

The Prophetic Voice

Jesus

Samuel

Elijah

THE
VOICES
OF THE
PROPHETS

The One Crying in
the Wilderness

Moses

36th Annual
Biblical Viewpoints
Lectureship

False
Prophets

November 6-10, 2016



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The Prophetic Voice

Roby Ellis

Text: 2 Peter 1:16–21

For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. ¹⁷ For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: “This is My beloved Son, in whom I am well pleased.” ¹⁸ And we heard this voice which came from heaven when we were with Him on the holy mountain. ¹⁹ And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; ²⁰ knowing this first, that no prophecy of Scripture is of any private interpretation, ²¹ for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.

Introduction

- I. When early evangelists carried the gospel to Jewish communities around the first-century world, they followed trails that had been blazed hundreds of years before anyone had heard the name of Jesus of Nazareth.
 - A. On his first missionary journey, Paul explained to the Jews of Pisidian Antioch that the rulers and inhabitants of Jerusalem had only killed Jesus because they had failed to recognize “the voice of the Prophets” (Acts 13:27).
 - B. Their lack of recognition was not the consequence of unfamiliarity, however, for they had heard this prophetic voice every Sabbath (v 27), just as it had been heard that very hour in the synagogue in Antioch (v 15).
 - C. When Paul and his companions marched the length and breadth of the Roman world preaching the gospel of Jesus, the writings of the Old Testament prophets were already an important part of Israel’s national identity.
- II. These preachers made extensive use of these Scriptures everywhere they went.
 - A. Peter quotes Joel to explain the pouring out of the Holy Spirit on the Day of Pentecost (Acts 2:16ff), and he also quotes David in the

- capacity of a prophet to affirm God’s foreknowledge of Jesus’ death and resurrection (vv 25–36).
- B. He reminds them of the foretelling of a prophet like Moses (Acts 3:22), and goes so far as to invoke the authority of “all the prophets” (v 24) in saying that the events they were witnessing were the culmination of God’s eternal plan.
 - C. Philip employed the writing of Isaiah to preach Jesus to the eunuch from Ethiopia (Acts 8:26–35).
 - D. Paul appealed to the Jews’ universal respect for the prophets when he stood before King Agrippa (Acts 26:27) and when he pleaded with the Jewish leaders of Rome to turn to Jesus (Acts 28:23).
- III. Jesus had said that the prophets bore witness to His identity.
- A. He said to the Jews,
Do not think that I shall accuse you to the Father; there is one who accuses you—Moses, in whom you trust. For if you believed Moses, you would believe Me; for he wrote about Me. But if you do not believe his writings, how will you believe My words? (John 5:45–47).
 - B. When Jesus appeared to two disciples after His resurrection and reproved them for their unbelief, He said, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?” (Luke 24:25–26).
 - C. Jesus went on to open the understanding of His disciples relative to all that had been written of Him in the law, the prophets, and the psalms (v 44).
- IV. The prophetic voice was an extraordinarily powerful evangelistic tool in the first century, and its power is not diminished to the present day.

Discussion

I. The prophetic voice echoes across the ages.

- A. The prophets’ job was to call God’s people back to Him.
 1. God told Ezekiel that he was to be “a watchman for the house of Israel” who job it was to “warn the wicked” (Ezk. 3:17–19).
 2. Samuel (often regarded as the first great prophet after Moses) told the people,

If you return to the LORD with all your hearts, then put away the foreign gods and the Ashtoreths from among you, and prepare your hearts for the LORD, and serve Him only; and He will deliver you from the hand of the Philistines (1 Sam. 7:3).

3. Hosea declared,

O Israel, return to the LORD your God, for you have stumbled because of your iniquity; take words with you, and return to the LORD. Say to Him, “Take away all iniquity; receive us graciously, for we will offer the sacrifices of our lips” (Hos. 14:1–2).

4. God pleaded with them through Isaiah:

Seek the LORD while He may be found, call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, and He will have mercy on him; and to our God, for He will abundantly pardon (Isa. 55:6–7).

5. God called through prophets like Jeremiah, beseeching His rebellious children to return to Him (Jer. 3:6–25).

6. Joel likewise pleads with the people on God’s behalf:

“Now, therefore,” says the LORD, “Turn to Me with all your heart, with fasting, with weeping, and with mourning.” So rend your heart, and not your garments; return to the LORD your God, for He is gracious and merciful, slow to anger, and of great kindness; and He relents from doing harm (Joel 2:12–13).

B. They pleaded with Israel’s shepherds to exercise justice and to lead His people.

1. Through Jeremiah God condemned the shepherds who neglected His flock, scattered them, and led them astray (Jer. 23:1–4; 50:6).

2. Through Ezekiel God condemned the shepherds for fattening themselves while they let the flock starve and wander about (Ezk. 34:1–10).

C. The prophetic voice often fell on deaf ears.

1. God told the people through Jeremiah,

Since the day that your fathers came out of the land of Egypt until this day, I have even sent to you all My servants the prophets, daily rising up early and sending them. Yet they did not obey Me or incline their ear, but stiffened their neck. They did worse than their fathers (Jer. 7:25–26).

Note: God followed up with this word to the prophet: “Therefore you shall speak all these words to them, but they will not obey you.

You shall also call to them, but they will not answer you” (v 27).

