

## **PRIESTLY, PROPHETIC AND KINGLY IMAGES OF GOD'S ANOINTED**

By Rick McKinney, 2025

### **LIFE, LIGHT AND LOVE**

John's gospel opens with, "In the beginning was the Word (*Logos*), and the Word was with God, and the Word was God. He was in the beginning with God ... What has come into being in him was life, and the life was the light of all people. The light shines in the darkness, and the darkness did not overtake it (Jn. 1:1-4). Later in John 3:16, it is written, "For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life."

The words life (Greek *zoe*), light (*phos*) and love (*agape*) are each used in John's gospel in a greater number of verses than any other book of the New Testament. It is also instructive and rather striking that in John's first epistle he states that God is light (1 Jn. 1:5), that God is love (1 Jn. 4:16), and that Jesus Christ is the true God and eternal life (1 Jn. 5:20). From John's viewpoint, the mission of Christ was and is to bring forth God's own life, light and love to a fallen world. And these, I believe, correspond to Christ's priestly, prophetic and kingly ministries, which we, as members of Christ's body share in. Priests praise, thank, commune, worship, offer sacrifice and intercede for God's people. Prophets listen to God's voice inwardly, especially the word of God in Sacred Scripture, and proclaim it outwardly to others. And kings lead with authority, protect, and lay down their lives down in service for their people. The light, life and love of God are in God's essential nature and is displayed in his creation. For in the beginning God said, "Let there be light" (inanimate energy and things). Then God said let there be life (living things or beings) and finally God said let there be love (loving beings, human beings). So then, in summary, we participate in Christ's priestly, prophetic and kingly ministries through our life bearing prayers and praise and healing intercessions; through our light bearing listening to God's word and careful proclamation to others; and through our love bearing acts of leading, guarding and serving God's people.

### **THE SEVEN "I AM" STATEMENTS IN JOHN'S GOSPEL**

I am the bread of life (Jn. 6:35, priestly).

I am the light of the world (Jn. 8:12, prophetic).

I am the door to the sheep (Jn. 10:9, kingly guardianship).

I am the good shepherd (Jn. 10:11, 14, kingly).

I am the resurrection and the life (Jn. 11:25, priestly).

I am the way, the truth, and the life (Jn. 14:6, kingly, prophetic, priestly).

I am the vine, you are the branches (Jn. 15:1,5, priestly).

## THE CRUCIFIED CHRIST ON THE CROSS

The lifted-up Jesus, the God Man on the cross is, I believe, the supreme and fullest image of Christ, “the” Anointed One.

There, Jesus mounts the cross as His altar in which He, the bloody sacrificial Lamb of God and Great High Priest, atones for sins and brings life-giving reconciliation to God.

There, Jesus carries His cross like a prophetic staff and is impaled upon it as He, the Prophet proclaims in this visible act the light filled message of God’s extraordinary love for we His beloved, yet unworthy, sinful and often murderous people.

There, Jesus, the one who lays down his life in love, is lifted-up in humiliation on the cross, but it mysteriously becomes His exalted throne, in which Jesus, crowned with thorns, is proclaimed as King of the Jews on his way to being exalted and enthroned in heaven as the King of Kings, at the right hand of God the Father, and after also being “lifted-up” in His resurrection, His ascension, and His enthronement.

In the Cross, betwixt heaven and earth, there is a summation of Christ’s humble descension to earth in His human nature and His exalted ascension to heaven in His divine nature so that we creatures might participate in His divine loving nature.

## THE SACRED FURNITURE IN A CHURCH

There is the sacrificial altar where the priest, in persona Christi transforms the bread and wine into the sacred given-up body and poured-out blood of Christ.

There is the ambo where God’s word is prophetically read, explained, and proclaimed.

There is the golden tabernacle, often depicted with cherubim, for God sits enthroned above the cherubim like the ark of the covenant (2 Sam. 6:11, Ps. 80:1, etc).

There is the crucifix showcased as priestly altar, prophetic staff and lifted up king.

There is the baptismal fount with its priestly cleansing character, its prophetic annunciation of one being born anew, and its kingly identification of a new child of God.

And there is the confessional booth with its priestly reconciling mission and contrite and prayerful recipients, and its prophetic pronouncement of absolution with anointed kingly authority.

## ADAM

The Book of Genesis describes the first-man Adam in ways that are priestly, prophetic and kingly. Adam is placed in a tabernacle-like garden of ordered nature wherein it is set-apart, and he is expected to commune with God within it, protect it and maintain it in a priestly or sacred manner (Gn. 2:15). He is given the prophetic calling to name all the animals and to communicate God’s commands (like the forbidden fruit) to his wife and children. And he and his wife are given kingly dominion over all the earth.

