



CHRIST AS  
**PROPHET PRIEST KING**

A CHRIST REDEEMER CHURCH ADVENT GUIDE



# INTRODUCTION

Advent is the season when the Church remembers, sings, and celebrates the first coming of Christ while anticipating his return. The word "Advent" means "arrival" or "coming." For Christians, this season is not merely about remembering a baby in a manger; it's about recognizing the arrival of the long-awaited Messiah who came to fulfill God's promises and to establish his kingdom.

And make no mistake, Christ is indeed King, and he has established his kingdom here on earth. After all, he was "born a child and yet a King."

This year, we reflect on the three offices of Christ: Prophet, Priest, and King. These were anointed roles in the Old Testament, distinct offices (or positions) that pointed forward to the one who would fulfill them all in perfect unity. Jesus doesn't just represent these offices; he embodies them entirely. We'll take a deeper look at each of them in the coming weeks.

As Prophet, Jesus speaks God's Word because he is the Word. As Priest, he mediates between God and man through his perfect sacrifice and continual intercession. As King, he reigns with true justice and power, inaugurating a kingdom that will never end.

Finally, we will study how Christ fulfills all three offices as our Savior and the reigning Lord who brings the kingdom of God near.

Whether you go through these by yourself or with your family, all at once or throughout the week, our hope is that your faith will be strengthened and your heart encouraged as you gain a deeper understanding of the person and work of Christ in his three offices: Prophet, Priest, and King.

We hope this Advent guide sparks rich worship! These Christmas songs & hymns are some of the most theologically rich lyrics we sing all year. See if you can spot how closely some of the songs in this guide match what we're learning about Christ.

As we like to say around this time of year: joy to the world, the Lord has come!

## WEEK 1: CHRIST AS PROPHET

### **Scripture readings:**

**Deuteronomy 18:15–22; Acts 3:22–26; 2 Peter 1:19–21**

Jesus is the true and final Prophet, chosen by God and sent to speak not merely on God's behalf but as God himself. Deuteronomy 18 promised a prophet greater than Moses (who was the greatest prophet apart from Christ), and Acts 3 confirms that Jesus is that Prophet. He doesn't only speak God's Word; he is the Word made flesh (John 1:14).

The prophets of old called people to covenant faithfulness, warning them of judgment and declaring future hope. Old Testament prophets were given words to communicate by God to the people, and the marks of a legitimate prophet were that their words came true. But the words were not their own; they were communicating on God's behalf.

Jesus communicated (and still communicates!) to us as the very Word of God. He is not a mere man who is being told what to say. He is the very wisdom of God, as is evidenced by the way people marveled when he taught in the temple "as one with authority, not like the Pharisees and scribes." Recall that one of the names of Jesus is "Immanuel," which means "God is with us."

Unlike false prophets who speak from emotion or to tickle the ears of their listeners, Jesus speaks absolute truth as God. John 7:40 says that people began to wonder if Jesus was indeed the prophet promised to them — and their suspicions were correct.

In fact, Christ is still speaking to us today through Scripture. Consider what Peter says in 2 Peter 1:10-21, that we have "the prophetic word more fully confirmed" and instructs Christians to pay attention. Peter was talking to the early church, and his instructions still very much apply today.

So, where do we hear Christ's prophetic words today? We hear them directly in Scripture and also when the Word is faithfully preached. For most of us, that's as simple as opening our Bible or listening to a godly preacher. That is not to say that preachers

are new prophets, of course, but rather that they are re-telling the words of the true Prophet, Christ himself. We do well to pay attention.

What do we do with this knowledge that Jesus is the true Prophet? We listen and obey. We read his words regularly and preach them boldly. We remember that Christ's words have power not because he was a great moral teacher, but because he is the Word of the Father, now in flesh appearing. That is worth singing about!

**Discussion Questions:**

1. How is Jesus a greater prophet than Moses?
2. What distinguishes a true prophet from a false prophet, and how does Jesus fulfill that?
3. A prophet's job was to communicate God's words to his people. What does it mean that Jesus is the Word of God?

