

Philippians Series

Lesson #048

August 3, 2023

Dean Bible Ministries

www.deanbibleministries.org

© 2023, Dr. Robert L. Dean, Jr.

The Offices of Christ Philippians 2:5–11; Other Scriptures



Three Fundamental Questions:

Who was Jesus *Before* He Came?

What was Jesus *When* He Came?

***Why* did the Logos, the Second Person of the Trinity, come to earth?**

We have learned:

- 1. Php. 2:5–11 was written in context to provide an example of humility and serving one another which is stated in Php. 2:1–4.**
- 2. That Christ Jesus preexisted His incarnation as undiminished deity. Php. 2:6**
- 3. At the Incarnation God the Son did not surrender or give up any divine attribute, or anything essential to Deity. Such a surrender would not have been possible.**

- 4. God the Son voluntarily restricted the use of His divine attributes to solve the problems, temptations, and challenges He faced in His humanity, and veiled the manifestation of His eternal glory.**
- 5. However, though the visible manifestation of His glory was veiled, the glory of His Person was made manifest through His words and works.**

John 1:14, “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”

Who was Jesus before He came?

Understanding Who God is: unity and plurality

Did Jesus pre-exist creation? and if so, is He eternal?

1. Distinguish preexistence from eternality of Christ

Passages in the Old Testament which teach His preexistence

Passages which indicate His eternality (Deity)

Passages which predict the coming of the Messiah

Passages which indicate His humanity

Passages which indicate His Deity

2. Passages in the New Testament that teach His Deity and Humanity

Passages in the Gospels which indicate His humanity

Passages in the Gospels which teach His Deity

Passages in the Epistles which indicate His humanity and Deity

Who was Jesus before He came?

Understanding Who God is: unity and plurality

Did Jesus preexist creation? and if so, is He eternal?

3. Passages that indicate the Offices of Christ

The Messiah has the office of Prophet

The Messiah has the office of Priest

The Messiah has the office of King

4. Conclusion: The biblical teaching on the God-Man.

5. What did the early Church believe?

The early Church, immediately following the last apostle, is vague and only repeats biblical statements. But they only repeat that He is God, He is man, but they do not try to explain it.

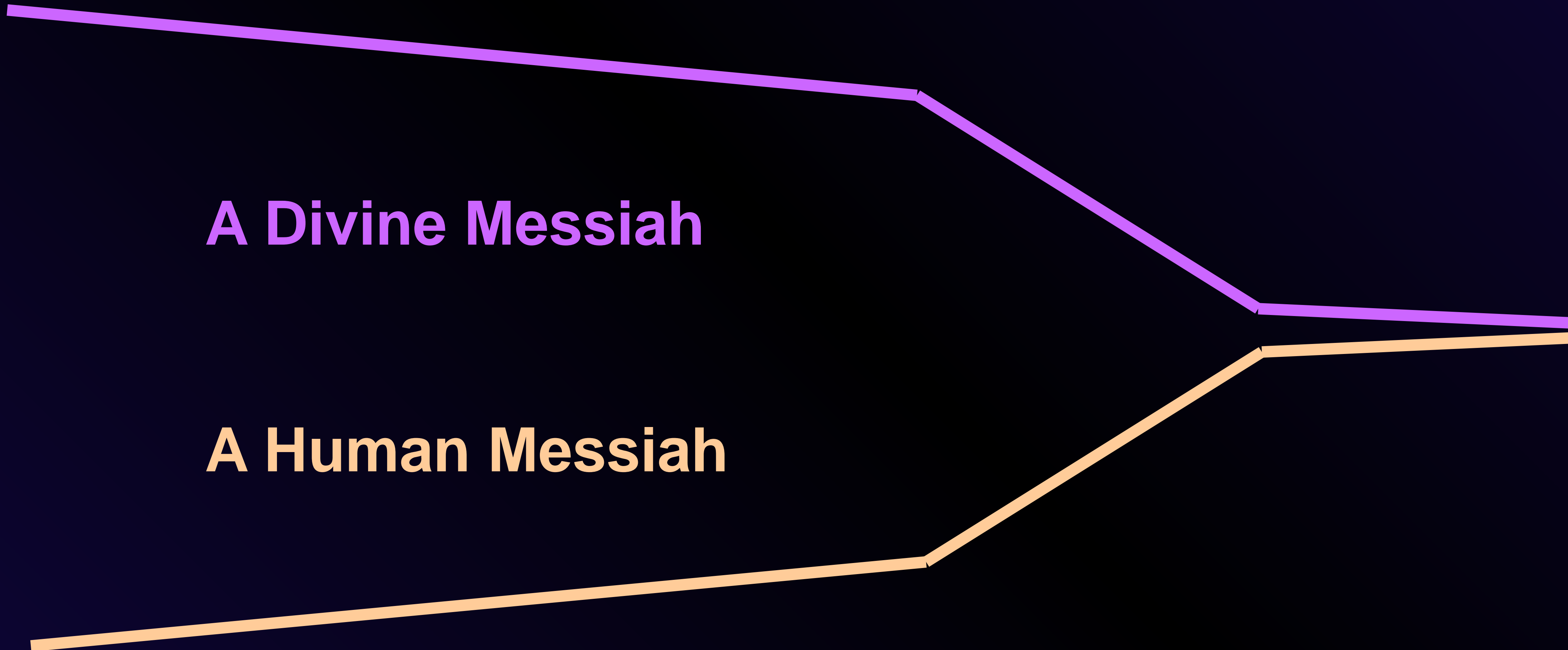
The Apologists and Theologians make attempts, but fail because they are too influenced by their cultural worldviews.