2. At times the prophets themselves—like Elijah (1 Kgs. 19:10)—felt that no one was interested in serving God.
3. God told Isaiah,
This is a rebellious people, lying children, children who will not hear the law of the LORD; who say to the seers, “Do not see,” and to the prophets, “Do not prophesy to us right things; speak to us smooth things, prophesy deceits” (Isa. 30:9–10; cf. 6:9–10).
4. When Amos renounced the heresy perpetrated by Jeroboam II in Bethel, Amaziah the priest told him, “Go, you seer! Flee to the land of Judah. There eat bread, and there prophesy. But never again prophesy at Bethel, for it is the king’s sanctuary and it is the royal residence” (Amos 7:12–13).
5. The Jews of the first century charged their own fathers with the persecution and murder of many of the prophets (Matt. 23:30). When Jesus wept over the city of Jerusalem, He recalled these crimes and declared,
O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate (vv 37–38).

D. How was their message preserved?

1. When Jeremiah’s prophecies were read to the wicked king Jehoiakim, he cut up the scroll and tossed it into the fire before him (Jer. 36:23).
2. If the Israel and Judah generally despised the prophets, rejected their words, and even murdered some of them, how have their words reached us?
3. Part of the credit probably belongs to faithful men like Obadiah, who hid one hundred prophets from the blood-drenched hands of Jezebel (1 Kgs. 18:4).
4. Most of the credit, of course, belongs to the God who inspired their writings in the first place and providentially preserved them just as He preserved the words that Jehoiakim vainly attempted to destroy (Jer. 36:27–32).
5. Isaiah put it this way:

All flesh is grass, and all its loveliness is like the flower of the field. The grass withers, the flower fades, because the breath of the LORD blows upon it; surely the people are grass. The grass withers, the flower fades, but the word of our God stands forever (Isa. 40:6–8).

- E. Although the people of Israel and Judah rejected the preaching of the prophets and persecuted many of God’s messengers to the death, their words stand today as a lasting testimony to the love, mercy, and foreknowledge of God.

II. The prophetic voice still speaks.

- A. The prophetic voice speaks in confirmation of the gospel message.
1. When Paul identified the gospel as the death, burial, and resurrection of Christ, he asserted that these central tenets of the Christian faith were not novelties, but in fact “according to the Scriptures” (1 Cor. 15:3–4).
 2. It appears from the Pauline epistles that many of the early Jewish converts were struggling with the temptation to return to Judaism, partly because the older way was typically esteemed better in Jewish culture.
 3. The apostles often alluded to the writings of the prophets to demonstrate the antiquity of the Christian faith.
 - i. Paul used the writings of Moses and David to show that justification by faith was not a novelty of Christian invention, but rather a blessing from God that preceded even Judaism itself (Rom. 4; cf. Gen. 15; Ps. 32).
 - ii. He demonstrated the superiority of Jesus’ priesthood by again invoking the authority of Moses and David, proving that Jesus’ priesthood was in fact older than that of Aaron (Heb. 7; cf. Gen. 14; Ps. 110).
 4. Paul explained that he was sent “to bring to light for everyone what is the plan of the mystery hidden for ages in God” (Eph. 3:8, ESV).
 5. He added that this was not a new idea, but it was in fact “according to the eternal purpose which He accomplished in Christ Jesus our Lord” (v 11).
 6. He goes so far as to say that God even preached the gospel to Abraham when he promised that all nations would be blessed in him (Gal. 3:5-9).
- B. The prophetic voice is amplified in their fulfilment by Jesus.

1. The words of the prophets provided comfort and hope to generations of Jews who waited for God to visit His people in their affliction (Luke 2:25).
 2. Peter says that the divine testimonies of Jesus' deity—which he himself witnessed—were unmistakable, and that the prophetic word was confirmed in the person and ministry of Jesus (2 Pet. 1:16–21).
 3. Following the advent of Jesus, the words of the prophets became the means not only of drawing the Jews back to God, but of drawing men and women of *all* nations to God (Acts 8:26–40; 10:43; 26:27; 28:23–24).
- C. It would be difficult to imagine a more convincing witness that the prophets.
1. When the tormented rich man pleads with Abraham to send one back from the dead, the patriarch says, “If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead” (Luke 16:31).
 2. The one who reads the centuries-old words of the prophets cannot help but be amazed at the power and the wisdom of God.
 3. At moments in history when the power of Israel's God might be questioned because of the plight of His people, the majesty of the Almighty shines more radiantly than anywhere else in sacred writ.
- D. The prophetic voice still offers compelling evidence to the modern reader that God is in control and that He does care what happens to us.

Conclusion and Invitation

- I. Although they wrote to a people of a radically different culture, language, and time, the prophets still have a message for us, and, in some cases, a greater message than the ones they delivered in their own time (1 Pet. 1:10–12).
- II. Instead of relegating their words to the status of relics that belong enshrined among the dusty artifacts of museums, may we learn to see them as the vibrant catalysts to a stronger faith that God intended them to be.

The Voice of Moses

Dennis Pierce

Text: Exodus 3-7; Deuteronomy 29-30

Introduction

- I. Moses is one of the most well know of biblical figures.
 - A. His name occurs numerous times both in the Old and New Testaments.
Deut. 18:15; Num. 12:3; Mt. 17:3; Acts 7:20-44; Heb. 11:23-29.
 - B. Many of the most loved Bible stories come from the life of Moses.
Consider: The child Moses; The burning bush; Plagues in Egypt; Red Sea; Ten Commandments etc.
- II. God used the voice of Moses to speak to His people.
 - A. Our voice is the mechanism whereby we communicate with each other and we are cautioned about how this is done. James 1:19, 26; 3:1-12
 - B. God spoke to man from the beginning. Gen. 2:16; 6:13-14; 12:1-2; Ex 3:4
 - C. God chose to use the voice of Moses to deliver His people. Ex. 4:10-12
 - D. What kind of voice did he bring to the people of God?

