

PROPHET, PRIEST, AND & KING

Concerning the Work of Christ (Chart P. P. & K.),¹ there are three directions. Each direction is associated with one of the three offices of Christ. Thus each office has an associated work or function.

The first vector in Chart P. P. & K. points up to God. This vector represents the priestly office of Christ whose work is directed towards God.

The orientations of prophet, priest, and king should help us to understand the ministry of each. The prophetic orientation is one in which the prophet has his back to God and is facing the people. He goes on behalf of God to the people. He brings the message from God to the people. That is the prophetic orientation, and each of you has that function to do as well.²

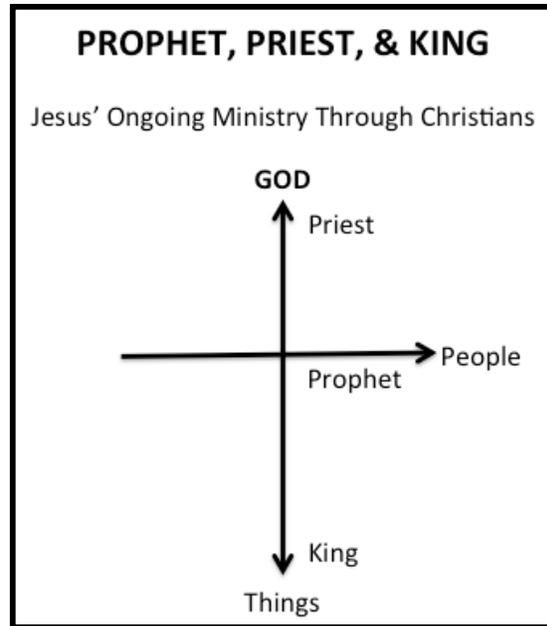


Chart P. P. & K

The horizontal vector on Chart P. P. & K. goes out to fellow man. Notice that there is an arrowhead on this going outward. You are in the middle, on the cross just like Jesus was on the cross. On the cross there is the priestly ministry, the prophetic ministry, and the royal ministry. Jesus accomplished this, and you also are to accomplish it. We are to function as prophet, priest, and king.

On the other hand, a priest stands with his back to the people and appeals to God on behalf of the people. Each of you has that function. That is something that you are called to do, to go to God on the behalf of people. Intercessory prayer and sacrifice for others are requirements of the priestly ministry and *agape* love.

The priestly ministry of atonement is what Jesus did. Jesus also did the prophetic ministry of revelation to men, and that is the horizontal vector going outward to us. And then the downward vector is Jesus' royal ministry of redemption from Satan. Each of us must do all three ministries, too, whether or not we have the associated offices. The kingly ministry is to rule from above. Jesus rules the universe as King, but we only rule

¹ The chart, as drawn, is for Christians. The chart for Jesus is the same except that the king vector is over "everybody and everything." Christians have the functions of the three offices but do not have the offices themselves. As the body of Christ, we must do Jesus' ongoing ministry in the world. Some Christians will have an office, but all of us have all three functions. However, the king function is modified for us to be over things, not people unless a particular Christian has the office also.

² Function and ministry are the same thing. However office and ministry are not. Office includes ministry, but ministry does not include office.

over people in a secular setting in which we are parents or employers. We also rule over things that we own or are in charge of.

These same offices and their ministries, you see, have been passed to the corporate body of Christ. You may not all individually hold the offices, but some of you do. However, all of us are responsible to do the ministries of the offices. Each of you participates in the functions of all the offices. You have those same functions to do. You have to pray intercessorily for your people. You have to deliver the Word of God to your people, and you have to lift up your people out of their social dilemmas and use material in good stewardship. These functions could take many different “forms” of ministry, but all three functions belong to each of you. Every saint has those three functions, and every church has all three functions and maybe even one or two of the official offices. If you let one of those functions go, you are disregarding the example that Jesus set for you as to what you are supposed to do on His behalf.

All ministries require the *kenosis*. Sacrifice, the priestly vector, is done in the *kenosis* by denying yourself. The priestly ministry is a very costly ministry. Jesus was both priest and sacrifice; He sacrificed Himself. Guess what you have to do? There is ***no escape*** from this sacrificial cost. However, we try to escape from it via rejection, ignorance, deception, playing games, etc.

