

I. Know the Plan - 2 Peter 3:16-18: Christ

That brings us to our fourth noun. The word “*Christ*” is *Christos*, the Greek form of the Hebrew, *Messiah*.

We will begin our examination by studying the Hebrew word *Messiah*. Learning what this title meant to the Jewish mind will give us a clearer understanding of its impact when applied to Jesus as the Christ.

The noun: *mashîach*. *mashîach* \ma-shee-ak\ refers to one who has been anointed for a special office or function.

The verb form is *mashach* \ma-shak\ and literally means “to rub with oil,” or “to anoint.”

In the Old Testament, prophets, priests, and kings were “consecrated” to their offices by a ceremony at which they were anointed, or rubbed with oil.

In Scripture, olive oil is used to portray the enabling power of the Holy Spirit delegated to humans.

When individuals were chosen for a special office or function within the plan of God, their endowment with the power of the Holy Spirit was symbolized by their being publicly anointed with oil.

The recipe for this anointing oil is given in:

Exodus 30:22 - Moreover, the Lord spoke to Moses saying,

Exodus 30:23 - Take also for yourself the finest of spices: of liquid myrrh, 14 pounds; and of fragrant cinnamon and fragrant cane, 7 pounds each,

Exodus 30:24 - And of cassia, 14 pounds, according to the shekel of the sanctuary, and of olive oil, one and one-half gallons.

Exodus 30:25 - And you shall make of these a holy anointing oil, a perfume mixture, the work of a perfumer; it shall be a holy anointing oil.

Exodus 30:30 - You shall anoint Aaron and his sons, and sanctify them, that they may minister as priests to Me.

Please take note that there is a penalty clause attached to this recipe for any who seek to duplicate it or make an unauthorized application of it.

Exodus 30:32 - The (anointing oil) shall not be poured on anyone's body [**anyone other than an authorized priest, prophet, or king**], nor shall you make any like it, in the same proportions; it is holy, and it shall be holy to you.

Exodus 30:33 - Whoever shall mix any like it, or whoever puts any of it on a nonauthorized person, shall be cut off from his people.

Moses carried out the command to mix and then anoint the Aaronic priests in Leviticus 8:12 and Leviticus 8:30.

Kings and prophets were also anointed in this manner. An example for each is found in the Lord's mandate to Elijah in:

1 Kings 19:15 - you shall anoint Hazael king over Aram;

1 Kings 19:16 - and Jehu the son of Nimshi you shall anoint king over Israel; and Elisha the son of Shaphat of Abel-meholah you shall anoint as prophet in your place.

These anointings of Biblical personalities foreshadowed the three great offices of Jesus as prophet, priest, and king.

The chief idea in the Jewish understanding of the Messiah was that of king.

Their motivation while under governmental oppression was their hope of deliverance accomplished through a conquering Messiah.

The prophesy which was supportive of this hope is known as the Davidic Covenant found in 2 Samuel 7:8-2 Samuel 7:17. The three central verses are 2 Samuel 7:12, 2 Samuel 7:13, and 2 Samuel 7:16:

2 Samuel 7:12 - When your [David's] days are complete and you lie down with your fathers [following his physical death], I will raise up your descendant after you [prophesy that the Messiah will issue from David's progeny], who will come forth from you, and I will establish his kingdom [global theocracy].

2 Samuel 7:13 - He shall build a house for My name and I will establish the throne of his kingdom forever [eternal delegation of absolute authority and power to the Messiah].

2 Samuel 7:16 - And your house [genetic line through the true humanity of the Messiah] and your kingdom [client nation Israel] shall endure before Me forever; your throne [Davidic Dynasty in Jerusalem] shall be established forever.

The kingly aspect of our Lord's Messianic character is further prophesied by the Archangel Gabriel during his briefing of Mary about her virgin pregnancy.

Luke 1:31 - You will conceive in your womb, and bear a Son, and you shall name Him Jesus.

Luke 1:32 - He will be great, and will be called the Son of the Most High [identifies the child as the Messiah]; and the Lord God will give Him the throne of His father David [repetition of the Davidic Covenant];

Luke 1:33 - And He will reign over the house of Jacob forever [Millennial reign]; and His kingdom will have no end.

Scripture presents Jesus Christ as a Priest after the order of Melchizedek.

Genesis 14:18 - Melchizedek [king of righteousness] king of Salem [peace] brought out bread and wine; now he was a priest of God Most High.

Melchizedek is a type of Christ in that he is a king of both righteousness and peace as well as a priest before God.

The correlation between the kingly and priestly functions of Jesus and Melchizedek are mentioned in:

Hebrews 6:20 - Jesus has entered as a forerunner for us, having become a high priest forever according to the order of Melchizedek.

Hebrews 7:1 - For this Melchizedek, king of Salem, priest of the Most High God.

Hebrews 7:2 - was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace.

Hebrews 7:3 - Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he abides a priest forever.

The appointment of the Messiah as a priest after the order of Melchizedek is first mentioned in:

Psalm 110:1 - The Lord [**God the Father**] says to my Lord [**God the Son**]: “Sit at My right hand, until I make Your enemies a footstool for Your feet.”

David is here making reference to the ascension of Jesus Christ in resurrection body at which time He assumes the honored position at the Father's right hand until His Second Advent.

Psalm 110:4 - The Lord [**God the Father**] has sworn and will not change His mind, “You are a priest forever according to the order of Melchizedek.”

This quote from Psalm 110:4 is repeated 6 times in Hebrews 5:6, Hebrews 5:10, Hebrews 6:20, Hebrews 7:11, Hebrews 7:17, Hebrews 7:21.

It is within these three chapters that the writer of Hebrews documents the High Priestly characteristics of our Lord.

The Messiah's office of prophet is first mentioned by Moses in:

Deuteronomy 18:15 - The Lord your God [**God the Father**] will raise up for you a prophet [**Messiah**] like me from among you, from your countrymen [**Jewish**], you shall listen to him.

Deuteronomy 18:17 - And the Lord said to me,

Deuteronomy 18:18 - “I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him.”