Discussion

- I. **A Reluctant Voice** Ex. 3:10-4:13
 - A. Who Am I? Ex 3:11
 1. When God first calls out to Moses from the burning bush, Moses replies, “Here am I”. Ex. 3:4. That changes to “Who am I” when he learns of the task God has planned for him.
 2. Moses lacked confidence in his ability to speak for God.
 3. What name will I use when they ask who sent me? Ex. 3:13
 4. Tell them, “I Am” sent you. Ex 3:14. The message for Moses to deliver was not about Moses (who am I) but it was about God (I Am).
 - B. They will not believe or listen to me. Ex. 4:1

1. The power of God's message was not in Moses but in God. The power of his rod to turn into a serpent, his hand to leprosy only to be healed and to turn water into blood were all signs that the power of this mission was with God.

C. I am not eloquent. Ex 4:10-12

1. Moses explains that he had never been eloquent in speech and nothing has changed. I speak slow and have a slow tongue.
2. God questions Moses about who made his mouth. Furthermore, who made any part of man? God makes Moses fully aware of the fact that He will not only be with his mouth but also will teach him what to say. All that God wants Moses to do is go. ("Now therefore go")

D. O Lord, send someone else. Ex 4:13

1. When Moses sees the anger of the Lord, he makes no further excuses and we see the voice of Moses as a force God uses to accomplish His purpose.

II. **A Bold Voice** Ex. 5:1-3

A. Pharaoh, you need to release a few million slaves because God said so.

1. Imagine the courage to approach the ruler of all Egypt with this statement. Moses gives God many excuses as to why he can't accomplish this task. None include the possibility that he would be killed if he even went back to Egypt, let alone expect Pharaoh to let the Israelites go free.
2. He is more concerned about the ability to persuade his own people to believe him than the consequences of being before Pharaoh.

B. Boldness is no guarantee against discouragement. Ex. 5: 22-23

C. A bold voice is an obedient voice. Ex. 7:6-7

1. Moses is 80 years old when he goes before Pharaoh.

III. **A Persuasive Voice** Deut. 29:1-13

A. Remember the past. Deut. 29:1-9

1. Moses calls for the people to look back at all that God had done for them.
 - a. Remember all the things you saw coming out of Egypt.
 - b. Consider the plagues, the Red Sea, the manna, etc.

- c. What about the victories God has given us over our enemies.
- 2. How many times have we today looked back upon our past and fell to our knees and thanked God for his marvelous grace.
- 3. But God be thanked, that ye were the servants of sin, but have obeyed from the heart that form of doctrine which was delivered you. Rom 6:17
- B. The voice of Moses appealed to all. Deut. 29:10-13
 - 1. Captains of your tribes, elders, officers, all the men, the little ones, your wives, and the strangers.
 - 2. Moses makes clear that all that were there that day were entering into a covenant with God!
 - 3. That same truth has been made clear to us today by God. We are a part of the New Covenant. Matt. 16:24

IV. **A Voice of Warning** Deut. 29:16-24

- A. Moses warns that the world around you is filled with abominations and idolatry.
Deut. 16-17 (They had seen it)
- B. They were in danger of serving the gods of other nations. Deut. 29: 18
- C. The consequences of going away from God are severe. It is described in verse 19 as proclaiming to have peace or safety, even though walking in the imagination or stubbornness of one's heart.
 - 1. It is a fearful thing to fall into the hands of the living God. Heb. 10:31

Conclusion

- I. There is another message that is heard in the voice of Moses. Deut. 30: 1-10 describes how that God's people can return to Him. If they would return unto the Lord and **obey his voice**, then the Lord would have compassion and gather them back.
- II. It is written in verse 4, "If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee."
- III. Today if anyone of us goes away from God, and it does not matter how far, He is waiting to welcome us back.

The Voice of Samuel

Eddy Craft

Introduction

- I. Winfred Clark said, in a lesson at The Memphis School of Preaching Lectureship in 1990, “If Moses was the founder of the nation, then Samuel can be said to be the savior of it.” He goes on to say of Samuel, “In fact you will find his life bridging between the judges and the kings.”
- II. Samuel was the earliest of the Hebrew prophets. His name means, “asked of God.”

Discussion

I. His Background

- A. Seeing his background will help us see some of his advantages as well as his disadvantages.
- B. He was a descendant of Levi (I Chron., 6:22-28). His father’s name was Elkanah. His mother’s name was Hannah. What a great family to have been born into.
- C. His family was devout in their attendance in the house of the Lord (1 Sam., 1:7). This reminds me of Joseph and Mary (Luke 2:41). Hannah had great aspirations for her son. Hannah’s practice (manner of life) and her praying were in harmony with each other. All she ever wanted was for Samuel to be a servant of God.
- D. The family was also dedicated and determined before the birth of Samuel about what they would do with the child (1 Sam., 1:11). When the child was born Hannah was true to her word (1 Sam., 1:24). This would be a place where he would enjoy definite benefits. Samuel had so much to be thankful for in his life. He could thank his parents, Eli for the instruction he would offer, and God for His Divine revelation.

II. The Burdens That Confronted Him

- A. He was born in chaotic times. It was like a roller coaster with its ups and downs.