Refining, Debating, and Expressing the God-Man Savior

Two Streams from the Old Testament Converge in Jesus of Nazareth

A Divine Messiah

A Human Messiah



What the Bible Teaches About

The Offices of Christ Evidence for Deity and Humanity



1. Jesus Christ holds three offices: Prophet, Priest, King.

These offices are held forever in relation to His humanity.

These offices function successively, not concurrently.

Prophet during the time of the incarnation.

Priest in His prayer (John 17), His work on the Cross, and His work in session, seated at the right hand of the Father.

King, only when He returns.

1. Jesus as Prophet.

a. The prophet represented God to the people.

1. Jesus as Prophet.

b. The prophet was the means through whom God revealed Himself and His message to mankind.

Ex. 7:1, “So the LORD said to Moses: ‘See, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet.’ ”

Jer. 1:9, “Then the LORD put forth His hand and touched my mouth, and the LORD said to me: ‘Behold, I have put My words in your mouth.’ ”

(In contrast the priest represents the people to God.)

c. In the Old Testament the prophet represented God as the prosecuting attorney from Heaven, bringing charges against God's people, Israel, for violating the Mosaic Covenant, the Law of the nation.

Chafer: "The Old Testament prophet was appointed of God to give warnings about the chastisement of God that was impending upon His erring people, and, with the predictions, to give the witness from Jehovah that the purpose and faithfulness of Jehovah with respect to Israel's ultimate blessings could never fail."

~[1] Lewis Sperry Chafer, *Systematic Theology*, vol. 3 (Grand Rapids, MI: Kregel Publications, 1993), 18.

d. Some Old Testament prophets were before the call of Abraham.

Matt. 23:34, “Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,

Matt. 23:35, “that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.”

e. The greatest of the Old Testament Prophets was John the Baptist.

“He sought the restoration to covenant blessings of the people who were under the covenants. No better illustration of this will be found than John the Baptist—the last prophet of the old order and the herald of the Messiah. Of him Christ said,” [~Chafer]

Matt. 11:9, “But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet.”

John 1:29, “The next day John saw Jesus coming toward him, and said, ‘Behold! The Lamb of God who takes away the sin of the world!’ ”

f. Frequently in the course of their announcement of judgment on the nation the prophet would describe future events.

g. New Testament prophets functioned in both roles, presenting the Word of God in a time when the New Testament was not yet complete. This also included predictive prophecy. This gift was, like apostle, temporary.

