

# The Works of Christ

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House of David  
MINISTRIES

Dear brothers and sisters in Christ, Yeshua:

Jesus said: *"My Father has been working until now, and I have been working" (John 5:17, NKJV); "I must work the works of Him who sent Me while it is day; the night is coming when no one can work" (John 9:4).*<sup>i</sup> Christ's work of salvation is evident. God Himself, in the Person of His only Son, visited the creation to redeem out of it a people for His own possession. But Christ is more than just our Savior. He is our Prophet, Priest, and King.<sup>ii</sup> Each of these in the Old Testament was anointed into their offices with oil, symbolic of the Holy Spirit.<sup>iii</sup>

Messiah (*Mashiach*) means "anointed one," as does the name Christ. In Deuteronomy, we read: *"I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him" (Deuteronomy 18:18-19).*

While Moses is considered the greatest prophet Israel has ever known, it is appropriate that Jesus would be superior. Jesus told His disciples that *"among those born of women there is not a greater prophet than John the Baptist" (Luke 7:28)*. Yet even John said of Christ, *"It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose" (John 1:27)*.

Peter spoke of Jesus the prophet when he paraphrased Moses: *"The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people. Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed'" (Acts 3:22-25).*

But Jesus is more than a prophet as He is the fulfillment of all prophecy. We read: *"God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds" (Hebrews 1:1-2)*. While Moses served as a type for the future Messiah, Jesus, the prophet of prophets, is the very spirit of prophecy itself. As we read: *"For the testimony of Jesus is the spirit of prophecy" (Revelation 19:10)*. Thus, when Jesus read the words of the prophet Isaiah, He said: *"Today this Scripture is fulfilled in your hearing" (Luke 4:21)*.

Five areas characterize the ministry of the prophet: preaching, teaching, discipling, predicting, and performing miracles. Jesus began His ministry with preaching, although He made the first miracle at His mother's request at a wedding in Cana, turning water into wine, but telling her, *"My hour has not yet come"* (John 2:4).

After His baptism and time in the wilderness, Jesus came to Galilee and began to preach the gospel of the Kingdom, declaring: *"The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel"* (Mark 1:14-15). There are almost fifty sermons of Jesus in the New Testament; the most notable ones are the Sermon on the Mount (called the Beatitudes) and the Sermon on the Plain. His teachings were revolutionary, challenging people everywhere to repent, for the Kingdom of God was now at hand.<sup>iv</sup> He rebuked the Jewish leaders for their hypocrisy and false teachings. And to Nicodemus, He said that we must be "born again" of the Spirit to enter the Kingdom.<sup>v</sup> But Jesus did not just preach the word of God; He is the word of God. And He did not merely preach the gospel. Jesus *is* the Gospel, for, without Him, there would be nothing to preach.

Jesus's preaching style was characterized by His parables, of which thirty-eight are recorded in scripture. But to His disciples, He spoke clearly, saying: *"To you it has been given to know the mystery of the kingdom of God; but to those who are outside, all things come in parables, so that 'SEEING THEY MAY SEE AND NOT PERCEIVE, AND HEARING THEY MAY HEAR AND NOT UNDERSTAND; LEST THEY SHOULD TURN, AND THEIR SINS BE FORGIVEN THEM'"* (Mark 4:12-13).

Jesus's purpose for preaching was to provoke people to repentance and, therefore, to seek out the Kingdom of God. His parables always left people to make their own choice. Some received the Kingdom, and others went away pondering, while others scoffed and mocked Him. But Jesus's preaching ministry was only the gateway, and for those who received His Kingdom, Jesus taught His disciples about all its mysteries.

The disciples often address Jesus as Master, from the Greek word *didaskalos*, which means teacher. Another word for Master is "rabbi," which also means "teacher." Jesus was not just another great rabbi of Israel; He taught with authority as if the words He spoke from scripture were His own.<sup>vi</sup> He did not merely show the way, for He is the way. And Jesus did not just tell the truth, as He is the truth itself.