- B. Samuel would face idolatry. The failure to drive out the inhabitants of the land would bring this about (Judg., 1:21,26).
- C. He would face immorality. Morality was at a new low. You don't get very far into 1 Samuel before you will find immorality in the vicinity of the tabernacle at Shiloh (1 Sam., 2:22).
- D. Lack of leadership. Every man did that which was right in his own eyes (Judg., 17:6; 21:25). There was no respect for authority. Eli's household was corrupt (1 Sam., 2:23-24; 3:12-13). Even Saul who was the anointed king would not exercise the kind of leadership that he should have among the people (1 Sam., 15).
- E. The dislike of God's Word. They no longer wanted to be guided by the Word instead they said, "we want a king like the nations around us" (1 Sam., 8:1-8).

III. The Blessing He Would Become

- A. When the Word of God needed to be spoken, he was there. When somebody needed to say what God said, Samuel was the man! When God told Samuel what was going to happen to Eli, he told him everything (1 Sam., 3:18). He kept nothing back. Samuel was a spokesman for God. Samuel called upon the people of God to repent (1 Sam., 7:3).
- B. When the work of God needed to be done, he was there (1 Sam., 2:18; 3:1). When it came time to anoint Saul as king he was there.
- C. When waiting and praying was needed, he was there (1 Sam., 7:5,9). He prayed over Saul's failures (1 Sam., 15:11). He had an attitude about prayer that we all need (1 Sam., 12:23).

Conclusion

- I. Samuel a man for such a time as this.
- II. We need more men like Samuel today in the Lord's Church.
- III. When Samuel died, we find all of Israel gathering together in Ramah.
- IV. Samuel was the kind of a man who would and could make a difference!

Note: Most of this material was taken from, Winfred Clark, MSOP Lectureship, 1990.

The Voice of Elijah

Dan C. Bailey

Text: I Kings 17 and 18

Introduction

- I. Thank you all for this wonderful lectureship and for the great honor of being able to talk about “The Voice of Elijah.”
- II. May God’s Holy Word have “free course” and flow into our hearts like a great river.
 - A. Matthew 5:6 — “Blessed are they which do hunger and thirst after righteousness: for they shall be filled.”
 - B. Psalm 119:18 — “Open thou mine eyes, that I may behold wondrous things out of thy law.”
 - C. Psalm 119:34 — “Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart.”
- III. The voice of Elijah was one of the greatest voices of all time. Let us consider it carefully.

Discussion

- I. The voice of Elijah stopped the rain.**
 - A. I Kings 17:1 — “And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.”
 - B. Think about it, if there is something that we cannot control, it is the weather.
 - C. But Elijah, through faith, a holy life, praying by the grace and power of God, stopped the rain.
 - D. James 5:16-18 — “*16* Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.
17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the

space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.”

- E. As great as Elijah was, this very day the Son of God upholds all things by the Word of His power.
- F. Hebrews 1:1-3 — “1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,
2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;
3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

II. The voice of Elijah stood strongly against sin.

A. I Kings 17:1-7 — “1 And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.

2 And the word of the Lord came unto him, saying,

3 Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.

4 And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.

5 So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass after a while, that the brook dried up, because there had been no rain in the land.”

B. The LORD told him to “go hide thyself” (v. 3).

C. Obadiah would later tell Elijah —

I Kings 18:10 — “As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not.”

D. Jesus made enemies because He stood strongly against sin.

- E. Matthew 15:7-9 — “7 Ye hypocrites, well did Esaias prophesy of you, saying,
8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.
9 But in vain they do worship me, teaching for doctrines the commandments of men.”

III. The voice of Elijah challenged a widow to stand on the promises of God.

- A. I Kings 17:8-16 — “8 And the word of the Lord came unto him, saying,
9 Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.
10 So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.
11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.
12 And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.
13 And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.
14 For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.
15 And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.
16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.”

B. SONG: Standing On The Promises (*by R. Kelso Carter*)

“Standing on the promises of Christ my King,

Thru eternal ages let His praises ring;
Glory in the highest, I will shout and sing,
Standing on the promises of God.
Standing, standing, standing on the promises of God my Savior;
Standing, standing, I'm standing on the promises of God."

C. Jesus made many promises.

1. John 6:51 — "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."
2. John 11:25 — "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."
3. John 5:26-29 — "26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;
27 And hath given him authority to execute judgment also, because he is the Son of man.
28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,
29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

IV. The voice of Elijah raised the dead.

- A. I Kings 17:17-23 — "17 And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him.
18 And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son?
19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed.
20 And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?
21 And he stretched himself upon the child three times, and cried

unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again.

22 And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth.”

B. Jesus raised the dead.

1. Luke 7:12-16 — “12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.”

2. Luke 8:53-56 — “53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.”

3. John 11:43-44 — “43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.”

V. The voice of Elijah was the voice of truth.

A. I Kings 17:24 — “And the woman said to Elijah, Now by this I know

that thou art a man of God, and that the word of the Lord in thy mouth is truth.”

- B. Jesus not only spake the truth, he was the truth incarnate!
 - 1. John 8:40 — “But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.”
 - 2. John 14:6 — “Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

VI. The voice of Elijah rebuked a lying King.

- A. I Kings 18:17-18 — “17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?
18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.”
- B. Kings, Queens, Prime Ministers, Presidents, Governors, Senators, Representatives, Supreme Court judges are all subject to obey the commands of God. NO ruler is above rebuke.
- C. The Son of God will overcome all!
Revelation 11:15 — “And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”

VII. The voice of Elijah challenged God’s people to take a stand.

- A. I Kings 18:21 — “And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.”
- B. Jesus challenges his people to take a stand.
 - 1. Matthew 12:30 — “He that is not with me is against me; and he that gathereth not with me scattereth abroad.”
 - 2. Matthew 6:24 — “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”
 - 3. Mark 8:38 — “Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his

Father with the holy angels.”

