

# The Father Speaks to His Son

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[ 0 : 00 ] Living God, we believe that you got a hold of the author of these words. You enabled him to think this deeply.

You enabled him to write this carefully. And now I pray in your mercy and grace that you will take us deeper into the reality of which these words speak.

For we pray it in Jesus' name. Amen. I'm hearing a bit of an echo. Got it?

Thank you. Listen. Just listen.

That is all that the author of the text we just read is inviting us to do. Listen. Just listen.

[ 1 : 06 ] As the sermon unfolds, the preacher will call us to do a number of other things. Like. Encourage one another day after day as long as it is still today.

Be diligent to enter the rest God has provided for us. Draw near with confidence to the throne of grace. Press on to maturity.

Consider how to stimulate one another to love and good deeds. Pursue peace and the sanctification without which no one will see the Lord.

And like. Do not neglect to show hospitality to strangers. For by this some have entertained angels without knowing it. But in this section of the sermon before us today, in Hebrews 1, the preacher is calling us to do only one thing.

Listen. Listen. It turns out to be the way that we obey the major exhortation of the letter, which Andrea recited at the beginning of the service.

[ 2 : 21 ] Fix your eyes on Jesus. We mature in authentic faith. We progress in living by faith by fixing our eyes on Jesus.

But. What the preacher is saying at the beginning of the sermon is that the way to fix our eyes on Jesus is to listen with our ears.

We see by hearing. As Martin Luther used to emphasize again and again. Faith is an acoustical affair. Stick your eyes in your ears.

Luther used to say to people. Because we see by hearing. Which is the case with the Lord's Supper. Not until we hear.

This is my body given for you broken over the bread. Not until we hear. This is the new covenant in my blood spoken over. The cup.

[ 3 : 23 ] Do we actually see. Jesus as the giver of life. And as the mediator. Of a new covenant between God and humanity. Unless we hear.

All we see. Is a loaf of bread. And a cup. But when we hear. We see. Or to put it in terms of our journey through.

Hebrews. Hebrews. It is when the invisible. Speaks into the visible. That the invisible. Becomes more real.

Than the visible. So. Listen. It is all. The author of Hebrews chapter 1.

Is calling us to do. For now. Just. Listen. Listen. God has spoken. Very first word of the sermon.

[ 4 : 21 ] The fundamental conviction. Of all the authors. Of all the books. And letters. And sermons. Of the Bible. The living God has spoken. The awesome.

Eternal. Massively creative. Glorious. Transcendent. Holy. Invisible God. God has spoken. In many portions.

And in many ways. Says the author of Hebrews. In creation. In historical events. In commandments. In promises. In the words. And visions. Of the prophets. But chiefly.

In Jesus Christ. In these. Last days. As the preacher puts it. People have asked me. Over the years of ministry. Are we living in the last days?

Yes. We have been since. God spoke. In Jesus Christ. In these. Last days. God has spoken. In his son. In a final.

[ 5 : 16 ] And full way. In Jesus Christ. God has. Finally. And fully. Told us. Who God is. And what God is like. The living God has.

Spoken. In his son. And. And this is what. I invite you to focus on. On this Lord's day. The living God has spoken.

To. His son. Did you catch that? As Holly read the text this morning. The living God. Has spoken. To.

His son. Openly. So that we might know. What he thinks. About his son. God not only.

Speaks. To us. In. His son. God speaks. To his son. Openly. For the whole world. To hear.

[ 6 : 12 ] Which is why I love. Hebrews chapter one. I am regularly. Drawn to this. Section of scripture. Like many times a week. Ever since I preached.

This text. For the first time. In the fall of 2009. From this pulpit. It has become for me. A still point. In our constantly.

Changing world. When I feel. I'm losing my way. When I get disoriented. And discouraged. When I feel weary. I make my way.

To Hebrews. One. And two. And just. Sit. And listen. And as a result.

My soul. Finds rest. Which is what I'm hoping. For you. Today. That as you simply. Listen. To God.

[ 7 : 08 ] Speak. To Jesus. Jesus. You will find rest. For your souls. Just listen. Nothing more.

Nothing less. Or as the preacher. Puts it in the verse. Right after. Chapter one. Pay close attention. To what we have heard. Lest you drift away. And what we have heard.

In Hebrews one. Is not only God. Speaking to us. In his son. But God. Speaking to his son. We not only hear. God speaking to us.

In Jesus. But we hear. God. Speaking. To Jesus. Now. Here is the wonder. Of this chapter.

Or probably. The word I ought to use. Is mystery. It turns out. That God's son. Is God the son. The son of God.

[ 8 : 02 ] Is God the son. Who like his father. Is himself God. Which means. That in Hebrews one. We are listening to. God the father.

Speak to God the son. Let me say that again. In Hebrews one. We are listening. To God the father. Speak to God the son. Can there be.

Any more. Important speech. To listen to. Than God the father. Speaking to God the son. In Hebrews chapter two.

We will hear. Jesus speak. To God. We will hear. God the son. In our flesh. Speak to God the father. Together. Hebrews one. And two.

Take us into the conversation. Within the trinity. They take us into. The conversation. At the center. Of the universe. Can there be. Any more.

[ 8 : 56 ] Important. And life giving conversation. To listen to. Than the conversation. At the center. Of the universe. The author of Hebrews. Ask.

To which of the angels. Did God ever say. What he says. To his son. The preacher. Sets God's speech. To his son.

In the context. Of the role. Angels play. In the world. Why? Well people. Of the first century. Lived in a universe. Filled with angels.