No other person in history has ever declared about themselves: *"I am the way, the truth, and the life. No one comes to the Father except through Me"* (John 14:6).<sup>vii</sup> Peter understood these things as proof that Jesus was the Messiah, and said: *"Lord, to whom shall we go? You have the words of eternal life. Also we have come to believe and know that You are the Christ, the Son of the living God"* (John 6:68-69). And from the crowds that Jesus preached to, many cried out: *"Truly this is the Prophet"* (John 7:40).<sup>viii</sup>

Connected with Jesus's ministry of teaching was that of making disciples. The definition of a disciple is: "One who is a convinced adherent of a school or individual, in this case, Jesus-Yeshua.

One who copies, mimics, resembles, or imitates another person's behavior and appearance. One who does things the same way by following a pattern, model, or example. One who appears like and produces a copy of the same."<sup>ix</sup> In other words, disciples mature by being in the presence of their teacher, and disciples imitate their leaders and make more disciples. The Apostle Paul said, *"Imitate me, just as I also imitate Christ" (1 Corinthians 11:1)*. And we know that Paul made many disciples.

In Mark, we read, *"And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen. Then Jesus said to them, 'Follow Me, and I will make you become fishers of men'" (Mark 1:16-17)*. And a short while later, Mark records: *"Then He appointed twelve, that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons" (Mark 3:14-15)*.

From these verses, we learn that Jesus's purpose for making disciples was so they might be with Him, preach the Gospel, and heal and cast out demons. To become fishers of men, we must remain close to Jesus, dedicating our time to ministering to those who are perishing, healing, and freeing them from demonic strongholds and bringing them into the knowledge of the Kingdom. We are to make disciples of all nations, not just in word, but in the power of deliverance from the kingdom of darkness into His marvelous light.<sup>x</sup> Mark concludes his gospel with these words of Jesus:

*"Go into all the world and preach the gospel to every creature... And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover... And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen" (Mark 16:15-20)*.

Here, we see that Jesus's ministry as a prophet and that of His disciples was attested by the supernatural. While Abraham is the first prophet mentioned in scripture, it is not until Moses that we see God first moving through His prophet with signs and wonders. Others followed: Elijah, Elisha, Danial, and others, but none were considered as great as Moses. None until Jesus, that is.

Jesus was not just a worker of miracles but the source of the miraculous itself. His birth was a miracle, and certainly His resurrection from the dead. And He demonstrated His deity through His miracles: turning water into wine, walking on water, calming the storm, multiplying the loaves and fishes—His miracles over nature. But most notably, His miracles of compassion, healing the sick and demon-possessed, and raising the dead.

To the church, Jesus gave many ministries, including that of deliverance. Jesus said: *"He who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father" (John 14:12)*.<sup>xi</sup> Sensationalists might hope that Jesus was inferring upon the church a more profound miraculous ministry, indeed, many people chase after miracles of

nature. We read: *"For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect" (Matthew 24:24).*

In all likelihood, Jesus was implying that the church would imitate the works of Christ in more significant numbers, meaning more people would see and experience the power of God through Jesus's disciples—miracles of compassion. As He said, *"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen (Matthew 28:19-20).* If the Lord is with us to the end of the age, He will confirm His word in us and complete His works through us.

Another essential function of the prophet was predicting or foretelling future events. Many Old Testament prophecies, including those of Moses, predicted a coming Messiah. Jesus said: *"You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me" (John 5:39).* Jesus foretold of His coming death and resurrection, the persecution of the church and its triumph through it, and the coming of the Holy Spirit.<sup>xii</sup> But Jesus also foretold of things that would happen to the nation of Israel and the nations before His Second Advent. These included the destruction of the Temple and the City of Jerusalem, the signs and conditions of the last days, and the preaching of the Gospel in every nation.<sup>xiii</sup>

Jesus came to destroy the works of the devil and His greatest enemy—death. As we read, this is the death of death: *"Then Death and Hades were cast into the lake of fire. This is the second death" (Revelation 20:14).* And to finish this work, Jesus is more than a prophet; He is our great high priest. While the prophet represents God to man, the priest represents man to God.