4. John 12:48 — “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.”

VIII. The voice of Elijah mocked the foolishness of idolatry.

- A. I Kings 18:25-29 — “25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under.
26 And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made.
27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.
28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.
29 And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.”
- B. People today have made a god of the earth, a god of false science, a god of false religions, and a god of evolution.
 1. They are among the refuge of lies propagated by Satan.
 2. Let us **never** apologize for mocking foolishness, blasphemy, and damnable error.
- C. Jesus mocked the foolishness and wickedness of the scribes and Pharisees.
Matthew 23:23-24 — “23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.
24 Ye blind guides, which strain at a gnat, and swallow a camel.”

IX. The voice of Elijah acknowledged the authority of God’s Word.

- A. I Kings 18:36-39 — “36 And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.
- 37 Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.
- 38 Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.
- 39 And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord, he is the God.”
- B. Jesus always honored and exalted the authority of God’s Word.
1. John 8:47 — “He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.”
 2. Matthew 7:21 — “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”

X. The voice of Elijah came from a man subject to like passions as we are.

- A. James 5:17-18 — “17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.
- 18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.”
- B. Jesus was “the Son of man,” however, He was perfect!
1. Hebrews 4:15 — “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”
 2. I Peter 2:22 — “Who did no sin, neither was guile found in his mouth.”
 3. Luke 22:41-46 — “41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,
42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.
43 And there appeared an angel unto him from heaven,

strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.”

Conclusion

I. The voice of Elijah —

- A. stopped the rain.
- B. stood strongly against sin.
- C. challenged a widow to stand on the promises of God.
- D. raised the dead.
- E. was the voice of truth.
- F. rebuked a lying King.
- G. challenged God’s people to take a stand.
- H. mocked the foolishness of idolatry.
- I. acknowledged the authority of God’s Word.
- J. came from a man subject to like passions as we are.

II. Invitation

The Voice of False Prophets

David R. Pharr

Text: II Peter 1:21–2:1

Introduction:

- I. Chapter divisions were not in original texts. II Peter 1:16 - 2:1 should be read together. God has blessed us greatly in providing eyewitness testimony by the apostles (16-18) and the “more sure word of prophecy” which was given when “holy men of God spoke as they were moved by the Holy Ghost” (19-21). This why we are urged to pay attention to what is said by the apostles and prophets (II Pet. 3:2). But for everything that God has made good, Satan has made its counterfeit (2:1).
- II. If there is any difference between false prophets and false teachers, it is that one claims direct revelation (i.e., Joseph Smith; Mary Baker Eddy) and the other twists the Scriptures to lead people astray (II Pet. 3:16). Paul said there are many that “corrupt the word of God” (II Cor. 2:17; cf. II Tim. 2:15). The point Peter makes is the same as frequently shown in Scripture: II Corinthians 11:13-15; Matthew 7:15; I John 4:1.
- III. The value of reviewing some of the false prophets of the Old Testament is to see how they compare to false teachers today.

Discussion:

- I. **In I Kings 13 there was an old prophet who lied to a faithful man of God and caused his death.**
 - A. An unnamed prophet was sent from Judah to speak against the false worship of Jereboam. He courageously discharged his duty. His prophecy was that God would raise up Josiah, who would destroy Jereboam’s altar and burn the bones of his priests. This was literally fulfilled 340 years later (II Kings 23:15ff).
 - B. This good prophet had been instructed to accept no hospitality and to leave Samaria by another way. The old prophet who lived in Samaria caught up with him and told him the Lord had said for him to come

back. “But he lied unto him” (18). He was killed by a lion because the lie was believed and he was disobedient.

- C. Lies told by false teachers today can cause people to die in their sins. Like the old prophet of Samaria they say, “It doesn’t matter what God’s word says, we have a better idea.”

II. In I Kings 22, King Ahab had 400 false prophets who told him what he wanted to hear. Apparently they had a “ministerial association” in that town and they all wanted to say what pleased the king. (Presidents of the United States have had their annual “Prayer Breakfasts.” It is not my place to judge people’s hearts, but it is evident that none of the religious hierarchy are going to say what really needs to be said.)

- A. Ahab was trying to convince Jehoshaphat to go to battle with him. The false prophets all agreed that the battle would be successful.
- B. But Jehoshaphat suspected something and asked for another prophet. Ahab said, “There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil” (8). Jehoshaphat was not satisfied with the majority view.
 - 1. “Thou shalt not follow a multitude to do evil.” (Exodus 23:2). “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world” (I John 4:1).
 - 2. They sent for Micaiah and told him to say only what pleased the king. But “Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak (14). This reminds us of Isaiah’s warning: “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them (Isaiah 8:20).
 - 3. We need men who preach like Micaiah.

III. There was a false prophet named Balaam who advised how to seduce thousands to commit sin and to be destroyed. Twenty three thousand Israelites perished in one day.

- A. In Numbers 22 - 24 we are told Baalam was on the way to get paid to curse God’s people. He was stopped on the way by his donkey

speaking to him with a man's voice. But God put words of blessing in his mouth instead of cursing.