**Songs:**

- "Joy Has Dawned"
- "Exult in the Savior's Birth"
- "O Come All Ye Faithful"

## WEEK 2: CHRIST AS PRIEST

**Scripture reading: Hebrews 4:14–16; Hebrews 5:1–10; Hebrews 9:11–14; Hebrews 7**

In the Old Testament, after God established the office of priest through Aaron (and later, the Levites), their job was to represent Israel before God. It was limited to the bloodline of Aaron, and these priests did not primarily serve the people, but rather served God on behalf of the people. They did this by building and maintaining the tabernacle, by teaching, and by interceding – meaning they represented the people to God through prayer and sacrifice to atone for sin. In fact, Aaron’s garments that he wore when making sacrifices actually had the names of Israel’s twelve tribes written on them, visibly representing them before God (Ex: 28:12, 29).

So in one sense, the prophets served the people on behalf of God by speaking his words to them, while the priests served God on behalf of the people by representation and intercession with prayer and sacrifice.

Now, the priesthood had one designated “high priest” who was allowed to enter the holy of holies in the tabernacle and offer sacrifices on the Day of Atonement, which was the height of the sacrificial system God had designed to forgive sins in the Old Testament. Aaron was the first high priest.

But the high priest’s sacrifices could not forgive sin fully or forever; it had to be repeated each year. Why? Because they were sinful humans in need of intercession themselves (Heb. 5:1-4), and the blood of animals could only go so far (Heb 10:4). This was a built-in limitation of the sacrificial system in the Old Testament, and it pointed to the need for a greater High Priest to take away sin forever.

And of course, Jesus is that great High Priest. Because he is sinless, his sacrifice on the cross takes away sin forever and perfectly fulfills the office of priest (Heb. 7:27). He did not inherit the office by descending from Aaron, but was appointed by God after the order of Melchizedek (Heb. 5:6). In this, he is both outside the system and superior to it. He has no sin of his own, yet sympathizes with

our weakness (Heb. 4:15).

His priestly work continues even now, as he intercedes for us before the Father (Rom. 8:34). Another way to describe it is by saying that Jesus is the mediator between God and man (1 Tim 2:5). In this way, he is the great High Priest that fulfills the Law and Prophets. Put yet another way, he's the son of righteousness who rose with healing in his wings, born that man no more may die.

This week, reflect on, sing, and celebrate that Christ is our great High Priest. He perfectly represented us before God, perfectly bore our sins, and fully forgave our sins by canceling the record of debt that stood against us. Even if you've never thought about Christ the High Priest in this way, you've actually recited it every time you sang the hymn, "Before the

Throne of God Above!" Re-read those lyrics this week and see if you can spot some of these scriptures and principles.

Praise the King that God and sinners are reconciled! The veil is torn and the way is open.

### **Discussion Questions:**

1. Why was the Old Testament's sacrificial system considered insufficient? Why couldn't animal sacrifices take away sins forever? Why was Jesus' sacrifice perfect and able to take away sins forever?
2. The Old Testament priests represented the people to God by offering sacrifices on their behalf. How does Jesus represent us to God?
3. How should it encourage us that Christ is continually interceding for us before God?

### **Songs:**

"O Come, O Come Emmanuel"

- "Hark! The Herald Angels Sing"
- "Come Thou Long Expected Jesus"
- "What Child Is This?"

## WEEK 3: CHRIST AS KING

**Scripture readings: Matthew 2:1–6; Luke 4:17–21; Revelation 19:11–16**

It may sound fairly obvious, but Christ is King. However, this is not just a title that Jesus holds or an adjective that describes him; it's actually one of the offices that he holds. That is, the Old Testament prophesied that an eternal King would come, and Jesus fulfilled that prophecy.

God's people always desired a king to rule over them — which is a good thing in itself. Proverbs 14:28 tells us that a good king is a blessing to the people.

The problem with Israel's desire was that they already had a king, the Lord God himself. While God's command was that Israel trust him as their king and to be content in him, Israel instead was jealous of the other nations who appointed human kings that looked strong, won wars, and commanded respect (1 Sam 8). You may be wondering, "didn't God deliver the Israelites out of Egypt and conquer an entire army by drowning them in the Red Sea?" It's worth pointing out that one of Israel's cardinal sins is that they forgot the Lord their God and did so often — just as we are often prone to do so ourselves.

