

**JESUS AS PROPHET<sup>1</sup>**  
**DEUTERONOMY 18:15-22 & SELECTED SCRIPTURES**  
**ABC 12/18/22**

When asked who Jesus was, a child once replied, *He was the one who took from the rich & gave to the poor.*<sup>2</sup> That's not a good understanding of who Jesus is. Who Jesus is must be clear to us. Who He really is, not who we think He is or wish Him to be. Who is He? We've already seen that He's 100% God & 100% human. This was accomplished by God through the virgin conception & birth of Jesus. Today, Christmas Eve, & Christmas day we'll look at who Jesus is by looking at Him as the Christ who fulfills the OT offices of Prophet, Priest, & King. The Christmas story in Lk 2 is familiar to us, especially the angel's announcement to the shepherds. **Do not be afraid; for behold, I bring you good news of great joy which will be for all the people; for today in the city of David there has been born for you a Savior, who is Christ the Lord** (11). The One born is the Christ. The OT word *Messiah* & the NT word *Christ* both mean *Anointed One*. The OT promised a Savior, a Redeemer, a Deliverer, & a Messiah, the Anointed One. When Jesus arrives, the Anointed One, the Christ has arrived. His name is *Jesus*, His nature is *Lord*, & His title is *Christ the Anointed One* & He is the only *Savior*. In the OT there were 3 types of people anointed with oil for unique service for God. 1<sup>st</sup>, the prophets. In 1 Kgs 19:16 Elijah is told to anoint his successor, Elisha. In 1 Chron 16:22 we read, **Do not touch My anointed ones, & do My prophets no harm**. Prophets were set apart to speak for God. The 2<sup>nd</sup> group anointed were the priests. & the 3<sup>rd</sup> group were kings. The anointing with oil symbolized the outpouring of God's blessing on the one called to these tasks. The promise of God in the OT was that there would come an Anointed One: the Savior, the Redeemer, the Deliverer. He would be the ultimate Prophet, the ultimate Priest, & the ultimate King. The Heidelberg Catechism (1563) asks: *#31: Why is He called "Christ," meaning "anointed"?*

*Answer: Because He has been ordained by God the Father & has been anointed with the Holy Spirit to be our chief Prophet & Teacher who fully reveals to us the secret counsel & will of God concerning our deliverance; our only high Priest who has delivered us by the one sacrifice of His body, & who continually pleads our cause with the Father; & our eternal King who governs us by His Word & Spirit, & who guards us & keeps us in the freedom He has won for us.*

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<sup>1</sup> Adapted from Richard P. Belcher Jr., *Prophet, Priest, & King: The Roles of Christ in the Bible & Our Roles Today* & Alistair Begg & Sinclair Ferguson, *Name Above All Names*

<sup>2</sup> Alistair Begg, *Truth For Life*, p 356

As we come to the NT, the Holy Spirit takes the categories of prophet, priest, & king & weaves them together to give us a glorious portrait of Jesus the Messiah. The official anointing of Jesus comes at His baptism, where He's anointed, not with oil, but with the Holy Spirit (Mt 3:16). Jesus applies Isaiah's prophecy to Himself & says, **The Spirit of the LORD is upon me, because He anointed Me to preach...** (Lk 4:18). We then see Jesus acting as prophet, priest, & king. For example, in Mt 12 Jesus claims to be greater than the prophet Jonah (Mt 12:41), greater than the temple where the priests served (Mt 12:6), & greater than King Solomon (Mt 12:42). The eternal Son of God, uncreated, infinite, sharing equally the essence of deity with the Father & Holy Spirit, by means of a miraculous birth became human while remaining God. The eternal existed simultaneously as the temporal, the uncreated as the created, the infinite as the finite, the immutable as One who would increase in **wisdom & stature** (Lk 2:52). In short, Jesus was Emmanuel, God with us. In one Person, God dwelt with us, as us, & He came as the ultimate Prophet of God.