1 Cor. 14:3, “But he who prophesies speaks edification and exhortation and comfort to men.”

h. There are two ways a prophet was to be tested:

Deut. 13:1–5; Deut. 18:15–22

Deut. 13:1, “If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder,

Deut. 13:2, “and the sign or the wonder comes to pass, of which he spoke to you, saying, ‘Let us go after other gods’—which you have not known—‘and let us serve them,’

Deut. 13:3, “you shall not listen to the words of that prophet or that dreamer of dreams, for the LORD your God is testing you to know whether you love the LORD your God with all your heart and with all your soul.”

Deut. 13:4, “You shall walk after the LORD your God and fear Him, and keep His commandments and obey His voice; you shall serve Him and hold fast to Him.

Deut. 13:5, “But that prophet or that dreamer of dreams shall be put to death, because he has spoken in order to turn you away from the LORD your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to entice you from the way in which the LORD your God commanded you to walk. So you shall put away the evil from your midst.”

Deut. 18:15, “The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear,

Deut. 18:16, “according to all you desired of the LORD your God in Horeb in the day of the assembly, saying, ‘Let me not hear again the voice of the LORD my God, nor let me see this great fire anymore, lest I die.’”

Deut. 18:17, “And the LORD said to me: ‘What they have spoken is good.

Deut. 18:18, “ ‘I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.”

Deut. 18:19, “ ‘And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.

Deut. 18:20, “ ‘But the prophet who presumes to speak a word in My name, which I have not commanded him to speak, or who speaks in the name of other gods, that prophet shall die.

Deut. 18:21, “ ‘And if you say in your heart, “How shall we know the word which the LORD has not spoken?”—

Deut. 18:22, “ ‘when a prophet speaks in the name of the LORD, if the thing does not happen or come to pass, that is the thing which the LORD has not spoken; the prophet has spoken it presumptuously; you shall not be afraid of him.’ ”

Jesus fulfilled that role in several ways.

Matt. 21:11, “So the multitudes said, ‘This is Jesus, the prophet from Nazareth of Galilee.’ ”

Matt. 21:46, “But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet.”

Luke 7:16, “Then fear came upon all, and they glorified God, saying, ‘A great prophet has risen up among us’; and, ‘God has visited His people.’ ”

Luke 24:19, “And He said to them, ‘What things?’ So they said to Him, ‘The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people,’ ”

John 6:14, “Then those men, when they had seen the sign that Jesus did, said, ‘This is truly the Prophet who is to come into the world.’ ”

2. Priest

a. A priest represents the people before God.

2. Priest

b. After the order of Melchizedek. It is a Melchizedekian Priesthood in Hebrews 5:6 and 10 and 7:1–28.

Heb. 5:6, “As He also says in another place: ‘You are a priest forever according to the order of Melchizedek’;”

Heb. 5:10, “called by God as High Priest ‘according to the order of Melchizedek,’ ”

2. Priest

c. The nature of His Priesthood was also sinless according to Hebrews 4:15.

Heb. 4:15, “For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.”

2. Priest

d. His Priesthood is also eternal in Hebrews 7:25.

Heb. 7:25, “Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.”

2. Priest

e. His Priesthood began at the Cross. According to Hebrews 9:14 and 12:24, His very death was a priestly sacrifice.

Heb. 9:14, “how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?”

2. Priest

f. It is not transferable to anyone else, according to Hebrews 7:15–17.

Heb. 7:15, “And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest

Heb. 7:16, “who has come, not according to the law of a fleshly commandment, but according to the power of an endless life.

Heb. 7:17, “For He testifies: ‘*You are a priest forever according to the order of Melchizedek.*’”

2. Priest

g. His Priesthood is not changeable. It is a unique Priesthood according to Hebrews 7:24.

Heb. 7:24, “But He, because He continues forever, has an unchangeable priesthood.”

2. Priest

h. Jesus clearly qualified for this office according to Hebrews 1:3.

Heb. 1:3, “who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,”

2. Priest

i. He was appointed to the office by God in Hebrews 5:5–8.

Heb. 5:5, “So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: ‘You are My Son, today I have begotten You.’

Heb. 5:6, “As He also says in another place: ‘You are a priest forever according to the order of Melchizedek’;

Heb. 5:7, “who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear,

Heb. 5:8, “though He was a Son, yet He learned obedience by the things which He suffered.”

