

Yesterday the subject was more on Christ's work, but it was entirely on the work that is probably closest to our hearts-- the atoning death and what it means to us. This morning again you dealt with the atoning death--with his person and with objections to it. Now we get back to what He did.

We are emphasizing two aspects: who he is, and what he is, and what he did. The subject I was asked to speak on was the three offices of Christ. This is a title that has been used for a long time. I believe it was first used in 300 A.D. as far as our evidence goes by Eusebius who wrote his Ecclesiastical History then. Eusebius, the friend of the Emperor Constantine. Eusebius spoke of the three offices of Christ--prophet, priest, and king. Calvin used the same terminology in the Institutes, and the Westminster Confession speaks of the three offices of Christ.

Personally I'd rather leave off the "the" in the three offices of Christ, because these three titles gather into themselves a great deal of what Jesus did and what he is doing but not all. Some of what he did and is doing can hardly be fitted under these three titles. Some of it most writers twist a little in my opinion to force them under one of these titles. If we were told anywhere in Scripture that all the work of Christ is composed in these three subjects, three offices, then we would say, We must twist the thing in such a way that it is different from what it really means, but a little bit of pushing is justified because the Scripture says it all comes under these three heads! I know no such Scriptural statement. So I don't like personally that pushing into it something that I believe is elsewhere--that pushing of one of these into it that I believe is elsewhere.

But after all that's not such an important thing. A great part of his work is comprehended under these three and two of them we do not ordinarily say a great deal about, and yet they are tremendously important. So I will spend a great part of my time today on these two, though I will certainly touch the third.

I'd rather speak of three offices of Christ (without the "the") --prophet, priest and king. The average person today who is not a student of theology-- to such a person, these three words not one of them conveys the idea that they would have conveyed to somebody in Bible times. They need explanation. They are good terms. But language is always changing. Our KJV is one of the great accomplishments of the world's history. It is the result of 80 years of many men making efforts to translate the Bible. Then a committee came together and they picked what they thought was the best rendering out of these various translations. I think in 80% of the time they picked the best. I think in about 5% of the time they picked the worst. But it was on the whole a marvellous translation for its day.

Today many words in it convey no meaning to us. That's not too bad. You can look them up and see what they meant. But there are quite a number of words that convey quite a different meaning.