**1. What Is A Prophet?** A few definitions: *A prophet is one who is divinely inspired to communicate God's will to His people & to disclose the future to them.*<sup>3</sup> *...one who speaks for God, making known & interpreting the word & will of God to man.*<sup>4</sup> One more: *The function of a prophet therefore, might be described simply: God spoke to the prophet & the prophet reported to the people.*<sup>5</sup> Unfortunately, the only thing *prophet* means to the average American is someone who foretells the future, but in the Bible that's only a minor part of being a prophet. The word *prophet* simply means to stand before & to speak for somebody else. We see it in Ex 7 where God tells Moses, **...your brother Aaron shall be your prophet. You shall speak all that I command you, & your brother Aaron shall speak to Pharaoh...**<sup>6</sup>

**A. Proclaims God's Word** A prophet is to proclaim or preach the message of God to His people. A prophet doesn't speak his own words or thoughts. He speaks what God commands & directs him

<sup>3</sup> Merrill Unger, *Unger's Bible Dictionary*, p 890

<sup>4</sup> Edward W. A. Koehler, *A Summary of Christian Doctrine*, p 107

<sup>5</sup> Theodore Laetsch, *Abiding Word*, Volume 2, p 128

<sup>6</sup> Timothy J. Keller, *The Timothy Keller Sermon Archive*, 7/16/89, *Christ Our Prophet*, Logos Software

to say. Abraham is called a prophet in Gen 20:7, which is the 1<sup>st</sup> time *prophet* is used in Scripture. But the key text to define the role of the prophet is **Dt 18:15–22**.<sup>7</sup>

While Moses was the 1<sup>st</sup> major prophet, & possibly the greatest, he spoke of another prophet who was to come. Just prior to this text, Israel is warned against the religious practices of the nations who inhabited the land (Dt 18:9–14). Their methods of hearing from their gods was **divination** (10). These practices are described as **one who practices witchcraft, or one who interprets omens, or a sorcerer, or one who casts a spell, or a medium, or a spiritist, or one who calls up the dead** (10-11). Israel wasn't to seek for information from God in these ways. God would reveal through His prophets what He wanted them to know. Dt 29:29 says, **the things revealed** (through the prophets) **belong to us & to our sons forever, that we may observe all the words of this law**. This speaks of the sufficiency of God's revelation & confirms He'll reveal to His people whatever they need to know. Mankind's sin & spiritual ignorance is the reason God sent prophets. Following the 1<sup>st</sup> sin & fall in Gen 3, God saw that **every intent of the thoughts of his heart was only evil continually** (Gen 6:5). Man's heart & mind are now skewed in the wrong direction. God chose to send prophets to communicate with humanity. Moses reminded the people at Sinai that they'd requested he give them God's message, because they were afraid to hear God's voice (Ex 20:18–21). Since His personal presence is unbearably pure & holy, He sends prophets to bring His Word. Not all the prophets wrote down their messages for future generations to read & study, but Moses did & so did Isaiah, Jeremiah, Ezekiel, Daniel, & those we call the minor prophets. These prophets not only rebuked Israel for sin & encouraged them in holy living, but they pointed to the coming of the Anointed One who would be the Savior of the world.<sup>8</sup> The role of the prophet is closely connected with the Word of God & ...

**B. Prayer** Prophets were to intercede for others. Abraham was called a prophet (Gen 20:7) specifically regarding his role of intercession. He prayed for Sodom & Gomorrah that God's judgment wouldn't destroy the righteous with the wicked (18:22–33). He prayed for the household

<sup>7</sup> For further study see sermon from 12/18/22, *A Prophet Like Moses*, [www.ashlandbiblechurch.com/advent-2018.html](http://www.ashlandbiblechurch.com/advent-2018.html)

<sup>8</sup> Warren W. Wiersbe, *Be Equipped*, "Be" Commentary Series, p 94

of Abimelech that God would take away the barrenness that God had sent to protect Sarah (20:11–17). Pharaoh asked Moses to pray because he recognized Moses' relationship to the plagues (Ex 8:8–15; 9:27–35; 10:17–20). Moses interceded for Miriam when she was struck with leprosy for opposing him (Num 12:13–15). Even though Samuel didn't agree with the people's request for a king, he committed himself to pray for them. He even says it would be a sin if he didn't pray for them. Prophets were to be people of prayer. Think of Daniel, a prophet devoted to prayer. Prophets would pray for God's people even when God's people were rejecting God's Word & acting in disobedience. Intercession was often pleading with God to show mercy instead of giving the judgment that was deserved. The ministry of the prophets consisted of the Word of God & prayer & their job wasn't easy.