## ABRAHAM

Abraham, like a priest, offered his son in sacrifice and interceded to God for the sparing of the citizens of Sodom and Gomorrah if but ten righteous men could be found. Abraham was also regarded as a prophet (Gn. 20:7) and heard God's voice and proclaimed it to his family and servants as in the act of circumcision. And Abraham had a kingly ministry by leading 318 servants in victorious battle (Gn. 14) and leading his family to the promised land whose heirs were promised dominion.

## MELCHIZEDEK

Melchizedek was the priest and King of Salem who brought out bread and wine after Abraham's victory over a league of city kings who had captured his nephew, Lot. And his line was prophetically proclaimed messianic "as a priest forever" (Gn. 14, Ps 110).

## MOSES

Moses was called by God to royally lead and serve God's people out of their bondage in Egypt to their promised land flowing with milk and honey (Ex. 3:7-10). He listened to God's voice and prophetically proclaimed it to God's people with many commandments, and he prophesied that God would raise up a Prophet like himself (Dt. 18:15-19). Resembling a foundational priest, he set up the tabernacle, appointed his brother and his brother's sons as priests and made intercessions for the people.

## DAVID

Davis is of course the anointed king of Judah and Israel, led many military campaigns, ruled for some 40 years and his royal line was prophesied to never end, but he also, like a priest, performed sacrifices when the Ark of the Covenant, was brought into his capitol city, Jerusalem (2 Sm. 6:17) and interceded for the people. He addition he wrote many messianic palms wherein in St. Peter proclaimed him as a prophet (Ac. 2:30).

## THE THREE WISEMEN AND THEIR GIFTS

Frankincense is used by Levitical priests to create smoke with a pleasing odor in their sacrificial offerings (Lv. 6:15). Myrrh was used by Nicodemus in the prophetic burial of Christ (Jn. 19:39). And gold is a fitting gift for a king (1 Kgs 9:14 & 28).

## THE THREE CLOSEST DISCIPLES / APOSTLES TO JESUS

There is St. James the first apostle to be martyred (*Ac. 12:2, priestly*). There is St. John who proclaimed his gospel "so that you may come to believe" (*Jn. 20:31, prophetic*) and there is St. Peter, the rock whom Christ would build his church and give to him the keys of the kingdom (*Mt. 16:18-19, kingly*).

## MARY'S ANOINTING THE FEET OF JESUS

Mary's costly and loving anointing of Jesus feet, foreshadowed his burial, and evokes images that are priestly, prophetic and kingly (Jn.12:1-8).

## THE SPIRIT OF THE LORD IS UPON ME

"The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor (*prophetic*). He has sent me to proclaim release to the captives (*prophetic, kingly*) and recovery of sight to the blind or *bind up the broken-hearted (priestly, prophetic, kingly)*, to let the oppressed go free (*priestly, kingly*), to proclaim the year of the Lord's favor" (*kingly, prophetic*) (Lk.4:18-19, Is. 61:1-2, 42:6-7).

## THE SPIRIT OF THE LORD SHALL REST ON HIM

The spirit of the Lord shall rest on him, the spirit of wisdom (*prophetic*) and understanding (*prophetic*), the spirit of counsel (*prophetic*) and might (*kingly*), the spirit of knowledge (*prophetic*) and the fear of the Lord (*priestly*). His delight shall be in the fear of the Lord (*priestly*) (Is. 11:2-3)

## MOGC MISSION STATEMENT

Called to live our Catholic identity as priest, prophet, and king; we aim to empower (*kingly prophetic*), free (*kingly, priestly*), and heal (*priestly*) each person through the supernatural working of the Holy Spirit, with the riches of Jesus Christ, revealing our true destiny (*prophetic*) of becoming God's children.

## PARENTS

It is instructive that parents pray, praise, intercede and model themselves to and for their children in priestly ways and they prophetically teach them how to pray and how to behave. Finally, they lead and lay down their lives in service and exercise kingly authority over their beloved children who are also beloved children of God the Father.

## ALL BAPTIZED BELIEVERS IN CHRIST

We are commissioned to minister as priestly worshipers, intercessors and servers who lay down our lives in love. We are also commissioned to listen to God's voice and prophetically proclaim in word and deed the reconciling love of God through Christ Jesus. And we are commissioned as royal ambassadors with authority to live out our faith as kingly conquerors, protectors, and servants building up one another and Christ's kingdom. In a simplified way it could perhaps be pictured as prayerful or priestly thoughts, prophetic words of proclamation, and kingly deeds of loving service and protective authority.