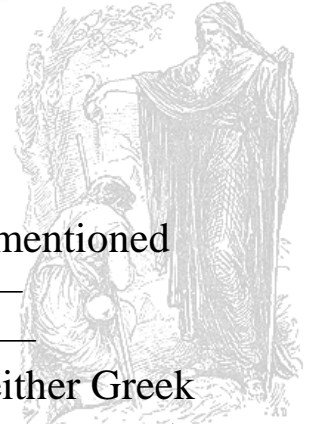




Anointed Prophet, Priest, and King



Andrew was the first person in the New Testament who mentioned Jesus' anointing, "We have found the *Messias*, (*Hebrew—m^ashiyach*) which is, being interpreted, the Christ (*Greek—christos*)" (John 1:41). However, since most of us are neither Greek nor Hebrew, we are not real clear as to what exactly Andrew meant by the term, "the Messias."

The first thing that one might ask is, "How can these Hebrew & Greek words (*m^ashiyach — christos*) have any significant relevance in our modern world today?" Perhaps we should begin by discovering exactly what these terms actually mean.

The English term "Messiah" is a translation of the Hebrew word (*m^ashiyach*), meaning "anointed one." In like fashion the Hebrew word (*m^ashiyach*) is the equivalent of the Greek word (*christos*) which is used throughout two different major ancient works: (1) the Septuagint (*The Old Testament Scriptures which were translated during the 3rd century B.C. into the common Greek language*); and (2) the New Testament Scriptures.

It is important to understand that the title, "Christ" is not Jesus' last name, as some mistakenly seem to think! We have just observed that the English word "Christ" comes from that Greek word (*christos*); meaning "Anointed One." The name "Jesus" is the English word which derives from the Hebrew "*yeshuw`ah*" and it means salvation or savior. Therefore, the term "Jesus Christ" literally means the "Savior, the Anointed One!"

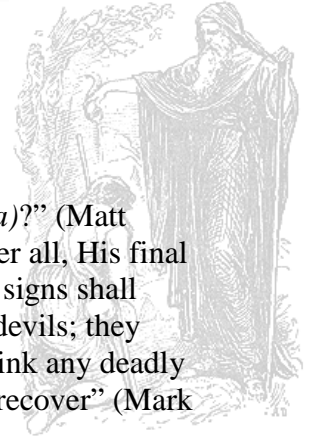
What is the anointing?

This Bible Study will of necessity focus at least in part on "the anointing;" however "the anointing" is not the primary subject matter of this study. --- If you would like to know more about the anointing, please get the Bible Study entitled, "*Anointed Son of the Blessed.*" <http://www.rivkah.org/PDFs/021107.pdf> You may obtain a copy from the World Wide Web at: <http://www.rivkah.org>.

The actual main focus of this study is the fact that Jesus Christ was anointed into three separate offices. He was anointed to be: (1) a Prophet, (2) a Priest, and (3) a King. Therefore Jesus has great authority as the following passage describes, "Jesus came and spake unto them, saying, "All **power** (*GK — "exousia," meaning authority*) is given unto me in heaven and in earth" (Matt 28:18). In the next passage we can examine that same word (*exousia*) and see how it is used in relation Jesus' authority, "the chief priests and the elders of the people came unto him as he was teaching, and said, By what **authority**



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(*exousia*) doest thou these things? and who gave thee this *authority (exousia)*?" (Matt 21:23). Every Christian needs to get a revelation about Jesus' authority; after all, His final act upon the earth was to share His own authority with His disciples, "these signs shall follow them that believe; ***In my name (by my authority)*** shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17-18).

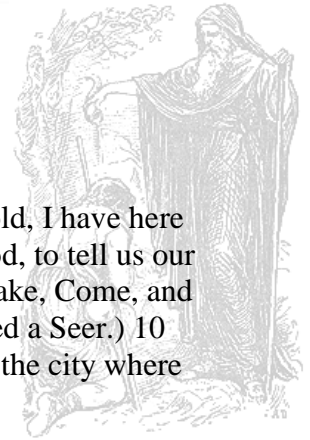
Since Jesus shared His authority with the church, we better find out exactly what that authority includes. We can learn a great deal about His authority by carefully examining the three offices into which He was anointed. However, before discussing His three primary offices, we first need to examine the anointing process.

We will begin with the first person to perform anointing in the Bible. This first occurrence takes place after Isaac had sent Jacob away to get a bride. On his way Jacob had a special dream from God, "Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and ***poured oil upon the top of it***" (Gen 28:18). In the next narration of anointing Jacob is once again the individual who performs the act. However, this second anointing takes place some twenty-two years later as Jacob returns to the land of Israel (*we will return to this 22-year period later*). We discover that the second anointing is associated with an offering, "And Jacob set up a pillar in the place where he talked with him, even a pillar of stone: and he poured ***a drink offering thereon***, and he ***poured oil thereon***" (Gen 35:14). We may not completely understand everything behind Jacob's acts as he "poured out" these elements upon the rock. However, we should understand that both oil and wine yield their primary product only after having been crushed. Jacob's life had earlier been quite tumultuous; it may be wise for us to pay close attention to Jacob's troubles. The many crushing events of his life may have been on his mind both while he was going and returning. The night of the second anointing was that very night that God changed Jacob's name to Israel (*overcomer – prince with God*).