**C. Opposition** The work of prophets was difficult because of the opposition they faced. They had to be committed to God above everything else, because they put their lives on the line for the sake of the truth of God's word. His word became part of their lives. Ezekiel was told to eat the scroll (3:1) & Jeremiah declared that the word of God was shut up in his bones (20:9). Both Ezekiel & Jeremiah were told not to be afraid when they faced opposition (Jer 1:8; Ezek 2:4), as they proclaimed the truth of God's word. Prophets had to develop a tough skin, because many would fight against them & their message (Jer 1:16–19). We see throughout the OT that the prophets suffered greatly for the sake of the truth of God's Word.

**2. Jesus as Prophet** Dt 18:15 states that God would send a Prophet like Moses. That Prophet is Jesus. Just like OT prophets, He...

**A. Proclaims God's Word** During His earthly ministry Jesus spoke God's words to God's people. Just after His baptism He was led by the Spirit into the wilderness to be tempted by the devil. He met each temptation with a reference to the Word of God. The prophets regularly used the formula, **Thus says the Lord**, to demonstrate the word they proclaimed was the word of God. Jesus doesn't use this phrase because He is the Lord. He used, **Truly, truly, I say to you**. This statement occurs, for example, in Jn 1:51 where important claims are made about who He is. Nathanael calls Him the Son of God & the King of Israel (49). In response Jesus affirms His deity by identifying Himself as

the Son of Man. He prefaces this with, **Truly, truly, I say to you**. Jesus' use of this phrase is unique to Him & gives certainty to His words. He can be certain of what He says because He's the very truth of God & gives life to those who acknowledge Him as the way to God. Jesus must be recognized, not merely as a messenger of revelation from God, but as the very source of that revelation. Jesus isn't only the Revealer, He is the Revelation itself. On the road to Emmaus, the 2 discouraged disciples had no idea they were speaking to the One who'd risen from the dead. & so, as they talk, Jesus gently rebukes them:

**"O foolish men & slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things & to enter into His glory?" Then beginning with Moses & with all the prophets, He explained to them the things concerning Himself in all the Scriptures (Lk 24:25-27).**

Jesus is the fulfillment of all the prophets have previously said. Jesus is able to take the Scriptures, open them, & say, *This is a book about Me*. Jesus offers salvation to those who receive the truth & judgment to those who reject it, just as the prophets did.

As we've seen, those who hold the office of *prophet* are those who give knowledge of God to the people. Jesus came as the perfect Prophet because He's the very Word of God Himself. John emphasized Christ's prophetic role in his prologue by emphasizing that **the Word was God, & the Word became flesh, & dwelt among us**, & that, though **no one has seen God at any time**, this divine Word, **who is in the bosom of the Father, He has explained *Him*** (Jn 1:1-18). In His incarnate state, Jesus taught God's Word & was Himself the Word, the fullness of the godhead in bodily form. When John the baptist came preaching repentance, many wondered who he was. The priests & Levites asked Him, **Who are you?** (Jn 1:19). They then asked, **Are you the Prophet?** (21). It's clear people were looking for the coming Prophet promised by Moses. At that time prophetic revelation had ceased. For 400 years God was silent.<sup>9</sup> People were looking for the Prophet who would end God's silence, speak God's word, & restore God's people. John the Baptist wasn't the Prophet but Jesus was. It was as a prophet that Jesus was 1<sup>st</sup> welcomed by the crowds. We see this throughout the gospels. Immediately following the feeding of the 5,000, the word on everyone's lips is: **This is truly**

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<sup>9</sup> Roger Beckwith, *The OT Canon of the NT Church & Its Background in Early Judaism*, p 372

