anointed to serve as priests (e.g. Exodus 28:41; 29:7)
- God told Elijah to anoint Elisha as a prophet (1 Kings 19:16; cf. Isaiah 61:1)
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“Nor was the name of Christ given solely as an honour to those who were dignified with the priesthood The same was done also to the kings.... Moreover we are told respecting the prophets that some were typical Christs by reason of their unction; so that all these have a reference to the true Christ ... the only high priest of all men, the only King of all creation, and the Father’s only supreme Prophet of the prophets”

[Eusebius of Caesarea, *Ecclesiastical History*, 1.3.7-8]

Jesus fulfils the role of prophet

Jesus fulfils the role of priest

Jesus fulfils the role of king

In Christ, we have a prophetic, priestly and royal vocation

- Heaven’s “new song” about redemption (Revelation 5:9-14) is louder than its creation song (Revelation 4:11)
- The new Jerusalem is like Eden, but better

GENESIS 1-2	REVELATION 21-22
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The new creation is this world liberated, transformed, purified

- a superficial reading of 2 Peter 3 says God will scrap this world and start over, but...
- the new creation is *this world* “set free” (Romans 8:21)
- the new body is *this body* transformed (1 Corinthians 15:35-49; NB “spiritual” in v44 ≠ non-physical)
- a more careful reading of 2 Peter 3 shows this world will be purged of evil and refined.
 - consider Peter’s analogy with the flood (v6, compare Genesis 6-9)
 - consider the refining effects of fire (v7, compare 1 Peter 3:7; Malachi 3:2-4)
 - consider that it is the ungodly specifically that are destroyed (v7, compare 2:5-6)

The new creation has already begun

- Jesus’ resurrection on the “first day of the week” hails the dawn of a new creation (John 20:1, 15, 22)
- “If anyone is in Christ, he is a new creation” (1 Corinthians 5:17, see also Ephesians 2:10; 2 Corinthians 4:6)