The Prophet Samuel chronicles for us the events surrounding the anointing of the first king of Israel. Let's take an overall look at this special event because it is so rich in symbolism. An Israelite named Kish had lost several donkeys; as a result he sent Saul his son and a servant to find the missing livestock. Saul and the servant passed through four different provinces and could not find the creatures, "And when they were come to the land of Zuph, Saul said to his servant that was with him, Come, and let us return; lest my father leave caring for the asses, and take thought for us. (*It is not uncommon for us to "perceive loss;" when in fact God is simply working in our lives to close one door and open another.*) 6 And he said unto him, Behold now, there is in this city a ***man of God***, and he is an honourable man; all that he saith cometh surely to pass: (*Clearly, they were wise to seek out a prophet.*) now let us go thither; peradventure he can shew us our way that we should go" (1 Sam 9:5-6). However, it is improper to seek help from a prophet without taking a gift or an offering, "Then said Saul to his servant, But, behold, if we go, ***what shall we bring the man?*** for the bread is spent in our vessels, and ***there is not a present to bring to the man of***



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God: what have we? 8 And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way. 9(Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.) 10 Then said Saul to his servant, Well said; come, let us go. So they went unto the city where the man of God was” (1 Sam 9:7-10).

The next passage portrays that when one goes to see a prophet, they are essentially going “up” or ascending to a higher plane, “And as they *went up* the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here? 12 And they answered them, and said, He is; behold, he is before you: make haste now, for he came to day to the city; for there is a sacrifice of the people to day *in the high place*: 13 As soon as ye be come into the city, ye shall straightway find him, before *he go up to the high place* to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that be bidden. Now therefore *get you up*; for about this time ye shall find him. 14 And *they went up* into the city: and when they were come into the city, behold, Samuel came out against them, for *to go up to the high place*” (1 Sam 9:11-14). Next, we will learn that the prophet already knew that Saul and his servant were seeking him out. The message is that a prophet of God operates in one of the gifts of the spirit known as a “word of knowledge.” For this reason, the prophet will “pick-up in the spirit” when someone is seeking/needing their assistance, “Now *the LORD had told Samuel in his ear* a day before Saul came, saying, “To morrow about this time I will send thee a man out of the land of Benjamin, and *thou shalt anoint him* to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me. 17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people” (1 Sam 9:15-17).

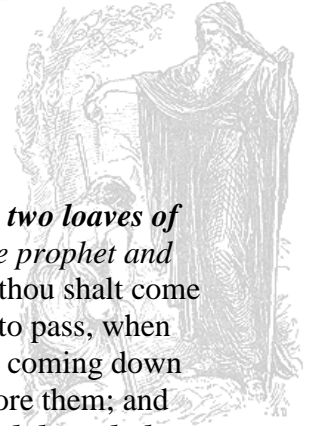
Saul stayed with Samuel until the next day. Samuel reassured Saul that his father’s donkeys had been found. He also revealed to Saul that God had determined that he would become the king over Israel. Samuel fed Saul the shoulder portion (*The shoulder portion was usually reserved.*) “the right shoulder shall ye give unto the priest” (Lev 7:32). Samuel ended his words with the advice, “but *stand thou still a while*, that I may shew thee the word of God” (1 Sam 9:27). Notice how the word of God comes, “Be still, and know that I am God” (Ps 46:10). Samuel fed Saul both spiritually and physically as if he were a priest.

The day of the anointing!

Before we review the anointing ceremony, Christians need to realize that ‘*christos*’ means (*anointed one*;) therefore, you have been anointed too. Samuel stood above Saul and he, “took a vial of oil, and *poured it upon his head*, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?” (1 Sam 10:1) While Samuel prophesied over Saul he said, “thou shalt come to the plain of Tabor, and there shall meet thee *three men going up to God to Bethel*, one carrying *three kids*, and another carrying *three loaves of bread*, and another carrying a *bottle of wine*: (*we should take note*



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of the symbols of bread and wine) 4 And they will salute thee, and **give thee two loaves of bread; which thou shalt receive of their hands.** (after an encounter with the prophet and getting anointed Saul begins to find favor in the eyes of others) 5 After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy: 6 **And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man.** (after an encounter with the prophet and getting anointed Saul was turned into another man) 7 And let it be, when these signs are come unto thee, that thou do as occasion serve thee; **for God is with thee.** 8 And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do. 9 And it was so, that when he had turned his back to go from Samuel, **God gave him another heart:** (after an encounter with the prophet and getting anointed Saul was given a new heart from God) and all those signs came to pass that day. 10 And when they came thither to the hill, behold, **a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.** 11 And it came to pass, when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? **Is Saul also among the prophets?** (after an encounter with the prophet and getting anointed Saul became a prophet) 12 And one of the same place answered and said, But who is their father? Therefore it became a proverb, **Is Saul also among the prophets?"** (1 Sam 10:3-12). Just like Saul, we Christians should learn from the previous passage that after we have been anointed by the Spirit of God, four characteristics should begin to manifest in us: (1) we begin to find favor in the eyes of others; (2) we are turned into another man; (3) we receive a new heart from God; and (4) we begin to see into the spirit realm and begin to prophesy, "For ye may all prophesy one by one, that all may learn, and all may be comforted" (1 Cor 14:31).