- B. But he “loved the wages of unrighteousness” (II Peter 2:15), and taught [Middianites & Moabites] Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication” (Rev. 2:14).
- C. Modern false teachers also promote vain religion, sexual immorality, etc.

IV. During the entire preaching ministry of Jeremiah he was opposed by false prophets who gave the people a false sense of social and political security.

- A. The northern kingdom, Israel, had been taken into Assyrian captivity in 722 B . C. Great men of God warned Judah that if sin persisted she would fall to the Babylonians and also be taken into captivity. Jeremiah was a lone voice in Jerusalem calling for repentance. On every hand false prophets opposed him.
 - 1. “A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?” (Jeremiah 5:30-31).
 - 2. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace (Jere. 6:14; et al).
 - 3. Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you assured peace in this place. Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart (Jere. 14:13f). (Hananiah was especially infamous for his opposition to Jeremiah. He “seduced” the people with his lies.
 - 4. We might call attention to such modern false predictors, such as Edgar Cayce, Jeanne Dixon, dispensationalists, etc., but the lesson from Jeremiah points us to the false influences in our

times which come from political interests, from the media, and cultural leaders.

5. Lying prophets, so to speak, are telling us that America has nothing to fear from the growing inroads of Islam. Our purpose is not to attack and mistreat people who have a difference in religion. Freedom of religion is for the most part a good philosophy of government. But Islam is a religion that has the intent of destroying all but itself and by force compelling all to convert or die. No, all Muslims are not terrorists, but all have the desire to gain majority power. Look what is happening in France, Belgium, and other nations of Europe.

Conclusion:

- I. Let's look again at the text in II Peter.

[drpharr@msn.com]

The Voice of One Crying in the Wilderness

Tim Hall

Introduction

- I. If asked to name a great prophet, we might name Elijah, Isaiah, Jeremiah, Daniel, or any of a number of other prophets found in the Old Testament. Each of these were great in their own ways, as they served the Lord by declaring His message.
- II. Matthew 11:11 - If we believe Jesus, we'll have to say that none of the prophets of the OT were as great as John. This man who is known as "the Baptist" (more accurately, "the baptizer") stood above all before him. But Jesus also qualified that by saying that the least in the kingdom of heaven is greater than John.
- III. Like many of the prophets before him, John was different. Perhaps most amazingly he used the wilderness as his stage. Yet his work was powerfully effective, and he prepared the way of the King of kings. He deserves to be studied in this series on the prophets.

Discussion

I. The Voice That Came From The Wilderness

- A. Matthew 3:1,2 - After telling of the birth of Jesus, Matthew leaps into the future, abruptly telling his readers about John's preaching "in the wilderness of Judea". "Wilderness" points to the fact that this was an area largely uninhabited; a place where people were not likely to live, due to soil conditions, weather, etc. John didn't just come "from" the wilderness; he "came preaching in the wilderness". The locale was Judea, not Galilee.
- B. First impressions of John:
 1. Luke 1:6,7 - It is important to note that John came from godly parents. Luke describes them as "righteous before God ... blameless". He also notes that Zacharias and Elizabeth "were both well advanced in years".
 2. Wayne Jackson elaborates on this idea of a child being born to aged parents: "The Scriptures are silent as to the deaths of John's parents -

though legend has it that Zacharias was slain by Herod the Great, forcing Elizabeth to flee with her babe into the wilderness area of Judea." (<https://www.christiancourier.com/articles/266-who-was-john-the-baptist>)

3. Matthew 3:4 - For that or some other reason, John's appearance and lifestyle were "rough". His garment was made of camel's hair and he wore a leather belt around his waist. His diet was that of an impoverished person.
 4. 2 Kings 1:7,8; Zech. 13:4 - John's appearance was strikingly like that of Elijah. It appears others who claimed to be prophets adopted this style of apparel, too.
 5. Matthew 3:5,6 - Despite his crude appearance, John drew massive crowds from "Jerusalem, Judea, and all the region around the Jordan". His message had an impact, for they confessed their sins and were baptized in the Jordan River.
 6. Matthew 3:7-10 - John was fearless in his preaching. He was not cowed by the powerful, or even by the king, but proclaimed God's word in ways it needed to be proclaimed.
 7. John 10:41, Mat. 21:26 - John made a powerful impression, despite doing no miracles in his ministry on earth. The people generally regarded him as a prophet.
- C. One could not ignore a man like John! His contemporaries might not agree with him (e.g. the Pharisees and Sadducees), but he could not be lightly dismissed.

II. Why Listen To This Voice In The Wilderness?

- A. Some, of course, didn't listen. The religious leaders of the day dismissed him as uneducated, a "crackpot". King Herod (Antipas) clearly did not fear him as God's spokesman. But why should they have regarded him as God's prophet?
- B. Reasons to hear the voice of John:
 1. Matthew 3:3 - John was the one prophesied by Isaiah, Matthew wrote (Isaiah 40:3). This prophecy is mentioned in all four of the gospel accounts when John is introduced. A man who fulfills prophecy must be considered carefully; he is in God's plan!
 2. John 1:22,23 - John realized his place in God's plan, and spoke freely about it.

