



**UPPER
HUNTER**
PRESBYTERIAN CHURCH

DEVOTIONAL AID FOR 20 JULY 2020 – 26 JULY 2020

Dear church family,

This week, we consider the three offices of Christ. Christ (which is a translation of *Messiah*) is not another name for Jesus. It is a title. It means the “anointed one.” To keep this fact in mind, I often found it helpful to say, Jesus *the* Christ, rather than Jesus Christ.

This title, Christ, signifies three offices or roles that Jesus fulfilled, prophet, priest, and king. While there’s more to be said about the title Christ, these three offices are important and helpful to begin thinking and talking about Christ. Even if you aren’t sure what it means for Jesus to be the “anointed one”, you could probably be able to say something about Jesus being the prophet, or the priest or the king.

However, it is not simply Jesus is a prophet or a priest or a king, but He is the greatest, final, and everlasting prophet, priest, and king. Regarding Christ being our chief prophet, for example, Kevin DeYoung explains:

“The word “chief” is important; it’s what makes Christianity Christian. Muslims laud Jesus as a great prophet, but He is not the last and greatest prophet like Mohammed. Mormons worship Jesus as the Christ and the Son of God (understanding these words differently than Christians), but listen to Joseph Smith as the prophet we all must reckon with. Even many Jews will recognise Christ as a teacher sent by God, but not greater than Moses or Elijah and certainly not in fulfilment of Moses’s and Elijah’s ministries of lesser glory.”¹

Similar qualifications apply to Christ being our high priest and eternal king as well. I hope this week’s catechism questions and bible passages below help you to know just a little more clearly about Jesus the Christ, and what he has done and continues to do for us.

Please do not hesitate to contact me (0425 270 854 / tim.wonil.lee@gmail.com) if you’d like to pray with me or for any other needs.

Yours in Christ,

Timothy Lee

<https://www.upperhunterpc.com>

¹ Kevin DeYoung, *The Good News We Almost Forgot* (Chicago: Moody Publishers, 2010), 68.

THE HEIDELBERG CATECHISM²

Lord's Day 12

Q31) **Why is he called "Christ," meaning "anointed"?**

A) 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 intercedes for us before the Father;
and our eternal king
who governs us by his Word and Spirit,
and who guards us and keeps us in the deliverance he has won for us.

Q32) **But why are you called a Christian?**

A) Because by faith I am a member of Christ and so I share in his anointing.
I am anointed to confess his name,
to present myself to him as a living sacrifice of thanks,
to strive with a free conscience against sin and the devil in this life,
and afterward to reign with Christ over all creation for eternity.

JOHN 1:18

No one has ever seen God; the only God, who is at the Father's side, he has made him known.

Prophets were those who brought God's message to people. Sometimes the message was about how people were to relate to God. Sometimes the message was about how they had broken the covenant and were unfaithful. Through all these, God was revealing Himself through the prophets. As such, there is no prophet greater than Christ Himself, as it is in Christ, we see God Himself. Jesus said, "Whoever has seen me has seen the Father." (John 14:9) Christ has fulfilled His office as the prophet perfectly. We know God and the right way to relate to Him when we know and trust Christ.

HEBREWS 9:12

[Christ] entered once 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.

Because of our fallen nature and sins, our relationship with God is broken and we cannot have fellowship with Him. So, in the Old Testament times, people needed priests to make sacrifices for them to enjoy fellowship with God. It was God who chose and installed people into the office of priesthood. These priests sacrificed animals on behalf of people for their sins, and only after such sacrifices were made, people could come near God and enjoy fellowship with Him. But this sacrificial system was only a temporary measure and it required something more permanent to come, because priests had to offer sacrifices again and again for people. Christ, however, offered once-for-all sacrifice, not by offering animals, but by means of His own blood, that is, His own life. In this way, Christ is shown to be the perfect priest and sacrifice, securing our forgiveness and enabling us to have fellowship with God permanently. What love and grace is found in Christ, our eternal High Priest!

² The text of the Catechism is usually from <https://threeforms.org/heidelberg-catechism/>, but time to time, for the sake of clarity, I have also adopted the translation used in *The Good News We Almost Forgot* by Kevin DeYoung.

MATTHEW 21:5

“Say to Daughter Zion,

‘See, your king comes to you, gentle and riding on a donkey, and on a colt, the foal of a donkey.’ ”

The Bible speaks about Jesus’s coming almost synonymously with the coming of the Kingdom of God. What is more, the King of the Kingdom of God is none other than Jesus Himself. However, most people couldn’t see it. This is because people wanted and expected a King to attain glory without the cross. They expected God’s Kingdom to be established through and only through dominating power and victory. But Jesus established His Kingdom by humbling Himself and dying for His people. It just didn’t fit the world’s standard. Having gone through the cross and the grave, however, as our resurrected King, He does rule with the absolute authority over all things (Matthew 28:18). He keeps us and guards us as His own and He is able to do so since He has all authority in heaven and on earth. Nevertheless, the way our King established His Kingdom through the cross is also our way of following the King. We are to deny ourselves and take up our crosses and follow Him (Matthew 16:24). Like Christ and in Christ, we are destined for glory, but we are also to expect and undergo suffering in this life. This is the way for us who follow the crucified and resurrected King.