Three things characterize the priesthood: He is taken from amongst those he represents to God, offers to God sacrifices to atone for man's sin, and is a mediator between God and man, interceding in prayer for God's people.<sup>xiv</sup> Here lies the significance of Jesus's human nature. He emptied Himself of all outward manifestations of equality with God, taking upon Himself the form of a servant in the likeness of men.<sup>xv</sup> Thus, He empathized and identified with those for whom He would make atonement. God became one with man, and yet, He remained without sin. We read:

*"Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself has suffered, being tempted, He is able to aid those who are tempted" (Hebrews 2:17-18).*

It is remarkable to think that Jesus is our high priest and the sacrifice for our sins in one person. As we read: *"For there is one God and one Mediator between God and men, the Man Christ Jesus" (1 Timothy 2:5).*<sup>xvi</sup> But Jesus not only makes atonement, He also perpetually intercedes for us at the right hand of the Father. We read, *"But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God" (Hebrews 10:12); "But He, because He continues forever, has an unchangeable priesthood. Therefore He is also able to save to the uttermost those*

*who come to God through Him, since He always lives to make intercession for them" (Hebrews 7:24-25).<sup>xvii</sup>*

Jesus is our high priest who, after having identified with us, represents us to the Father. Through His perfect sacrifice for sin, we have atonement and access to God's throne of grace. Jesus is our advocate who intercedes for us before the Father. He was described as a man of sorrow and acquainted with grief: *"He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed" (Isaiah 53:5).<sup>xviii</sup>*

For His suffering, the Lord has given Him an eternal inheritance and the throne of His Kingdom. We read: *"Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors" (Isaiah 53:12); "The Father loves the Son, and has given all things into His hand" (John 3:35).* Hence, the Messiah is called the "son of David," the progenitor for the throne of King David himself.<sup>xix</sup> As we read: *"Your house and your kingdom shall be established forever before you. Your throne shall be established forever" (2 Samuel 7:16); "Your throne, O God, is forever and ever; A scepter of righteousness is the scepter of Your kingdom" (Psalm 45:6).*

David was a king only, and Aaron a priest only. But Jesus is called Melchizedek, who is both king and priest. As a prophet, Jesus is the message-bearer, and as a priest, He is the sin-bearer. But as King, He is the scepter-bearer.

Mentioned once in Genesis 14 and Psalm 110 and nine times in the Book of Hebrews, these verses affirm that this king and priest, Melchizedek, is not an ordinary man, for it says He is eternal, and His priesthood is eternal.<sup>xx</sup> We read: *"For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, to whom also Abraham gave a tenth part of all, first being translated 'king of righteousness,' and then also king of Salem, meaning 'king of peace,' without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually" (Hebrews 7:1-3).*

However, it is Psalm 110 that gives us the most compelling insight into this person. We read: *"The LORD said to my Lord, Sit at My right hand, Till I make Your enemies Your footstool... The LORD has sworn And will not relent, "You are a priest forever According to the order of Melchizedek" (Psalm 110:1 & 4).<sup>xxi</sup>* The words "order of" might lead us to incorrectly assume that Jesus modeled His priesthood according to another person's earthly ministry, in this case, a king-priest named Melchizedek, the prince of Salem. But the author of Hebrews makes it abundantly clear that this person is "without father, without mother, without genealogy, having neither beginning of days nor end of life."

There is no mention in the Bible of the birth or death of Melchizedek, and there is no recorded genealogy of him either. Abram, the great-grandfather of Levi, was blessed by Melchizedek and paid tithes to him. Most importantly, Melchizedek's priesthood is by direct Divine appointment

and not predicated on tribal lineage or parentage. The perfect priest of God was prophesied to be of royal line—a king-priest.