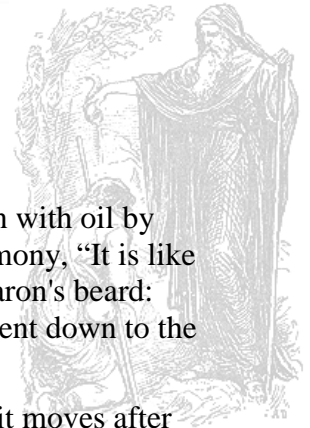
We have just discovered that the first anointed king over Israel also become a prophet on the day he was anointed. On the very special day when the Ark of the Covenant was brought into Jerusalem notice how David dressed, "And David danced before the LORD with all his might; and David was **girded with a linen ephod**" (2 Sam 6:14); "when God helped the Levites that bare the ark of the covenant of the LORD, that they offered seven bullocks and seven rams. 27 And **David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen**" (1 Chron 15:26-27). King David dressed with some of the garments that the priests would normally wear. David was not performing the duties of a priest; merely having an association with priestly garments.

Prophet, Priest, and King

Lying just below the title Christ or Messiah is a rich and powerful meaning. At the risk of becoming redundant, please remember that 'christos' means (anointed one). The Biblical



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ceremony to induct a leader into a high office included anointing that person with oil by (*pouring oil upon the head*). The psalmist describes the beauty of this ceremony, "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: (*Reference to the anointing when Aaron became Israel's first priest.*) that went down to the skirts of his garments" (Ps 133:2). Notice the different kinds of anointing:

Kings were anointed: A king rules, reigns and governs the nation. The spirit moves after any anointing. As we have just read, Saul was chosen by God and anointed by Samuel; subsequent to his anointing the Holy Spirit came upon him. David was selected by God and anointed to be king. From that time, the Spirit of the LORD came upon David. When Jesus (*the King of Kings*) was baptized the Spirit descended upon Him in the form of a dove, as the Holy Spirit anointed Him.

The priests were anointed: A priest is someone who represents man to God and intercedes on man's behalf. Notice what happened to priests when they were inducted into office, "Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt ***wash them with water*** . . . 7 Then shalt thou take the anointing oil, and ***pour it upon his head***, and ***anoint him***" (Ex 29:4&7).

The prophets were anointed: A prophet is one who represents God to man; he speaks to men for God. A prophet's service includes both "forth-telling" (*which means calling to repentance*) and "fore-telling" (*which means predicting the future*). God chooses His prophets and they are anointed, "and Elisha the son of Shaphat of Abel-meholah ***shalt thou anoint to be prophet*** in thy room" (1 Kings 19:16). When Jesus started his ministry He quoted from Isaiah, "***The Spirit of the Lord GOD is upon me***; because ***the LORD hath anointed me*** to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa 61:1). Jesus used this very passage from Isaiah when He proclaimed His anointing.

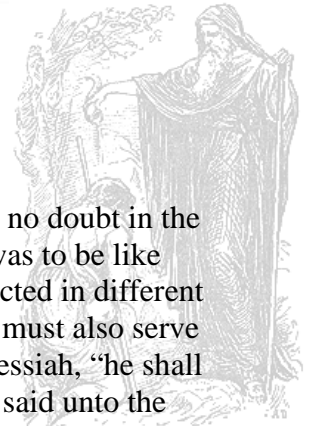
Jesus Christ our LORD had the three-fold anointing: as prophet, as priest, and as king! John highlighted the three aspects of the Messiah, "And from Jesus Christ, who is (1) the faithful witness (*the role of a Prophet*), and (2) the first begotten of the dead (*the role of a Priest*), and (3) the prince of the kings of the earth (*the role of a King*)" (Rev 1:5). He received a three-fold anointing: like Elisha, he was anointed to be a prophet; like Aaron, he was anointed to be a priest; and like David, he was anointed to be a king. All of these patriarchs were anointed with oil, but notice Jesus' anointing, "***God anointed Jesus of Nazareth with the Holy Spirit***" (Acts 10:38); as spoken by Peter.

Jesus as Prophet

The prophets were often referred to as mine anointed, "Touch not ***mine anointed***, and do my ***prophets*** no harm" (Ps 105:15). Moses predicted that a special prophet would arise, "The LORD thy God will ***raise up unto thee a Prophet from the midst of thee***, of thy brethren, like unto me; unto him ye shall hearken" (Deut 18:15). Now realize here, this prophet must be from the "brethren" of Israel. Obviously, to be considered among the,



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“brethren,” required that the prophet would be a human! This prophecy left no doubt in the minds of the children of Israel as to the characteristics of this prophet. He was to be like Moses; therefore he would perform similar tasks. At various times Moses acted in different capacities; he served as a prophet, a mediator, and a ruler. Therefore, Jesus must also serve in these various functions, “like unto me.” Notice Peter’s analysis of the Messiah, “he shall send Jesus Christ, which before was preached unto you . . . For Moses truly said unto the fathers, **A prophet shall the Lord your God raise up unto you of your brethren, like unto me**; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which **will not hear that prophet**, shall be destroyed from among the people” (Acts 3:20-23). Peter obviously characterized Jesus as a prophet two different times in that passage.