2. Priest

- j. His Priesthood is efficacious. It accomplishes that which it attempts to do, in Hebrews 10:4.**

Heb. 10:4 “For it is not possible that the blood of bulls and goats could take away sins.”

2. Priest

k. It continues even after His ascension according to Hebrews 4:14; 6:20; and 8:1.

Heb. 4:14, “Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.”

Heb. 6:20, “where the forerunner has entered for us, even Jesus, having become High Priest forever according to the order of Melchizedek.”

Heb. 8:1, “Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens,”

2. Priest

I. It is an exalted Priesthood in Hebrews 9:24.

Heb. 9:24, “For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us;”

Also Jesus completed the work of a priest, as both sacrifice and sacrificer:

Heb. 9:11, “But Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation.

Heb. 9:12, “Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption.

Heb. 9:13, “For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh,”

Heb. 9:14, “how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?”

Heb. 9:15, “And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the first covenant, that those who are called may receive the promise of the eternal inheritance.”

Heb. 9:24, “For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us;

Heb. 9:25, “not that He should offer Himself often, as the high priest enters the Most Holy Place every year with blood of another—”

Heb. 9:28, “so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation.”

Heb. 10:12, “But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,

Heb. 10:13, “from that time waiting till His enemies are made His footstool.

Heb. 10:14, “For by one offering He has perfected forever those who are being sanctified.”

1 Cor. 5:7, “Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.”

3. King

Gen. 49:10, “The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; And to Him shall be the obedience of the people.”

Num. 24:17, “I see Him, but not now; I behold Him, but not near; A Star shall come out of Jacob; A Scepter shall rise out of Israel, and batter the brow of Moab, and destroy all the sons of tumult.”

Psa. 110:1, “The LORD said to my Lord, ‘Sit at My right hand, till I make Your enemies Your footstool.’

Psa. 110:2, “The LORD shall send the rod of Your strength out of Zion. Rule in the midst of Your enemies!”

**Isa. 11:1–10; 33:17; Jeremiah 23:5–6; Daniel 7:13–14;
Micah 5:2; Zechariah 9:9.**

a. When Jesus came. He was announced as being the King; and He offered Himself as the King of Israel at His First Coming.

Matt. 2:1, “Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem,

Matt. 2:2, “saying, ‘Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.’ ”

Matt. 21:4, “All this was done that it might be fulfilled which was spoken by the prophet, saying:

Matt. 21:5, “Tell the daughter of Zion, ‘Behold, your King is coming to you, lowly, and sitting on a donkey, a colt, the foal of a donkey.’ ”

Luke 1:32, “ ‘He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.

Luke 1:33, “And He will reign over the house of Jacob forever, and of His kingdom there will be no end.’ ”

John 1:49, “Nathanael answered and said to Him, ‘Rabbi, You are the Son of God! You are the King of Israel!’ ”

John 18:37, “Pilate therefore said to Him, ‘Are You a king then?’ Jesus answered, ‘You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.’ ”

b. But, the King was rejected. The Jewish people rejected Jesus as their King.

Matt. 27:37, “And they put up over His head the accusation written against Him: THIS IS JESUS THE KING OF THE JEWS.”

Mark 15:26, “And the inscription of His accusation was written above: THE KING OF THE JEWS.”

Mark 15:27, “With Him they also crucified two robbers, one on His right and the other on His left.”

Mark 15:28, “So the Scripture was fulfilled which says, ‘And He was numbered with the transgressors.’ ”

John 19:21, “Therefore the chief priests of the Jews said to Pilate, ‘Do not write, “The King of the Jews,” but, “He said, ‘I am the King of the Jews.’ ” ’”

John 19:22, “Pilate answered, ‘What I have written, I have written.’ ”

c. Jesus is coming again, however, and is destined to return. At that time He will set up His Kingdom and rule over Israel.

Matt. 25:34, “Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world:’ ”

Matt. 25:46, “And these will go away into everlasting punishment, but the righteous into eternal life.”

c. Jesus is coming again, however, and is destined to return. At that time He will set up His Kingdom and rule over Israel.

Rev. 19:15, “Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. He Himself treads the winepress of the fierceness and wrath of Almighty God.

Rev. 19:16, “And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.”

Maranatha! Even So, Come, Lord Jesus!