**the Prophet who is to come into the world** (Jn 6:14). When Jesus stopped a funeral procession outside the city of Nain, it was to raise the dead boy & restore him to his mother. In response the people say, **A great prophet has arisen among us!** (Lk 7:16). When Nicodemus, the educated & deeply religious Pharisee, came to Jesus under cover of darkness with some questions, he said: **we know that You have come from God as a teacher** (Jn 3:2). In other words, *You are a prophet*. Later, when Jesus asked His disciples, **Who do people say that the Son of Man is?** one of the responses is **one of the prophets** (Mt 16:14). Jesus is the promised Prophet greater than Moses. Jesus came to reveal God's words fully. He clearly states, **He who does not love Me does not keep My words; & the word which you hear is not Mine, but the Father's who sent Me** (Jn 14:24). He's the perfect Prophet & speaks only the words that God ordains for Him to speak. He even claims to be a prophet. In Lk 13:33 He says, **Nevertheless I must journey on today & tomorrow & the next *day*; for it cannot be that a prophet would perish outside of Jerusalem.** Jesus recognizes Himself as a prophet. He was a prophet because He spoke only what God wanted Him to speak. There had never been a prophet like Him. His baptism launched His public ministry with a declaration from heaven confirming He was the Son of God. This can be considered Jesus' call to ministry in line with the OT prophets. Confirmation of this came in a number of ways but at the Mount of Transfiguration Jesus' role of prophet is confirmed. Moses & Elijah appear with Jesus. Moses is the foundational prophet of the old covenant. He's the type of prophet people were looking for (Dt 18:15). Elijah, in his day, stood firm for the truth of God in the face of opposition & apostasy. When Peter wants to build 3 shrines, a voice from the cloud exclaims, **This is My beloved Son, with whom I am well-pleased; listen to Him!** (Mt 17:5). Someone greater than Moses & Elijah is here. The command, **listen to Him**, echoes Dt 18:15 & means Jesus is the One through whom God would speak. Moses experienced God speaking to him clearly & directly, even face-to-face (Ex 34:10). Jesus had an even closer relationship to God because God was His own Father. Before the world began He was in His presence & shared His glory (Jn 17:5). Moses performed mighty deeds in the deliverance of Israel from Egypt & Jesus performed mighty deeds in the deliverance of His people from the power of sin & death. Moses' face shone after speaking with God on Mount Sinai & in Jesus' transfiguration **His**

**face shone like the sun, & His garments became as white as light** (Mt 17:2). Jesus is the Prophet like Moses, but He is even greater than Moses because He brings a greater deliverance & has more glory than Moses (Heb 3:1–6). Jesus even says that Moses wrote of Him (Jn 5:46). Although no specific passage is identified, Dt 18 must have been in mind. Jesus comes in the name of the Father & speaks the words the Father has given Him. Jesus defines His ministry as that of a *prophet* when He talks of being sent by the authority of the Father & speaking what the Father has given Him to speak (Jn 12:49–50). The Samaritan woman by the well meets Jesus & a conversation begins. As Jesus speaks to her she responds, **Sir, I perceive that You are a prophet** (Jn 4:19). In Jn 17 Jesus prays, **they have come to know that everything You have given Me is from You; for the words which You gave Me I have given to them; & they received *them* & truly understood that I came forth from You, & they believed that You sent Me** (7-8). Dt 18:15 is referred to twice in Acts. In Stephen's speech in Acts 7, he gives a review of the history of Israel. Part of his argument is that the Jewish people's refusal to acknowledge Jesus as the Messiah lines up with their treatment of God's prophets in the OT. Since the point of his sermon is that the current generation has betrayed & murdered Jesus (Acts 7:52), it's clear that his use of Dt 18 is referring to Jesus. In Acts 3:22 Peter quotes Dt 18 in his sermon to explain the significance of his healing of the lame beggar. The man was healed by the power of Jesus whom God glorified after His death (11–16). Although the people acted in ignorance, the death of Jesus was foretold by the prophets. The people must now repent so that their sins would be blotted out & times of refreshing would be poured on them by God. Such blessing would include the consummation of all things by the coming of Christ, the Messiah, the Anointed One which the prophets spoke of (17–21). Peter confirms that Moses spoke of Jesus when he cites Dt 18.

**B. Jesus Prayers** In His earthly ministry Jesus fulfills the work of a prophet in speaking God's word & through the ministry of prayer. Lk 3:21–22 mentions that Jesus was praying at His baptism when the Holy Spirit descended on Him & a voice from heaven declared He was the beloved Son. Jesus prayed all night before He chose His disciples (6:12–13). After a busy day of healing people, He got up early the next morning & went to a desolate place to pray (Mk 1:35). Lk 5:16 mentions that

as the report about Jesus spread & great crowds gathered to hear Him & to be healed, He'd withdraw to desolate places to pray. Times of prayer were a normal part of Jesus' life & ministry. Jesus was praying when He asked the disciples about who the crowds thought He was (Lk 9:18). After Jesus fed the 5,000 He went up on a mountain to pray (Mt 14:23; Mk 6:46). Jesus also took Peter, James, & John up the mountain to pray, & while He was praying He was transfigured before them (Lk 9:28–29). Jesus prayed fervently in the garden of Gethsemane concerning the cup He was about to drink. This fits the picture of Jesus in Heb 5:7. **In the days of His flesh, He offered up both prayers & supplications with loud crying & tears to the One able to save Him from death...** That Jesus wrestled with His Father in prayer is a testimony to His true humanity & stands Him in a long line of prophets who also wrestled with God. Jesus' ministry of prayer included praying for His disciples (Lk 22:31–32; Jn 17:9, 20), praying for the people (Luke 23:34), & teaching others how to pray (Mt 6:5–15; Lk 11:1). The Word of God & prayer were key to Jesus' ministry as a Prophet & will be important for defining the work of the disciples & all Christians.