I want to give you the full scope of the ministry of Christ, the work of Christ, so that you will know it, and appreciate it for what it is. It is bigger than our ability to fully grasp. And even when we scope it out like we are about to do, it is still bigger than that. We just cannot do it justice. We can study and write it all out, develop all the dimensions and all the examples, but we still come short of what He did. It is a tremendous work that He has done.

The *downward* vector is the kingly ministry. It is based on power, and it has to do with your stewardship over things. The *horizontal* vector is informational to your fellow-man—preach the Gospel to everyone. The *upward* vector is that sacrificial and costly dimension.

Stewardship comes in the vertical-down vector. If you have a network, you have a responsibility to be a good steward over that network. If you have riches, a long life, a healthy body, a special talent, or a spiritual gift, you have the responsibility to be a good steward over all these things. You see, God gives you all of these things, and your royal ministry is to be a good steward over those things, i.e. to make them profitable for the Lord.

You are boss over things. Many times, though, things become our bosses. They dictate to us how we are to live our lives. For example, the rich young man that came to Jesus asking what shall he do to inherit eternal life, and the Lord said, “Go sell all that you have, give it to the poor, and come follow me.”³ He went away sad because he was a slave to his things. You can be enslaved to your things, and that is to reverse that arrow so that the arrow pointing downward begins to point upward and the things become your boss. And instead of being a king, you become a slave to things.

³ Mark 10:17-22.

We are going to look at the placing ministries on Chart P. P. & K. I want to explore and see if you can begin to place them. If you were going to put the word sacrifice on the chart, it would go in the priestly ministry. Preaching and teaching would go in the prophetic ministry. Stewardship would go in the kingly ministry.

Now, every one of us has a “primary” way of looking at the cross. Your way of looking at the cross is going to shape your behavior pattern and incline you toward the kind of ministry that you will adopt. Your Christian pilgrimage will reflect how you view the cross, and your approach to other people will reflect it as well. How you treat others and how you live your life will depend largely on your view of the ministry cross.

Your prophetic preaching and teaching cannot stop at the priestly sacrifice. It cannot stop at the kingly rule. Prophecy must extend to the future judgment. When you take it out to the judgment, then the sins mean something to the people. We focus on sins of commission, but we overlook the sins of omission. We must warn the people that if they do not find their ministry gifts and find a way to use them, God is going to be angry in their works judgment.

Protestants preach a resurrected Christ. All of our crosses are empty because Jesus is the resurrected Lord. That resurrected Christ is going to judge every sin and every person. When you are teaching, scope out the entire work of Christ. The future dimension is extremely important.

Let us just imagine that we are sitting here after having participated in that crucifixion. We are Jews and we understand the meaning of sacrifice, and we have participated in the sacrifices in the past. In the days of atonement, we sacrificed the two goats and the ram. We have done that every year of our entire lives so we know something about sacrifice.

Furthermore, let’s imagine that we also have been deceived into taking that abusive understanding of sacrifice (it does not matter how you live because the sacrifice takes care of your sins) through the sermons that announce, “It is a good thing that happened. We have been made right with God.”

Please hear where I am coming from! If you just isolate the *priestly* dimension of the work of God, then you will pervert your peoples’ view of Christianity.

What about the *royal* dimension? You say, “He is resurrected,” and they think, “Our sacrifice is resurrected, and He is the King. We have called Him the son of David. He is the promised King. We have a King!” Where is the repentance there?

But if you bring in that future dimension and pronounce it like this: “That King who is sitting at the right hand of God is the One **you** crucified!” All of a sudden there is an accountability established, and you think, “Uh oh, what is He going to say? I yelled, ‘Crucify Him, crucify Him!’ What is He going to say to me?”

You see, there is an accountability that comes up in your teaching when you take on a full scope of the work of Christ. There will be conviction in the hearts of your hearers because you are teaching the whole work which includes the future works judgment for every Christian.

Where would you put baptism on this model? Baptism is not a one-vector doctrine. It symbolizes death, burial, resurrection, and new life. So on the chart, death and burial are **priestly**, resurrection is **royal**, and the walk of a new life is **prophetic**.

What about the Lord's Supper? The broken body and the blood is priestly. The enabled communion with God is kingly. The warning contained in it is prophetic.

The Doctrine of Salvation can also be analyzed with this model. I am desirous that you all begin to do theology by analyzing all doctrines, sermons, hymns, pieties, relationships, and teachings. I am providing these models as mere tools for you to use to plow much deeper than you ever imagined.