The result of Israel's request for a human king? They got kings who were selfish, unjust, and idolatrous. Even David, Israel's greatest king, failed morally and was not allowed to build the temple. Even though Samuel warned Israel that this would happen, they ignored him, and God instructed Samuel to appoint kings and judges over them as a form of judgement.

Yet through David came the promise of a better King, one who would reign forever. In fact, the entire government (earthly authority) would rest on his shoulders.

Jesus is that King. All other kings are lesser kings, and all other authority is a lesser authority. In fact, as we saw in our recent study in Mark, every opposition to Jesus is really an opposition to his kingly authority (Mark 3:22, 6:2-3; Acts 17:5-7).

His throne is not inherited through bloodline, but established by divine right. Matthew 2:2 reveals that the wise men sought the newborn "King of the Jews." Luke 4:17–21 records Jesus declaring himself the fulfillment of Isaiah's royal prophecy. He is not a king like the nations have, he is the King of nations.

This King has a kingdom, and though his kingdom is not of this world, it is very real indeed. Through parables (Mark 4, Matt 13), miracles, and ultimately the cross and the resurrection, Jesus inaugurated the kingdom of God. His rule is present and powerful, though not yet fully consummated (or completed) until he returns. Every act of obedience, every gospel proclamation, and every conversion bears witness to his reign.

This Advent, we don't just remember a baby; we sing "let earth receive her king." The question is not whether he reigns, but whether we bow. His kingdom is one of peace, justice, and glory. Praise God that he counts us as citizens in his kingdom through Christ our King. All glory be to Christ!

### **Discussion Questions:**

1. How is Jesus a different kind of king from all the others?
2. If Jesus inaugurated (introduced) his kingdom with his life, death, and resurrection, then what can we expect when he returns? In other words, what does it mean that the kingdom of God will be completed when Christ returns?
3. Read Matthew 28:16-20. If we really believe that Christ's kingdom is real and coming soon, how seriously should we take the Great Commission?

### **Songs:**

- "Joy to the World"
- "All Glory Be to Christ"
- "Angels We Have Heard on High"
- "His Name Is" (CRC original)

# CHRISTMAS DAY: CHRIST THE FULFILLMENT AND KING OF THE KINGDOM

**Scripture readings: Matthew 5:17–20; Titus 2:11–14; Revelation 22:6–21**

Jesus is not just Prophet, Priest, or King — he is all three in perfect unity. These roles are not separated in him; they converge in his person and work. He is the Prophet who speaks God’s truth, the Priest who brings us to God, and the King who reigns over all. This unity points us to the central truth of Advent: Christ came to save and to reign.

In Week 2, during our study on Christ as Priest, we said that Jesus fulfills the Law and the Prophets. That’s not a turn of phrase or a clever saying, it literally means that Jesus’ life, death, and resurrection fulfilled what the Law of God required and what God said through his prophets would come to pass.

The incarnation is the convergence of these offices. In taking on flesh, Jesus becomes the fulfillment of the Law and the Prophets (Matt. 5:17). He teaches with authority, lays down his life for sinners, and rises to ascend the throne of heaven. As Revelation 19 showed last week, he rides forth as the triumphant King who has already won the battle, and who will return to bring final judgment and renewal.

This reality shapes how we live. Advent is not just a retrospective; it’s preparation for the kingdom to come. Christ’s kingdom is already here in the Church and in every place his reign is acknowledged. But it is also “not yet”; we await the fullness of his return and the restoration of all things.

So we live as citizens of that kingdom: people who know our King, trust his Word, walk in holiness, and proclaim his reign. Let this Advent reorient your life to the kingdom that cannot be shaken.

Today, let’s open our presents, eat our food, love our neighbors and families, sing our songs, and read Scripture with joy and

thankfulness in our hearts. For our King has come and is indeed returning.

**Discussion Questions:**

1. What have you learned, or maybe considered in a different light, during our study of Christ as Prophet, Priest, and King?
2. What does it mean that Christ's kingdom is both already and not yet?
3. How does the hope of Christ's return make a difference today as we celebrate Christmas?

**Songs:**

- "All Glory Be to Christ"
- "Go, Tell It on the Mountain"
- "O Holy Night" (Hear the Gospel Story)

# DIGITAL RESOURCES

2025 Advent Playlist  
(Spotify)



CRC Advent  
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