**C. Opposition & Suffering** That Jesus must depend on His Father in heaven & wrestle with Him in prayer is a reminder of the opposition & suffering of all the prophets. Like the prophets of old, Jesus is willing to suffer for the truth He speaks. In many ways Jeremiah represents a foreshadowing of the suffering that Jesus would experience. Both preached a message of destruction (Jer 1:10; Mt 11:20–24) & salvation (Jer 1:10; Mt 9:1–8). Both preached judgment against the people & their false expectations (Jer 7:1–4; Jn 6:52–71) & both confronted the leaders of the people (Jer 37; Mt 23). Both were rejected by close friends & family. Jeremiah was denounced by friends (Jer 20:10) & the people of his hometown (11:21). At one point in Jesus' ministry His family thought He was out of His mind (Mk 3:21). Jesus was rejected by the people of His hometown when He taught in their synagogue. Although they were astonished at His wisdom & mighty works, Jesus was too familiar for them to acknowledge who He was, so they took offense at Him (Mt 13:53–58). Jesus offers His perspective on the situation with a proverb: **A prophet is not without honor except in his hometown & in his *own* household** (57). Again, He affirms He's a Prophet. Jeremiah was opposed by the people (Jer 26:7), the priests (20:1), the prophets (28:1–16), & the kings (22:1–30). Jesus'



message was opposed by the people of Jerusalem (Lk 23:18–25), the Pharisees (Mt 22:15–22), the scribes (Mk 11:18), the Sadducees (Mt 22:23–33), & the high priest (Mt 26:57–68). Like Jeremiah, Jesus wrestled with God’s will for His life (Mt 26:36–46). Jeremiah could write that he was like a lamb led to the slaughter (Jer 11:19). Jesus was the Lamb led to slaughter. But Jesus’ ministry is different from Jeremiah’s & from the ministry of every other prophet. Although Jeremiah didn’t give his life in fulfilling the role of a prophet, there were OT prophets who did die (Jer 26:19–23). Jesus also died, but His death was unlike the death of any other prophet. Jesus’ suffering culminated in the cross, where He continued to speak the word of God’s judgment (Lk 23:28–31) & of salvation (43), which were accomplished through His death & resurrection.

Jesus’ earthly ministry is effective because He isn’t just a human prophet. He doesn’t just proclaim the word of God; He is the Word of God who was with God from the beginning (Jn 1:1). He’s the Creator & the Giver of life (3–4). He’s the Anointed One sent from God to proclaim the good news of the day of salvation (Is 61:1–2a; Lk 4:16–21). He’s the Christ, the Messiah sent from God to proclaim the good news of the kingdom (Mk 1:1, 15). He’s the light that shines in darkness, showing people the way to live: **a light of revelation to the gentiles & the glory of Your people Israel** (Lk 2:32). Even in His humanity Jesus is full of wisdom (52). As the Word become flesh (Jn 1:14), He’s the fullness of the wisdom of God (1 Cor 1:24; Col 2:3). This is the source of the authority of His teaching & the power of His Word over creation, human life, & salvation itself. He can declare, **I am the way, the truth, & the life** (Jn 14:6), & therefore the only One who can reconcile us to God the Father. Jesus accomplishes all that the Word of God has the power to accomplish. As the Word of God, Jesus has the power to revive the soul (Mk 2:1–12), make wise the simple (Mt 13:51–52; Lk 21:15), & enlighten the eyes (Jn 9:39). We don’t often think of it this way but Jesus continued His prophetic ministry following His ascension into heaven, where He gives the disciples further revelation of His Word through the Spirit. Jesus continues to work in the book of Acts as the proclamation of the Word causes the church to grow & be edified. Listen to Peter when he writes:

**We did not follow cleverly devised tales when we made known to you the power & coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty. For when He received honor & glory from God the Father, such an utterance as this was made to Him by the Majestic Glory, “This is My**

beloved Son with whom I am well-pleased”—& we ourselves heard this utterance made from heaven when we were with Him on the holy mountain.

