

**PREFACE**

Late in the afternoon on the day of Christ's resurrection, the risen Lord encounters two of his disciples [followers; not two of the remaining eleven] on the road to the village of Emmaus. We are familiar with the story; at first they are not permitted to recognize Jesus, but then later, as "He took the bread and blessed it," their eyes were opened for them and they recognized Him.

What is pertinent to our study is what happens in between those two scenes. Turn to Luke 24, and let's read how they describe "Jesus the Nazarene." Jesus meets up with them as they are walking down the road, and off-handedly asks them what they're talking about. They express surprise that He, apparently, is blithely unaware of the things recently transpired in Jerusalem, and I have always loved His simple, almost playful response: "Oh? What things?"

**Read Luke 24:19-24.**

That's pretty comprehensive. What Jesus keys off of, in His reply, is that virtually *every one* of the things they mentioned had been prophesied long before. These two disciples had every opportunity to recognize that precisely these events were foretold for the Messiah.

**Read Luke 24:25-27.**

To the surprise of many—including our two blinded disciples on the road to Emmaus—the Old Testament is actually chock-full of Jesus the Christ. It is "pressed down, shaken together and running over" with Him. The astute reader will find references to Him, prophecies about Him, and actual visitations by Him. The purpose of this class is to not just find those prophecies and references—those foreshadowings—but to discover how they weave together to form a marvelous narrative about God's plan for man through the Messiah.

**ANOINTED**

Before we begin, we must define an important term that will be popping up in one or more of its several forms: three forms, all synonymous.

<b>m/Messiah</b>	=	<b>anointed</b>	=	<b>c/Christ</b>
Hebrew: <i>mashiah</i> ( <i>maw-shee'-akh</i> )				Greek: <i>christos</i>
Greek: <i>messias</i>				
Old & New Testaments				New Testament & Septuagint

All three terms are synonymous. And although we (and the NT writers) have shortened the latter term to "Jesus Christ," technically it would be "Jesus *the* Christ"—i.e., Jesus, the Messiah; Jesus, the anointed one. "Christ" is not His last name; it is a title, or description.

All three of these terms mean “anointed” and are only capitalized when referring to Jesus as *the* anointed one: *the* Messiah, *the* Christ. Other than that they refer to anyone who receives anointing as part of their being installed in one or more of three types of office: prophet, priest, or king. All three were anointed into office, so, technically, one could refer to any of them as *a* messiah or *a* christ—simply because they were anointed. (This may sound like pedantic nitpicking, but understanding this is fundamental to our study.)

Let’s look at three examples of this anointing; the first passage—the Lord speaking to the prophet Elijah—includes the command to anoint both king and prophet.

### *king and prophet*

**Read 1 Kings 19:15-16.**

### *priest*

In Exodus 29 we read of the ceremonial consecration and installment of the first Levitical priest (other than Moses), Aaron.

**Read Exodus 29:4-7.**

In both of these passages the word for anoint is the verb, *mashah*.

**anoint** = v. *mashah* (maw-shakh’) = a primitive root; **to rub with oil**, i.e. to anoint; by implication **to consecrate**; also to paint :- anoint, paint.

## **WHY “PROPHET, PRIEST & KING”?**

What is the significance of these three offices? What part do they play in the development of the Christ in the OT? Rather a lot, actually, and this is one of the most fascinating threads to follow regarding the Messiah. We will develop this further, in subsequent sessions, but I want to lay out the basics of it now.

To give you the punchline first, *only the true Messiah could be—and indeed was—all three*. There were a few individuals who were two of the three, but only Christ Jesus was all three.

### *Moses: priest and prophet*

Moses was someone who was both priest and prophet. The logo for this class shows (in red), that **priests spoke to God for man** (red, upward arrow). The Pentateuch is replete with his pleading before the Lord on behalf of a sinning people. Let’s look at just one, in Numbers 21.

**Read Numbers 21:6-9.**

Not only did Moses perform the service of a priest, he was born into the Levitical tribe; only later, of course, after Sinai, was it designated the only tribe from which priests could come. Both his father and mother were Levites:

**Now a man from the house of Levi went and married a daughter of Levi. The woman conceived and bore a son; and when she saw that he was beautiful, she hid him for three months. (Exodus 2:1-2)**

The logo for this class also shows (in brown), that **prophets brought the message of God down to man** (brown, downward arrow), and we have an instance of this in Exodus 19 with Moses.

### **Read Exodus 19:3-6.**

In His role as both priest and prophet—a *mediator*—Moses was a type of the Messiah to come.

### ***Melchizedek: priest and king***

After the days of King Saul, a king of Israel could only come from the tribe of Judah, while, as before, a priest had to be a Levite. Thus, it was impossible for one person to be both. But there was a man who was not a Jew—in fact, lived in the time of Abram, before there was an Israel—who was both: the mysterious and fascinating Melchizedek.

### **Read Genesis 14:17-20.**     [\[Salem = early name for Jerusalem\]](#)

As those who attended my class on the book of Hebrews can attest, I *love* Melchizedek. But I will restrain myself (for now), and cut right to why he plays a role in this story of Christ in the OT. Remember, in this session I am just cracking open the door a little so we can peek inside at the treasures that lie within. Later on we will be digging in deeper on all this.

Psalms 110 is a mind-blowing, jaw-dropping treasure of Messianic prophecy. But for just right now, let's look at one verse in this song written by King David, as he refers to a descendant of his who will be his (David's) Lord, who sits at the right hand of Yahweh.

### **Read Psalm 110:4.**

There are other reasons Christ is said to be "a priest forever according to the order of Melchizedek," but for our purpose right now it is because He, too, is both priest and king. And we will certainly be returning to Psalm 110.

### ***David: prophet and king***

Finally, there was David, son of Jesse, who was both king and prophet. We all know he was king, so let's look at a passage in 2 Samuel that refers to his role as a prophet, and explicitly refers to him as one anointed.

### **Read 2 Samuel 23:1-4.**

[\[v1: anointed = messiah \(maw-shee'-akh\);  
v2 is the very definition of a prophet\]](#)

These three individuals—Moses, Melchizedek, and David—each held two offices: priest/prophet, priest/king, prophet/king. All three were anointed—that is, all three were messiahs. But there was another Messiah, and only He was anointed to all three offices; only He was prophet, priest, and king. And only He still reigns, at the right hand of God the Father.

## IN CONCLUSION

In the OT the astute reader will find references to Christ, prophecies about Him, and actual visitations by Him. It is so detailed, so specific, so undeniably accurate, that one might even go so far as to consider the whole of the Old Testament—Genesis 1:1 to Malachi 4:6—a first gospel account.

In the OT the Messiah's lineage—both human and divine—is detailed, as well as much of His life: the nature of His birth, the nature of His death, and much of what lies between. The books of the Old Testament describe Messiah's offices, His work, His challenges and enemies, His character, His temperament.

In this first session we have just *tasted* of the extravagant banquet to come. And what a feast it will be.

**Note:** As with Colossians and earlier classes, weekly notes—in printed and audio form—will be available at my web site no later than the following Monday.