A careful reading of the Hebrew text gives us a more accurate understanding of Psalm 110. For reference, the bottom line is the translation from the New King James Bible. Its interlinear comparison is as follows:

Psalm 110							
Swears	YHVH	with no	relenting	you are a priest	to the world and forever	on or upon My spoken words	Melchizedek
נִשְׁבַּע	יְהוָה	וְלֹא	יִנָּחֵם	אַתָּה־כֹּהֵן	לְעוֹלָם	עַל־דְּבָרָתִי	מֶלְכִי־צֶדֶק
<i>Nsh'bah</i>	YHVH	<i>Ve-lo</i>	<i>Yinachem</i>	<i>attah-cohen</i>	<i>le'olam</i>	<i>al-deev'ratee</i>	<i>Malchi-t'se'dek</i>
has sworn (NKJV)	The LORD	And will not	relent	You are a priest	forever	According to the order of	Melchizedek

We are not merely reading about an order of priesthood or a title from the Hebrew text. We are reading about a *person* who has been given the *authority* of God as king and priest forever, whose name is Melchizedek, translating King of Righteousness.<sup>xxii</sup>

The Bible does not say that Jesus is Melchizedek, but for a good reason. Paul said that Christ was a *mystery*, that *“from the beginning of the ages has been hidden in God who created all things through Jesus Christ”* (Ephesians 3:9). The entirety of scripture is filled with types, allegories, shadows, and allusions to Jesus, so why should we presume that Psalm 110 is any different.

This is precisely why the writer of Hebrews makes a clear distinction between the Aaronic priesthood and that of Christ. He says, *“Every high priest taken from among men is appointed for men in things pertaining to God”* (Hebrews 5:1). Here, he is speaking of temporary priesthood led by sinful men who require sacrifices for themselves and the people. In contrast, he says, *“So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU. As He also says in another place: YOU ARE A PRIEST FOREVER ACCORDING TO THE ORDER OF MELCHIZEDEK”* (Hebrews 5:5-6).

We are reminded that begotten of the Father does not mean created, and while Jesus was born in the flesh, He came from the Father. Jesus is God incarnate. And so, even though not explicitly written that Jesus is Melchizedek, the inescapable conclusion is that Abram’s brief encounter

with Melchizedek is a Christophany and pre-incarnate appearance of Christ. This Melchizedek, King of Righteousness, priest of the most high God (*El Elyon*), is the perfect high priest and king of Salem (Jerusalem), the king of peace who reigns from the city of peace.<sup>xxiii</sup> Since this person can be none other than Jesus-Yeshua, the Son of God, this verse, like many others we find in scripture, is a conversation between the Godhead of the Father and Son.

Jesus was prophesied with great detail and specificity, even to His triumphal entrance into Jerusalem, to be the coming King of Israel.<sup>xxiv</sup> We read:

*"Behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end" (Luke 1:31-33).<sup>xxv</sup>*

Jesus was aware of His royal mission as declared by John the Baptist and represented His Kingdom as being both present at hand and future.<sup>xxvi</sup> When asked by Pontius Pilate if He was a king, Jesus replied: *"My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here" (John 18:36)*. In contrast, Jesus said: *"For indeed, the kingdom of God is within you" (Luke 17:21).<sup>xxvii</sup>* These statements tell us that at present we only see a partial fulfillment of God's Kingdom here on earth as it is in heaven. Hence, the anticipation we have as Christians that one day Christ will return.

The Greek word for Kingdom is *basileia*. It is not the sphere Christ rules over but the rule itself. In other words, wherever Jesus is, His authority is also, and wherever He is Lord, His Kingdom is present. When we receive Christ as our Lord and Savior, we are delivered from Satan's kingdom into Christ's, and the Kingdom and the King now reside in our hearts.<sup>xxviii</sup> As Jesus declared: *"The kingdom of God is within you."*

Jesus told His disciples, *"On this rock I will build My church, and the gates of Hades shall not prevail against it. And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (Matthew 16:18-19)*. These sayings are further evidence of Christ's partial fulfillment of His Kingdom within His church, suggesting more than just a personal encounter with God's Kingdom but a corporate one as well. However, the nations do not yet belong to Jesus. Only at the culmination of Christ's work on earth will He return as the King of Kings and Lord of Lords to establish and reign over the whole of creation.<sup>xxix</sup>