Notice the question of the Jewish leaders to John the Baptist: “And they asked him, What then? Art thou Elijah? And he saith, I am not. **Art thou that prophet?** (This question is a reference to the same prophet that Moses had earlier predicted.) And he answered, No” (John 1:21). Notice what Jesus later declared of Himself, “Jesus himself testified, that **a prophet hath no honour** in his own country” (John 4:44). Because He (*being a prophet*) had no honor in His own country, he departed and went into Galilee.

Officers which had been sent to arrest Jesus came back without arresting Him because of the things that Jesus told them, “Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, **Never man spake like this man**” (John 7:45-46). Jesus spoke with the authority of a prophet; He certainly understood the purpose of His mission from the Father, “He that rejecteth me, and **receiveth not my words**, hath one that judgeth him: **the word that I have spoken**, the same shall judge him in the last day. 49 For **I have not spoken of myself**; but the Father which sent me, he gave me a commandment, **what I should say, and what I should speak**” (John 12:48-49). Clearly, Jesus walked in the office of a prophet; in that passage alone He referenced the words He was to speak six different times.

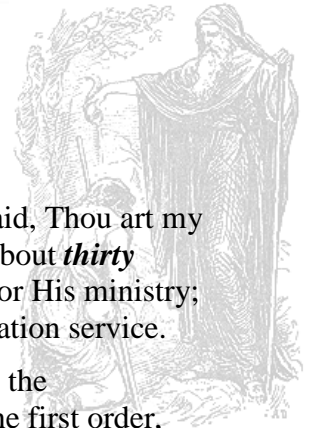
Jesus as Priest

The priests, who comprise Aaron and his sons, became the second group of ancient Israelites anointed into their office. The most basic function of the Old Testament priest was to offer sacrifices; in that same sense, Jesus offered Himself to atone for the sins of humanity, “And every priest standeth daily ministering and **offering** oftentimes the same sacrifices, which can never take away sins: 12 But this man, **after he had offered one sacrifice for sins for ever, sat down on the right hand of God**” (Heb 10:11-12).

Aaron’s sons would enter into their office at the age of 30, “the LORD spake unto Moses and unto Aaron, saying, 2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, 3 **From thirty years old** and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation” (Num 4:1-3). Jesus likewise began His ministry at age 30, “Jesus also being baptized, and praying, the heaven was opened, 22 And the Holy Ghost descended in a



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bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. 23 And Jesus himself began to be about **thirty years of age**” (Luke 3:21-23). John baptized Jesus in water in preparation for His ministry; likewise, Aaron and his sons were "washed" by Moses as part of their ordination service.

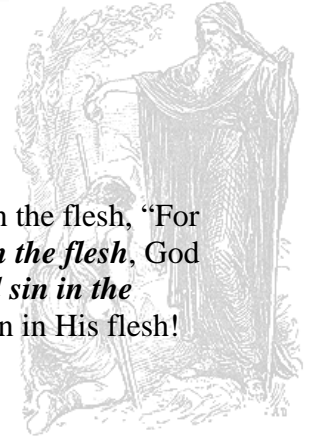
In the Old Testament there are only two different orders (*classes*) of priests: the Melchizedek order and the Aaronic order. Indeed the psalmist referenced the first order, “The LORD hath sworn, and will not repent, Thou art a priest for ever **after the order of Melchizedek**” (Ps 110:4). The Book of Hebrews appears to be a New Testament revelation concerning the new priestly office established by Jesus; however, it like Psalm 110, refers back to an ancient priest named Melchizedek who ministered during the days of Abraham. Who was this Melchizedek of old? The name Malchi-tzedek means "king of righteousness." He was king of *Shalem (Jerusalem)*. “*Shalem*” shares the same root as *shalom*, which means "peace." So one could say that Melchizedek king of Salem was the "righteous king of peace." An interesting and exclusive characteristic of Melchizedek is that he was both a king and a priest at the same time. He was not a son of Aaron; his priesthood existed at least five hundred years before Aaron was even born. From Hebrews we learn that he had no apparent beginning or end; therefore, his priesthood lasts into eternity, “For this Melchisedec, king of Salem, priest of the most high God . . . by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 **Without father, without mother, without descent, having neither beginning of days, nor end of life**; but made like unto the Son of God; **abideth a priest continually**” (Heb 7:1-3).

