

99. Q. What is the most fundamental fact of the Gospel?
100. Q. What is the fundamental requirement of the Gospel?
101. Q. What is the most fundamental gift or reward of the Gospel?
102. Q. By what various designations is the Gospel described in the New Testament Scriptures?
103. Q. What does God do through the Gospel?
104. Q. What does Paul say about the Gospel?
105. Q. Why is the Gospel the power of God unto salvation?
106. Q. How may we enjoy the wonderful gifts of God that are offered to us through the Gospel?

Lesson Forty-Seven

THE PROPHETIC OFFICE OF CHRIST

Scripture Reading: John 4:15-26, 14:1-10; Acts 3:19-26.

Scriptures to Memorize: "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him" (John 1:18). "I and the Father are one" (John 10:30). "He that hath seen me hath seen the Father" (John 14:9). "God . . . hath at the end of these days spoken unto us in his Son" (Heb. 1:1-2).

107. Q. What was the name given to the Son of God to indicate the nature and design of His work in the world?

A. The name Jesus.

"Jesus" means "Savior." This name was given by Divine authorization. Matt. 1:21—"Thou shalt call his name Jesus; for it is he that shall save his people from their sins" (the words of the Annunciating Angel, to Joseph).

108. Q. What is His official title?

A. His official title is: Christ.

109. Q. What does this title mean?

A. "Christ" means "The Anointed One."

The terms "Messiah" (Hebrew), "Christos" (Greek), and "Christ" (English), all mean "The Anointed One." A great many people have the idea that "Christ" is a part of His name, and hence use the words "Jesus Christ" in the same manner as, for instance, "George Washington." This is erroneous. To illustrate: "Edward King" may be the name of a man; but "Edward the King" would indicate a monarch. So, "Jesus" was the name divinely bestowed upon the Son of God, but "Christ" is His official title. Jesus the Christ (or Jesus Christ) is, then, The Anointed One of God, the King of kings and Lord of lords (1 Tim. 6:14-15).

110. Q. What three classes of rulers were inducted into office, in Old Testament times, by the ceremony of anointing?

A. The prophets, priests, and kings.

111. Q. What was the design of the ceremony of anointing?

A. It was the outward sign of investiture to sacred office.

(1) It was the custom by Divine warrant in Old Testament times, to solemnly anoint into office all those who were called to be prophets, priests, and kings. See Exo. 28:41; Lev. 16:32; 1 Sam. 9:16, 15:1, 16:12-13; 1 Kings 19:15-16, etc. (2) This anointing was emblematic of investiture to sacred office, and of particular sanctification or designation to the service of God. To anoint meant, says Cruden, "to consecrate and set one apart to an office" (Concordance). (3) The element used in the ceremony of anointing was olive oil (Exo. 30:22-25). This "holy anointing oil" was typical of the comforting and strengthening gifts and powers of the Holy Spirit.

112. Q. When did the Anointing of Jesus take place?

A. It took place immediately after His baptism.

113. Q. How was His divine anointing signified to the world?

A. It was signified by the descent of the Holy Spirit upon Him.

(1) Necessarily His Anointing took place at the beginning of His ministry. Matt. 3:16, 17—"And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased." (2) The Anointing of Jesus was a matter of Old Testament prediction. See Psa. 45:7; Heb. 1:9; Isa. 61:1; Luke 4:16-19. (3) Acts 4:27—"Against the Lord, and against his Anointed." Acts 10:38—"even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power," etc. (4) The ceremony of anointing, in olden times, often preceded that of coronation by a considerable period of time, as, for instance, in David's case. Hence, while the Anointing of Jesus took place at the beginning of His ministry, His Coronation did not occur until after His resurrection from the dead.

114. Q. What, then, is the special signification of His title, "Christ"?

A. This title describes Him in His threefold official capacity, as Prophet, Priest, and King of His Church.

(1) "One particularly designed and chosen by God, to be the King, Priest and Prophet of His church, namely, Christ Jesus; who was filled with the Holy Ghost in an extraordinary manner, and thereby consecrated and authorized to be the Messiah" (Cruden, *Concordance*). (2) Make it clear at this point, that to confess Jesus as "the Christ, the Son of the living God," is to accept Him as Prophet to whom

we go for the words of eternal life; as Priest, who offered Himself as the Perfect Sacrifice for sin, and who continually makes intercession for us; and as King who has all authority over our hearts and lives. Note the profound import and comprehensiveness of "the good confession."

115. Q. What is a prophet, in the scriptural sense of the term?

A. A prophet, in scripture, is one who reveals the will of God to man.

"Here we must avoid the narrow interpretation which would make a prophet a mere foreteller of future events. He was rather an inspired interpreter of the divine will, a medium of communication between God and men" (Strong, *Systematic Theology*, p. 710). E. g., Abraham (Gen. 20:7); the patriarchs (Psa. 105:15); John the Baptizer (Matt. 11:9-10); New Testament interpreters and expounders of the Scriptures (1 Cor. 12:28; Eph. 2:20, 3:5, 4:11, etc.).

116. Q. What are the four essential functions of the prophetic office?

A. They are: (1) revelation; (2) instruction, or teaching; (3) prediction; and (4) demonstration, or miracle-working.

The true prophet was one who revealed the will of God to his people; one who instructed his people in the essentials of righteousness and holy living; one who foretold important future events; and one who authenticated his ministry by performing miracles.