Jesus fulfilled the prophecies of the coming Messiah as prophet, priest, and king. As a prophet, He preached, taught, made disciples, foretold future events, and moved in signs and miracles. As a high priest, Jesus was taken from among men, offered Himself a living sacrifice to atone for sin, and mediated and interceded for God's people at the right hand of the Father. And as king, Jesus gave us a token of His Holy Spirit and partial fulfillment of His Kingdom, presently dwelling

within the believer and corporately within our church communities, but soon returning to establish His eternal Kingdom over all creation forever and ever.

As disciples of Christ, we are called to imitate Him as prophets, preaching, teaching, making disciples, praying for healing, delivering people from demonic strongholds, and even foretelling things to come. As priests, we are called to intercede for those estranged from God, praying for their salvation and deliverance into His Kingdom. And as kings, we are called to conduct our households in good order and moral conduct, serving in our church communities and upholding God's rule of Law and moral standards. In all these things, we are to radiate the light of God, as Jesus declared: *"You are the light of the world. A city that is set on a hill cannot be hidden"* (Matthew 5:14).

Amen!

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<sup>i</sup> All Scripture quotations are taken from the New King James Bible (NKJV) unless otherwise noted, Thomas Nelson Inc., 1982.

<sup>ii</sup> Acts 3:19-26. Hebrews 1:8-14, 7:17, 21. Matthew 27:29. John 19:21. 1 Timothy 1:17, 6:13-16. 2 Peter 1:11.

<sup>iii</sup> Duffield, Guy P. and Van Cleave, Nathaniel M. *Foundations of Pentecostal Theology*. Foursquare Media. 1910.

<sup>iv</sup> Park 1:15.

<sup>v</sup> John 3:7.

<sup>vi</sup> Mark 1:22. John 7:46.

<sup>vii</sup> John 7:38.

<sup>viii</sup> John 1:18.

<sup>ix</sup> Ibid Merriam-Webster.

<sup>x</sup> Matthew 28:19. 1 Peter 2:9.

<sup>xi</sup> 2 Peter 1:3-4.

<sup>xii</sup> Matthew 16:18 & 21. Luke 12:11. John 16:7-11, 14:16-17, 27.

<sup>xiii</sup> Matthew 24. Mark 13. Luke 19:43-44, 21.

<sup>xiv</sup> Exodus 28:1. Hebrews 5:1-2. Leviticus 4:13-21. Hebrews 10:11-12. Isaiah 53:12. Hebrews 7:25. 1 Timothy 2:5.

<sup>xv</sup> Philippians 2:5-8.

<sup>xvi</sup> John 1:29. 1 Peter 1:18-19. Revelation 5:1-9. Romans 8:6-10.

<sup>xvii</sup> Romans 8:34.

<sup>xviii</sup> Isaiah 53:3. Acts 8:30-35.

<sup>xix</sup> Matthew 9:27, 21:9.

<sup>xx</sup> Genesis 14:18-20. Psalm 110:4. Hebrews 5:6, 10, 6:20, 7:1, 10-11, 15, 17, 21.

<sup>xxi</sup> Acts 2:34-35. Hebrews 1:13.

<sup>xxii</sup> Isaiah 32:1.

<sup>xxiii</sup> Hebrews 7:14. Isaiah 9:6, 32:1, 17. Romans 5:1.

<sup>xxiv</sup> Daniel 9:25.

<sup>xxv</sup> Matthew 2:2.

<sup>xxvi</sup> Matthew 2:2. Mark 11:1-11. John 19:19. Acts 1:3.

<sup>xxvii</sup> Mark 1:14-15. Luke 11:20.

<sup>xxviii</sup> Colossians 1:13.

<sup>xxix</sup> Revelation 1:5-6, 19:16, 20:6, 22:5, 16.