The Bible does not reveal much about Melchizedek; however, what little that is revealed portrays a most interesting aspect of his special priesthood. Melchizedek focused on the elements of bread and wine, “Melchizedek king of Salem **brought forth bread and wine**: and he was the priest of the most high God” (Gen 14:18). Likewise, Jesus’ ministry is symbolized by bread and wine, “The **cup of blessing which we bless**, is it not **the communion of the blood of Christ**? The **bread which we break**, is it not **the communion of the body of Christ**?” (1 Cor 10:16). We can glean two major aspects from the ministry of Melchizedek: (1) he was a priest at the same time that he was a king; (2) he focused his ministry on bread and wine. Considering just these two aspects of his ministry, Jesus’ ministry is much more like Melchizedek than that of Aaron. In actual fact, Jesus was not associated with Aaron’s priesthood. Jesus was of the tribe of Judah while those of Aaron’s priesthood always came from the tribe of Levi. Nevertheless, the Aaronic priesthood was a type of Jesus.

Let’s remember that Moses predicted that the future “prophet” must be from the “brethren” of Israel. We have already noted that would obviously require the prophet would appear as a human! Notice, Jesus in the office of a priest “**took not on him the nature of angels**; but **he took on him the seed of Abraham**. 17 Wherefore in all things it behoved him to be **made like unto his brethren**, that he might be a merciful and faithful **high priest in things pertaining to God, to make reconciliation for the sins** of the people” (Heb 2:16-17). Jesus



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came in the flesh so that as a flesh and blood priest He could condemn sin in the flesh, “For what the law (*Aaron’s priesthood*) could not do, in that *it was weak through the flesh*, God sending his own Son *in the likeness of sinful flesh*, and for sin, *condemned sin in the flesh*” (Rom 8:3). Operating in the capacity of a priest, Jesus condemned sin in His flesh!

If Jesus had possessed a nature superior to that of a human being:

- He could not have tasted death for every man;
- He could not have become perfect through suffering;
- He could not have condemned sin in the flesh.

Therefore, Jesus ruled over death because:

- Death is imposed upon humanity as the result of sin;
- Jesus committed no sin nor transgressed any law;
- Yet, He possessed human nature which had been sentenced to death by Adam;
- Therefore, He had to suffer death to condemn sin in the flesh;
- Nevertheless, since He was free from sin, death could not hold him;
- Because of these things death has no more dominion over him!

Resulting from this rationale, Jesus had the complete right to boldly claim, “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Rev 1:18)! You will recall that we earlier read that Jesus claimed great authority, “All *power* (*GK – “exousia,” meaning authority*) is given unto me *in heaven* and *in earth*” (Matt 28:18). Say, “Heaven and Earth.” Since Jesus’ victory over death and His resurrection, notice that His domain of authority has actually been enlarged, “That at the name of Jesus every knee should bow, of things in *heaven*, and things in *earth*, and things under the earth” (Phil 2:10). Now we see that the “things” under the earth are also subject to the authority of Jesus Christ our LORD! Heaven & earth represent living things; “under the earth” are “things” which have died, “to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living” (Rom 14:9)!

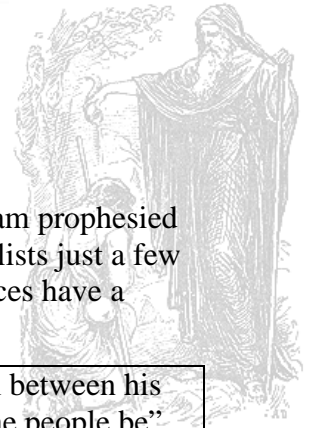
Jesus as King

Let’s research the Messiah with respect to the office of a king. David said when he was speaking about King Saul, “And he said unto his men, The LORD forbid that I should do this thing unto my master, *the LORD’s anointed* (*Once again, the Hebrew word is m^ashiyach meaning the Lord’s anointed*), to stretch forth mine hand against him, seeing he is the *anointed* (*m^ashiyach*) of the LORD” (1 Sam 24:6). The prophet Jeremiah recorded, “Behold, the days come, saith the LORD, that I will raise unto David a righteous **Branch**, and **a King shall reign and prosper**, and shall execute judgment and justice in the earth” (Jer 23:5). The term “branch” related to David is recognized as a direct reference to the Messiah as a descendant coming from King David who is to reign.

Even though he did not want to prophesy good things concerning Israel, the prophet Balaam was moved by God Almighty to say, “I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a **Sceptre** (*This is by inference m^ashiyach, therefore an instrument of rulership.*) shall rise out of Israel, and shall smite the



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corners of Moab, and destroy all the children of Sheth” (Num 24:17). Balaam prophesied these things as he specifically referred to the Messiah. The following table lists just a few of the main Scriptures that refer to the Messiah as King; all of these references have a direct fulfillment in Jesus the Messiah:

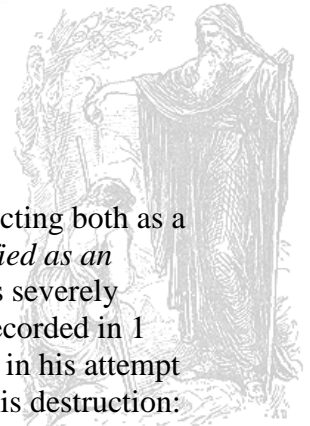
Genesis 49:10	“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be”
Isaiah 9:6-7	“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.”
Micah 5:2	“But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel ; whose goings forth have been from of old, from everlasting”
Zech 9:9	“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee : he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass”