117. Q. In what sense was Jesus pre-eminently the Prophet of God?

A. In the sense that He exercised the functions of the prophetic office perfectly.

(1) He was the final and perfect revelation of God to mankind. John 1:18—"No man hath seen God at any time; the only begotten Son . . . he hath declared him." John

8:26—"howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world." John 14:9—"he that hath seen me hath seen the Father." Cf. John 17:8, Heb. 1:1-2, etc. (2) He is the Supreme Teacher of all time. Mark 1:22—"they were astonished at his teaching: for he taught them as having authority, and not as the scribes." John 7:46—"Never man so spake." No one has ever been able to add anything to the body of moral and spiritual truth which He left in the world. (3) He foretold significant future events, such as (a) the circumstances of His own betrayal, suffering, death, and resurrection (Matt. 9:15, 17:12, 17:22-23, 20:17-19, 26:1-2, 26:10-12, 26:33-34; Mark 8:31, 9:9; Matt. 26:20-25; Luke 9:44, 11:29-32, 13:31-35; Mark 9:31; John 3:14-15, 2:19-22, 6:70-71, 16:32, etc.); (b) His ascension to heaven (John 6:62, 7:33-34, 16:5-7); (c) His ultimate return in power and glory (Matt. 26:63-64, John 14:3); (d) the advent of the Holy Spirit (John 7:37-39, 14:16-18, 14:26, 15:26, 16:7-10; Luke 24:49); (e) the growth and progress of His kingdom (Matt. 13:31-33; Mark 4:26-29, 9:1); (f) the destruction of Jerusalem (Luke 19:41-44, 23:28-31); (g) the complete destruction of the Temple (Matt. 24:1-2); (h) the rejection of the Jews and their dispersion among all peoples (Matt. 21:42-45, 23:35-39; Luke 21:20-24); (i) the calling of the Gentiles (Matt. 8:11-12, John 10:16); (j) the precursors of His second coming and of the end of our age (Matt. 13:24-30, 13:36-43, 13:47-50, 11:21-23, 24:3-14, 24:15-22, 24:29-31, 24:32-44; Luke 21:10-11, 21:25-28, etc.) Many of these predictions have already been literally fulfilled. (4) God also authenticated His ministry and work by many wonderful miracles. Acts 2:22—"Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you." Note the wide variety of His miracles as to kind: the stilling of the tempest, the feeding of a multitude with a few loaves and fishes, the turning

of water into wine, the blasting of the fig tree, the casting out of demons, the healing of the sick, the raising of the dead, etc. He had but to command, and all Nature obeyed His voice.

118. Q. In what Old Testament scripture is the prophetic office and work of Christ foretold?

A. It is foretold by Moses, in Deut. 18:15-19.

Cf. John 4:16-19, Matt. 21:11, Acts 3:22-26, etc.

119. Q. What was the first stage of Christ's prophetic work?

A. It was His preparatory work, as the Word of God, in enlightening mankind, prior to His advent in the flesh.

John 8:58—"Before Abraham was born, I am." Col. 1:16, 17—"for in him were all things created . . . and he is before all things, and in him all things consist." In 1 Cor. 10:4, it is said that the children of Israel under Moses "drank of a spiritual rock that followed them: and the rock was Christ." For instances of preincarnate manifestations of the Word of God (the Logos), see Gen. 14:17-20, Heb. 7:1-3; Gen. 18:1-22; Josh. 5:13-15; Judg. 13:6-7; Dan. 3:24-25, etc. We must not forget that all preparatory and preliminary knowledge of God given to man in the early ages of the world, came from the Word Himself, who has always been the Revealer of God.

120. Q. What was the second stage of Christ's prophetic work?

A. It was His ministry and work in the flesh.

In His earthly ministry, Christ was the Prophet *par excellence*. "While He submitted, like the Old Testament prophets, to the direction of the Holy Spirit, unlike them, He found the sources of all knowledge and power within Himself. The word of God did not come to Him: He was Himself the Word" (Strong, *Systematic Theology*, p. 712). See

John 1:18, 8:26, 14:9, 17:8; Heb. 1:1-2, etc. His entire ministry in the flesh was a revelation of the wisdom, power, holiness, love and compassion of the heavenly Father.

121. Q. What is the third stage of Christ's prophetic work?

A. It is His continued direction and guidance of His Church on earth, since His ascension to the Father.

His prophetic activity is thus continued: (a) through the agency of the Holy Spirit, (b) by means of His word as revealed in the New Testament Scriptures, and (c) through the instrumentality of His prophets, apostles and ministers. See John 16:13-15; Acts 1:1-3, 2:1-4; Rom. 10:6-10; Eph. 4:11-16; 2 Tim. 2:2, 4:1-5, etc. John 6:63—"the words that I have spoken unto you are spirit, and are life." Matt. 24:35—"Heaven and earth shall pass away, but my words shall not pass away."

122. Q. What will be the final stage of Christ's prophetic work?

A. It will be His final revelation of the Father to His saints in glory.

John 16:25—"The hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father." 1 Cor. 13:12—"Now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known." Rev. 21:23—"And the city hath no need of the sun, neither of the moon, to shine upon it; for the glory of God did lighten it, and the lamp thereof is the Lamb." "Thus Christ's prophetic work will be an endless one, as the Father whom He reveals is infinite" (Strong, *ibid.*, p. 712.).

REVIEW EXAMINATION OVER LESSON FORTY-SEVEN

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- to indicate the nature and design of His work in the world?
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116. Q. What are the four essential functions of the prophetic office?
117. Q. In what sense was Jesus pre-eminently the Prophet of God?
118. Q. In what Old Testament scripture is the prophetic office and work of Christ foretold?
119. Q. What was the first stage of Christ's prophetic work?
120. Q. What was the second stage of Christ's prophetic work?
121. Q. What is the third stage of Christ's prophetic work?
122. Q. What will be the final stage of Christ's prophetic work?