3. John 3:27-30 - John also served with humility. As the crowds began moving from John to Jesus, John spoke of his joy over the Bridegroom taking His rightful place. Unlike the religious elite of his day, he was not concerned with power or prestige.
 4. Matthew 11 - Jesus' commendation of John's ministry:
 - a. Jesus had become more famous than John. His miracles and teachings attracted vast multitudes wherever He went.
 - b. 11:7-9 - Jesus noted John's modest lifestyle; in doing so He implicitly reminded the people that John was not preaching for material rewards.
 - c. 11:10 - Jesus also noted another prophecy John fulfilled (Malachi 3:1), a work of preparing the way before the Lord's Messenger.
 - d. 11:13,14 - Jesus further identified John as "Elijah who is to come", thus fulfilling a third prophecy (Malachi 4:5,6). The Jews of Jesus' time were anxiously looking for the appearance of Elijah; his return had been foretold by the last prophet to speak for God in over 400 years.
- C. John obviously had strong credentials:
1. He was not motivated by gain; his appearance spoke of his genuine servanthood.
 2. He was not motivated by power, but happily gave place to the One for whom he had been sent to prepare the way.
 3. He was the subject of multiple prophecies of the OT scriptures.
- D. Matthew 21:25 - Even the chief priests and the elders knew the importance of properly identifying John. If he was indeed from heaven, they were obligated to hear and believe.

III. The Enduring Message Of The Voice In The Wilderness

- A. There have been many who have adopted the appearance and style of eccentric prophets, such as those who proclaim "The End Is Near!" In time their message is proven false, and they are soon forgotten. But John's message proved true, and the essence of his message remains for us to consider.
- B. What is the essence of John's message?

1. Luke 1:16,17 - The angel Gabriel had foretold John's mission: He would "turn" people in the right direction, to "make ready a people prepared for the Lord".
 2. Malachi 3:1 - This was what Malachi had prophesied; God would send His messenger (John) to prepare the way before "the Messenger of the covenant" (Jesus).
 3. Matthew 3:1,2 - John, therefore, had a simple message: Repent, for the kingdom of heaven is at hand. The King is coming; be ready for His arrival by turning away from your sins.
 4. "Repent" - a sour and harsh message?
 - a. This is how many view the concept of repentance; we are being told to stop doing things we enjoy. What is the appeal of that kind of message?!
 - b. Acts 5:31 - Peter proclaimed to the Sanhedrin that God exalted Jesus "to give repentance to Israel and forgiveness of sins". To receive marvelous blessings from God we must first turn from that which is opposed to God.
 - c. Acts 11:18 - The council at Jerusalem heard from Peter what God had done for Cornelius and his family, then concluded that "God has also granted to the Gentiles repentance to life".
 - d. Repentance is not a negative message when put in perspective; it is a gift God gives us in order to receive His rich blessings.
 - e. My friend's experience of forgiveness from a military base guard was contingent on "repentance" (though a different kind!).
- C. Names in the Bible are often significant. That is the case with the subject of our study, as Wayne Jackson pointed out: "Who Was John The Baptist?": "His name was divinely given. It was to be 'John' (Lk. 1:13), which derives from a Hebrew term signifying 'Jehovah is gracious.'" (Ibid) Jesus did not appear on earth without time for preparation; those who truly loved the Lord heeded the message of John and were ready for the coming of their King.

Conclusion

- I. Isaiah 35:4-8 - Isaiah envisioned a wilderness that was being transformed. Waters would burst forth, and springs would issue from a thirsty land. Life

would appear where there had been none. This is obviously a beautiful prophecy of the ministry of Jesus and the establishment of the church.

II. As we wander in sin, our lives are parched and dry - a wilderness! But hope is on the horizon. The King is near and is willing to grant regeneration. Before that can happen, though, there must be repentance. The message of John endures!

The Voice of Jesus

Billy Lambert

Text: Hebrews 1:1-3

Introduction

- I. A prophet was a spokesman for God.
 - A. The word “prophet” is defined as follows: “According to the uniform teaching of the Bible the prophet is a speaker of or for God. His words are not the production of his own spirit, but come from a higher source.” (Hailey Commentary on Minor Prophets, p.15)
 - B. “According to the uniform teaching of the Bible the prophet is a speaker of or for God.” (International Standard Bible Encyclopedia, p. 2459)
- II. There was a long line of prophets in the Old Testament, one of whom was Moses.
 - A. The Hebrew prophets made known the will and purpose of God to His people (Amos 3:7-8; Jer. 23:16; Ezek. 13:1-7).
 - B. His prophets were more “forth-tellers” than “fore-tellers”; although the prophets did foretell events.
 - C. Abraham was called a prophet (Gen. 20:7).
 - D. “The term ‘prophet’ is applied to the patriarchs generally” (Ps. 105:15).

Discussion

- I. God Would Raise Up A Prophet Like Moses (Deut. 18:15)**
 - A. Moses was greater than all of the Old Testament prophets (Deut. 34:10; Num. 12:6-8; Hos. 12:13).
 1. God spoke to Moses face to face, something he had not done to other of the prophets.
 2. The one God would raise up would be greater than Moses.
 3. He would be like Moses in that “he would act as Moses had acted as a mediator between God and the people in the way of conveying his will to them.” (Pulpit Commentary, Vol. 3, p.304)
 - B. The context of Acts 3 leaves no doubt as to the identity of the one like Moses.
 1. Christ’s suffering were foretold by the prophets (Acts 3:18).
 2. He fulfilled what the prophets foretold (Acts 3:18b, 20).