The saying goes, “it takes one to know one.” Therefore, perhaps the best witness that we have in the scripture of Jesus being the King of Israel comes from Pilate, “they led him away, and delivered him to Pontius Pilate **the governor**” (Matt 27:2). A ruler would recognize a ruler. Pilate was not a king but a political governor who sat in judgment, “then led they Jesus from Caiaphas unto the hall of judgment” (John 18:28). Now notice Pilates’ words to Jesus while He was being judged, “Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, **Art thou the King of the Jews?** 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, **My kingdom** (*obviously Jesus has a kingdom*) is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, **Art thou a king then?** Jesus answered, Thou sayest that **I am a king. To this end was I born, and for this cause came I into the world**, that I should bear witness unto the truth. Every one that is of the truth heareth my voice” (John 18:33-37). The events which took place a little later leave us with a question, “Did Pilate believe that Jesus indeed was the King of the Jews?” Notice, “they cried out, Away with him, away with him, crucify him. Pilate saith unto them, **Shall I crucify your King?**” (John 19:15). Further, let’s notice what Pilate placed on Jesus’ inscription, “Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE **KING OF THE JEWS**” (John 19:19).

There were individual Israelites who acted both as priests and prophets at the same time (*Ezekiel, Jeremiah*). Further, at least two individuals were both a king and a prophet at the



Anointed Prophet, Priest, and King



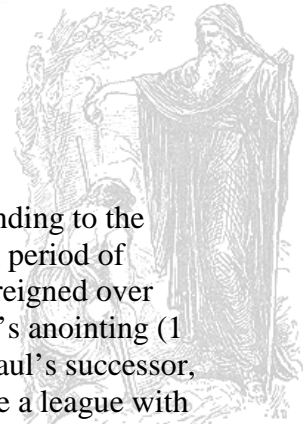
same time (*Saul, David*). Nevertheless, there is no example of an Israelite acting both as a priest and a king (*You need to realize that Melchizedek was nowhere identified as an Israelite!*) When king Saul attempted to make an offering as a priest, he was severely penalized and his kingdom came to an end as a result. The entire event is recorded in 1 Sam. 13:8-14. Many years later another king named Uzziah acted foolishly in his attempt to perform priestly duties, “when he was strong, ***his heart was lifted up*** to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD ***to burn incense upon the altar of incense***. 17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, that were valiant men: 18 And they withstood Uzziah the king, and said unto him, ***It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense***: go out of the sanctuary; for ***thou hast trespassed***; neither shall it be for thine honour from the LORD God” (2 Chron 26:16-18). We learn that only the Messiah would have the authority to combine these two functions, “speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is ***The BRANCH***; and he shall grow up out of his place, and he shall build the temple of the LORD: 13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and ***he shall be a priest upon his throne***: and the counsel of peace shall be between them both” (Zech. 6:12-13). The spectacle of “a priest upon his throne,” was totally unheard of in the Israelite way of thinking (*Notice that even in the USA – Separation of Church and State are part of government!*) Only the Messiah (*m^ashiyach*) could do this thing! Beyond those two offices, the Messiah would combine the three roles (1) of the Prophet, who declared God’s will to humanity; (2) of the Priest, who offered a sacrifice to God for humanity; and (3) of the King, who alone has the right to rule over humanity.

As the anointed one (*m^ashiyach*) of the Lord, Jesus was, is, and always will be the Prophet, the Priest, and the King. However, He functions in each of these roles at different seasons:

- During His earthly ministry, His role as Prophet rose to the forefront, “when they had seen the miracle that Jesus did, said, This is of a truth ***that prophet*** that should come into the world” (John 6:14); “Many of the people therefore, when they heard this saying, said, Of a truth this is ***the Prophet***” (John 7:40);
- Ever since His death, burial, resurrection, and ascension, His duties at His Father’s right hand focus on His role as Priest, “The LORD said unto my Lord, ***Sit thou at my right hand***, until I make thine enemies thy footstool” (Ps 110:1); “Seeing then that ***we have a great high priest, that is passed into the heavens***, Jesus the Son of God, let us hold fast our profession” (Heb 4:14); “***every priest*** standeth daily ***ministering and offering*** oftentimes the same sacrifices, which can never take away sins: 12 ***But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God***” (Heb 10:11-12);
- Subsequent to His return, His role as King will come completely into view, “And he hath on his vesture and on his thigh a name written, ***KING OF KINGS, AND LORD OF LORDS*** (Rev 19:16). Jesus the Christ, (*m^ashiyach – the anointed one*) will not enter into His public office as King of the earth until the beginning of the Millennium.