*So we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns & the morning star arises in your hearts. But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation, for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God (2 Pt 1:16–21).*

The source of the Word is God Himself. The author of Hebrews recognizes the finality of the Word spoken by Jesus the Son, not only over the many times & ways in which God spoke through the prophets, but also because of Jesus' character & work.

God, after He spoke long ago to the fathers in the prophets in many portions & in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. & He is the radiance of His glory & the exact representation of His nature, & upholds all things by the word of His power... (Heb 1:1–3).

God had to speak. We couldn't know Him if He didn't speak. But He did speak through the OT prophets & now through His Son. I love how this simply says, *God has spoken*. The true God, not an idol, not an impersonal cause, not an indifferent power, but God has spoken through the OT prophets & more completely through the Prophet Jesus Christ. This means He's a Person & He's spoken & revealed Himself to us. No OT prophet got the full revelation of God. No OT prophet ever grasped the full truth of God. But Jesus was the full truth revealed. He was no partial revelation. He wasn't bits & pieces. No, in Him God fully revealed Himself. In Jesus God is fully revealed & the NT is written about this full revelation. The gospels describe the arrival & the ministry of Jesus. Acts describes the disciples' preaching concerning Jesus. The Epistles lay out the significance of His life & death & resurrection. & the NT culminates in the book of Revelation with His glorious return. When He comes again He'll conquer through His Word, since He'll bear the name **the Word of God**, & a sharp sword will come out of His mouth to strike down the nations (Rev 19:13–15). The Word of God will triumph because Jesus is the great Prophet, but even more because He is the Son of God.<sup>10</sup> The NT's all about Jesus who is the full revelation of God. **In Him all the fullness of Deity dwells in bodily form** (Col 2:9). Jesus was the Prophet sent from God. He is the Prophet greater than Moses. It's important we recognize Jesus as Prophet. Why? Because as our Prophet, He gave us

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<sup>10</sup> Richard P. Belcher Jr., *Prophet, Priest, & King: The Roles of Christ in the Bible & Our Roles Today*, pp 55–56

the message of His sacrifice on the cross. If He hadn't acted as a Prophet to share that message from God, how could any of us be saved? How wonderful it is that Jesus, a true man, walked on this earth to deliver to us the message of eternal life. As we read in Scripture, **How beautiful are the feet of those who bring good news of good things!** (Rom 10:15, cf Is 52:7). Paul was writing about more than the feet of the apostles, missionaries, pastors, & Christians. He also meant the feet of Jesus as well, Jesus, our Prophet, who not only brought the good news but is the good news. Jesus doesn't just bring us truth; He *is* the truth. Jesus doesn't just tell us how to live; He *is* the life. Jesus doesn't just give us God's words; He *is* the Word. Jesus is the true & better Prophet because He offers a message of complete forgiveness & reconciliation. He's the One who has died in our place, offering Himself on our behalf so that we don't have to suffer the wrath of God. All those who believe Jesus' message, that He is our Savior, will be forgiven. For that reason, Jesus is the true & better prophet for which Israel had been awaiting, the true & better Prophet who arrived in Bethlehem at Christmas. Jesus, the Father's final Word, came bringing the Father's message & doing the Father's works. He began to do & teach throughout His life on earth, culminating in His death, resurrection, & ascension to God's right hand (Acts 1:1). From His heavenly throne & by His outpoured Spirit, He continued His prophetic ministry of deeds & words through His apostles. Wherever & however & through whomever the Word of God comes to us, it's Jesus who's exercising His office of Prophet, *revealing to us, by His word & Spirit, the will of God for our salvation.*<sup>11</sup> Jesus is God's gentle whisper, crucified in weakness but raised in power. His voice now addresses us, not on the earthly Sinai but from the heavenly Jerusalem, summoning us to persevering faith to hear & speak His Word, which quietly achieves the purposes for which He sends it (Is 55:10–11).<sup>12</sup> At Christmas we must remember God sent to us the Anointed One, the Prophet greater than Moses who brings us God's Words of life & Life itself.

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<sup>11</sup> Westminster Shorter Catechism #24

<sup>12</sup> Dennis Johnson, *Walking with Jesus through His Word*, pp 181, 186