3. He fulfilled what had been spoken from Samuel and those after him (Acts 3:24).
- C. Jesus was the prophet like Moses in several ways. Moses was the type; Jesus was the anti-type.
1. Both were hidden in infancy (Ex. 2:2-10; Matt. 2:14-15).
 2. Both gave up the palace of a king to align themselves with God's people (Heb. 11:24-27; Phil. 2:5-8).
 3. Both were tested in the wilderness (Ex. 34:28; Matt. 4:2).
 4. Both ushered in a dispensation (Jn. 1:17).
 - a. Moses ushered in the Jewish dispensation.
 - b. Christ ushered in the Christian era.
 5. Both were lawgivers.
 - a. Moses was the giver of the law (Jn. 1:17).
 - b. Christ is the mediator of the New Testament (Heb. 9:15-17).
 6. Both were intercessors between God and man (Ex. 32:32; Heb. 7:25).
 7. Both were divinely cared for in death.
 - a. Moses was buried by God in an unknown valley in Moab (Deut. 34:6).
 - b. Jesus was buried in a borrowed tomb only to be raised from the dead three days later (Mt. 26:57-66).
- D. Jesus was a prophet greater than Moses (Heb. 3:1-3).
1. His house was greater than Moses' house (Heb. 3:3).
 - a. Moses was faithful as a servant (Heb. 3:5).
 - b. Christ was faithful as a Son (Heb. 3:6).
 2. His ministry was greater than Moses' ministry.
 - a. Moses' was confined to one nation, Israel.
 - b. Jesus' ministry was worldwide (Mk. 16:15).
 3. His law was greater than Moses' law (Heb. 8:6-13).
 - a. The Law of Moses was written on tables of stone; the Law of Christ written on the heart (Heb. 8:10).
 - b. Under the law of Moses, men were born into the Jewish economy and later were taught to know the Lord; under the Christian dispensation men must first be taught and as a result come to know the Lord (Gen. 17:10-13; Jn. 6:44-45; Mt. 28:19-20b; Heb. 8:21).

- c. Under the Law of Moses there was the remembrance of sin annually; under the gospel there is complete forgiveness of sin and is remembered no more (Heb. 8:12; 10:3-4).
- 4. Jesus was before Abraham (Jn. 8:58). If He was before Abraham and if Abraham was before Moses then Christ was before Moses. He dwelt in eternity with the Father (Jn. 1:1-3).

II. Jesus Claimed To Be A Prophet (Mt. 13:57; Mk. 6:4; Lk. 4:24; 13:33; Jn. 4:44).

- A. Others have made similar claims but do they compare to Jesus?
- B. The test of a true prophet (Deut. 18:14-20).
 - 1. A true prophet spoke only in the Lord's name (Deut. 18:20).
 - 2. A true prophet spoke by revelation (Deut. 18:20; Amos 3:7).
 - 3. A true prophet's message is in harmony with other revelations (Deut. 13:1-5).
 - 4. A true prophet's message is confirmed by historical events (Deut. 18:20-22).
 - 5. A true prophet's message is confirmed by signs or miracles as in the case of Moses' rod turning into a serpent.
- C. The prophecies of Christ pass the acid test.
 - 1. He predicted His death (Mt. 16:21).
 - 2. He predicted the destruction of Jerusalem (Lk. 19:41-44).

III. In The Christian Dispensation, God Speaks Through Jesus (Heb. 1:1-3).

- A. Why is Jesus greater than all the prophets?
 - 1. He is heir of all things (Heb. 1:2).
 - 2. He is the One through whom the worlds were made (Heb. 1:2).
 - 3. He existed in the form of God (Heb. 1:3).
 - 4. He is the sustainer of Heaven and earth (Heb. 1:3).
 - 5. He made purification for sins (Heb. 1:3).
 - 6. He is superior to the Angels (Heb. 1:4).
 - 7. He will outlast the heavens and earth (Heb. 1:10-12).
- B. We are to listen to the voice of Jesus. Four times the word "voice" is used (Jn. 10:2-3, 16).
 - 1. The "voice" refers to the distinctive quality of Jesus' teaching.

2. “The voice of strangers brings philosophies, theories, and speculations; but only the voice of Jesus brings salvation.”
(Lipscomb Commentary on John, p. 268)
- C. Those who do not listen to His voice put their souls in eternal jeopardy (Acts 3:22).
1. The voice of Jesus is the voice of instruction (Jn. 7:47).
 2. The voice of Jesus is the voice of authority (Mt. 7:29; 28:18).
 3. The voice of Jesus is the voice of rebuke (Mt. 23:23).
 4. The voice of Jesus is the voice of truth (Jn. 18:36-38).
 5. The voice of Jesus is the voice of a judge (Jn. 5:28-29).
 6. The voice of Jesus is a pleading voice (Rev. 3:20).

IV. Men Should Listen To The Voice Of Jesus (Mt. 17:1-8).

- A. At his transfiguration Moses and Elijah appeared with Jesus.
1. Moses was the lawgiver.
 2. Elijah was the dean of all the prophets.
 3. The law and the prophets came to lay down their authority at the feet of Jesus.
- B. God said, “Hear you him”, not Moses, man-made doctrines, culture, opinions, nor preachers of renown.
- C. God has always meant what He says.
1. The word spoken by angels was binding (Heb. 2:1-2).
 2. The one who despised Moses’ law died without mercy (Heb. 10:26-31).
 3. God did not spare disobedient Angels (2 Pet. 2:4).
 4. God meant what He said in Noah’s day (2 Pet. 2:5).
 5. God meant what He said concerning Sodom and Gomorrah (2 Pet. 2:6).
 6. How much more does He mean what He says when He speaks through His son (Heb. 12:25).
- D. Are you listening to the voice of Jesus (Jn. 5:36-47; 12:44-50)?