Anointed Prophet, Priest, and King



There are two powerful Old Testament examples of an “anointed one” ascending to the throne. These two examples are: (1) Joseph and (2) David. Let’s notice the period of elapsed time after the promise was given (*or the anointing*) until they fully reigned over God’s people. Let’s consider the intervening period of time between David’s anointing (1 Sam. 16:13), until he literally became the King by sitting on the throne as Saul’s successor, “So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and **they anointed David king over Israel. 4 David was thirty years old when he began to reign**” (2 Sam 5:3-4). Careful calculation will yield that there were 22 years from the initial anointing while a shepherd boy until the last anointing while on the throne of the whole nation.

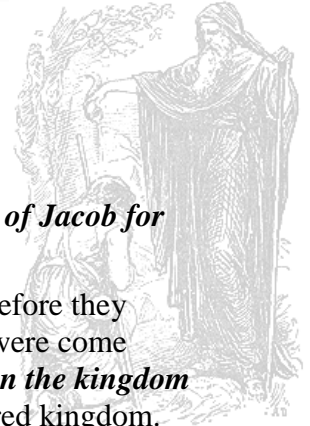
Secondly, notice the period of intervening time beginning with Joseph’s dream of reigning over his brethren, “Hear, I pray you, this dream which I have dreamed: 7 For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. 8 And his brethren said to him, **Shalt thou indeed reign over us?**” (Gen 37:6-8). From that overconfident beginning point we can calculate when Joseph literally reigned over his family, “the sons of Israel came to buy corn among those that came: for the famine was in the land of Canaan. 6 And Joseph was the governor over the land, and he it was that sold to all the people of the land: and **Joseph's brethren came, and bowed down themselves before him with their faces to the earth**” (Gen 42:5-6). That intervening period once again is a 22-year period! There must be some significance regarding a 22-year period of waiting in to reign over God’s people! There are 22 letters in the Hebrew aleph-bet which begins with an “aleph” and ends with “tav.” These Hebrew letters are equivalent to the Greek letters “alpha” and “omega.” We all know that Jesus said, “It is done. **I am Alpha and Omega, the beginning and the end**” (Rev 21:6).

It is the spirit of Jesus that fills in that prophetic 22-year period while waiting to reign. We have already learned through Saul’s anointing, that after the anointing with the Spirit of God, four characteristics begin to manifest in us: (1) we begin to find favor in the eyes of others; (2) we are turned into another man; (3) we receive a new heart from God; and (4) we begin to see into the spirit realm. David and Joseph both experienced these same manifestations.

The throne of David continued until the days of Zedekiah when God placed it on hold. That throne remains in the same “hold” condition unto our day. The prophet Ezekiel prophesied to Zedekiah, “thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, 26 Thus saith the Lord GOD; **Remove the diadem, and take off the crown:** (*place the throne on hold*) this shall not be the same . . . it shall be no more, **until he come whose right it is;** and I will give it him” (Ezek 21:25-27). God put the kingdom on hold until someone worthy would come and restore David’s throne. Six hundred years later the angel Gabriel appeared to Mary, born of the line of David, and told her, “the Lord God shall give unto him (*the child to be conceived in her womb by the Holy*



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Spirit) the throne of his father **David**: 33 And **he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end**" (Luke 1:30-32).

Jesus' disciples understood the concept of the rulership of the Messiah; therefore they asked a question regarding restoration of the throne, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time **restore again the kingdom** to Israel? (Acts 1:6). Jesus' answer did not negate their concept of a restored kingdom. Instead, He told them that, "It is not for you to know the times or the seasons" (Acts 1:7) (*Jesus' clear implications is that there will be a season coming when He will assume rule!*)

Peter said something quite revealing, "Men and brethren, let me freely speak unto you of the patriarch David . . . knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up **Christ (the Lord's anointed.) to sit on his throne**" (Acts 2:29-30). We have already read the events of the day when the disciples asked Jesus if he would restore the kingdom at that time. A short while later, Peter answered that question more precisely, "And he shall send Jesus **Christ, (Keep in mind, "Christ" means the Lord's anointed.)** which before was preached unto you: 21 Whom **the heaven must receive until the times of restitution of all things**, which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20-21). Jesus will remain in heaven until this full restitution of all things. Notice how the psalmist describes this same moment in time, "Sit thou at my right hand, until I make thine enemies thy footstool" (Ps 110:1).

The growth of Jesus' kingdom will not simply suspend with rulership over Israel, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: **he shall bring forth judgment to (rulership over) the Gentiles**" (Isa 42:1); His kingdom will rule over all of the earth! All of Biblical prophecy points to the fact that Jesus will return to this earth and assume His position of king over Israel from David's throne in, Jerusalem. Surely any king has the authority to create his administration. Jesus promised to His disciples, "I appoint unto you a kingdom, as my Father hath appointed unto me; 30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29-30).

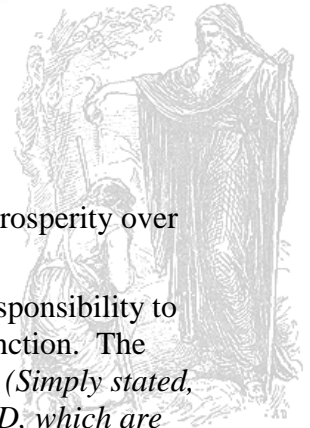
Fathers need to act as a Prophet, Priest and King for their family!

Family Prophet – What is a family prophet? Any prophet performs according to the following criteria, "he that prophesieth speaketh unto men (*those of his family*) to **edification, and exhortation, and comfort**" (1 Cor 14:3). This family prophet will speak into the lives of his wife and children. However he will limit his prophetic speaking to the building, correcting and comfort of his family!

A true prophet is a "seer." It is his responsibility to see into the spirit realm that God's character is being formed in each of his family members. Armed with this information, He then speaks the truth in love and in assurance that those under his safekeeping are, "not conformed to this world . . . (*instead that they are*) transformed by the renewing of" (Rom



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12:2), their minds. The family prophet speaks encouragement, peace, and prosperity over that heritage of the Lord, which is under his guardianship.

Family Priest – What is the family priest? The priest knows that it is his responsibility to instruct his family in the ways of God, which is always a normal priestly function. The priestly function includes mediation of matters between God and the family (*Simply stated, the family priest prays for his family. He refers matters directly to the LORD, which are too difficult for his understanding*).

Further, God desires family priests who are not inhibited from distinguishing and teaching their families between the pure and the profane. Scripture teaches that in ancient Israel, “priests have violated my law, and have profaned mine holy things: **they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean**” (Ezek 22:26). A godly priest will watch out for the family and ensure that they are walking in the ways of the lord. The priest of God will lovingly teach, guide and keep his family from all forms of sin and negative thinking.

Family King - What is the role of the family king? The primary directive of any governing authority is to guarantee the security and peace of its citizenry! No role of the king is greater than maintaining security and peace in his realm. Sometimes security and peace requires great wisdom. To those family kings who seek God’s wisdom, He will abundantly supply all of their need!

Secondly, the family king needs to be a positive and visible leader (*role model*). If it's okay that Father gets on his knees to pray, it's okay for everyone get on their knees and pray. If Father will do it, then it's fine for everyone because he represents God to the family!

Finally, the family king assumes godly dominion based upon God’s word over all of those areas within his realm, which he has the authority to control: spiritual, financial, mental, physical, and social. Most importantly, he must rule over the family in love!

Individual Christians need to act as Prophet, Priest and King in their own lives!

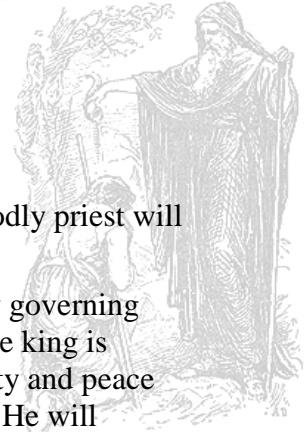
Individual Prophet – What is an individual prophet? This individual prophet speaks (*confesses*) peace, prosperity, health, encouragement, character and whatever he desires into his/her own life. A true prophet is a “seer.” Therefore he/she sees (*discovers*) in the spirit realm what God has placed into his/her own heart, “Delight thyself also in the LORD; and he shall give thee the desires of thine heart,” (Ps 37:4). This process begins by delighting “thyself in the LORD.” Armed with this information regarding his/her assignment from God, He/she then speaks into his/her own life according to whatever God has placed in their heart.

Individual Priest – What is an individual priest? The priest knows that it is his responsibility to instruct himself in the ways of God. The priestly function includes prayer.

Further, individual priests must distinguish and select the pure instead of the profane, “priests . . . **have put no difference between the holy and profane, neither have they**



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shewed difference between the unclean and the clean” (Ezek 22:26). A godly priest will watch out and ensure that he/she is always walking in the paths of the lord.

Individual King - What is an individual king? The primary directive of any governing authority is to guarantee the security and peace of its citizens! No role of the king is greater than maintaining security and peace in his realm. Sometimes security and peace requires great wisdom. To those individual kings who seek God’s wisdom, He will abundantly supply all of their need!

The individual king takes godly dominion based upon God’s word over all of his/her personal matters. These include: spiritual, mental, financial, physical, and social aspects of his/her life.

Notice the order: (1) Prophet, (2) Priest and (3) King!

Jesus is the Prophet, the Priest, and the King; however, we need to realize that there has been a specific timeframe and season for each of His roles:

- During His earthly ministry Jesus’ role as Prophet rose to the forefront;
- Ever since Jesus’ death, burial, resurrection, and ascension, His current duties at the Father’s right hand focus on His role as Priest;
- Following His return to the earth, Jesus will rule as King.

Likewise, in our Christian life, we began by confessing Jesus as our LORD:

- At that moment we became (1) *a prophet of our own future*, “if thou shalt *confess with thy mouth the Lord Jesus*, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and *with the mouth confession is made unto salvation*” (Rom 10:9-10).
- From that day forth (2) like a priest we began the process of transforming our minds and discover out of God’s word the, “*difference between the holy and profane.*” Eventually we became proficient at a new way of living “in the spirit.”
- Finally, we become (3) an individual king who takes dominion over the circumstances of our lives, “much more they which receive abundance of grace and of the gift of righteousness *shall reign in life* by one, Jesus Christ” (Rom 5:17).