So do we. It's just that they knew it. Or most of them anyway. For the people. Of the first century. Jews and Gentiles alike. Angels served.

As. The primary agents. Of communication. Between God. And humanity. They served. As a kind of. Divine human. Delivery system. Bringing God's word. To humanity.

[ 9 : 52 ] And bringing. Humanity's word. To God. Now. The author of Hebrews. Does not set aside. This vision. Of reality. It is still part. Of the larger.

Christian worldview. As we see. In the book of Acts. Angels still being. Employed by God. In God's work. In the world. The preacher. Acknowledges all of this. In the last verse.

Of the text. We read. Are not all angels. Ministering spirits. Sent to serve those. Who will inherit salvation. But what. The preacher. Wants us to realize.

Is that. Jesus. Is now. In these last days. A better. Mediator. Between God. And humanity. Jesus. More perfectly.

Brings God's word. To humanity. And more perfectly. Brings God's. Humanity's. Word to God. This is. What is involved. In being a high priest. Which is the dominant theme.

[10:44] Of the rest. Of the book. Jesus. The great high priest. Surpassing. And replacing. All other orders. Of priesthood. Jesus. The high priest. Comes from.

The presence of God. To draw us. Into the presence of God. In a way. That no one else. Can. Much. More. Superior. To the angels.

Says the preacher. Of Hebrews. Why? Well. The answer. Is what is revealed. To us. When God. Speaks to Jesus. Hebrews 1.

And when Jesus. Speaks to God. Hebrews 2. Jesus is superior. To the angels. Because unlike angels. Jesus knows both. What it is like.

To be God. And what it is like. To be human. Jesus can mediate. God. To us. Because he. Knows God. And he knows. What it is.

[11:39] To be God. And Jesus can mediate. Us. To God. Because he knows. Us. And he knows. What it means. To be us. Jesus. Unlike the angels.

Jesus is both. Divine. And human. Now you might know. That the Latin word. For priest. Is pontifex. And pontifex. Is an engineering term.

It means. Bridge builder. Jesus is the perfect. Bridge builder. Because he knows. Both sides. Of the divide. He knows both sides.

Of the canyon. He knows the God side. Because he is God. He knows the human side. Because he's human. He alone is. Pontifus Maximus. He is the one.

Sufficient. High priest. So. Now. Let God. Unpack. All of this.

[12:36] For us. As we. Listen. Carefully. To the living God. Speak. To. Jesus. This is how it works.

In the text. The author of Hebrews. Is reading. His Bible. The Old Testament. It's the only Bible he has. And he hears God speaking.

Yes. To us. But also. To his son. The preacher reads. A number of Old Testament texts. With which his. Listeners. Would be familiar. And then. He hears.

Beyond. The surface reading. Of the text. Somehow. Now. The spirit of God. Who inspired. Those Old Testament texts. Enables the preacher.

To hear. In those texts. God. The father. Speaking. To his son. So. Here we go. Hebrews. One. Five. To which of the angels.

[13:32] Did God ever say. What he says. To Jesus. Jesus. You are my son. Today. I have begotten you.

My. Son. It is said with. Deep. Affection. And great. Pride. We hear the father say. Part of this speech.

At Jesus. Baptism. As Jesus comes out. Of the water. The voice from heaven says. You. Are my son. Whom I love. We hear part of this speech.

At Jesus. Transfiguration. When he's changed. And he becomes radiant. And the father says. This is my son. With whom. Whom. I have chosen. Listen to him. And then again.

In Hebrews. One. The father says. What he. Had never said. To the angels. Nor to any. Other. Would be.

[14:28] Mediator. You are my son. Today. I have. Begotten. You. Theologically. Loaded. Speech. The author.

Of Hebrews. Hears. God. Say this. To Jesus. In Psalm. Two. In Psalm. Two. God. Declares. That he has set his king. On his holy mountain. The rulers.

Of the world. Are seeking. To throw off. Accountability. To God. And God. Says. That is futile. For. I have installed. My king. On Zion.

In my holy mountain. And then the king. Responds. Saying. God. Has said to me. You are my son. Today. You have begotten me. And goes on then. To speak of what the.

God has promised the son. As his inheritance. Namely. All the nations of the world. Now many scholars. Argue. That Psalm. Two. Was read.

[15:24] Whenever a human king. Was installed. In the life. Of Israel. That may be so. But what is so. Is that if this psalm.

Was read. When a human king. Was installed. As a king. Everyone realized. That. No mere human king. Could ever live up. To this psalm. So.

For centuries. The people of God. Realized. That in Psalm. Two. God was speaking. Of a king. To come. Of a son. To come. Who would finally be.

All that God says. In that psalm. The author of Hebrews. Hears what the Holy Spirit. Intends to be heard. In Psalm. Two. The author. Hears. God the father.

Speaking. To Jesus. Jesus. Is the king. Who inherits. The nations of the world. Because Jesus. Is the son. You.

[16:21] Are my son. Begotten. Today. I have begotten you. Yes. Many translations. Like the one we read. This morning.

Renders it as. Today. I have become your father. Okay. But the word. That the author uses. Is begotten. And this is crucial. For understanding. What God is saying.

To Jesus. Although we do not. In modern English. Use this word. Begotten. It's critical. To understand. In this speech. Of God. Begotten.

As over against. Made. And here's where. C.S. Lewis helps us. What we make. Is not us. Right? What we make.

Is an expression. Of us. Like a painting. Or a song. Or a quilt. Or a computer. Such things. Say something. About us. But they are not us.

[17:16] Right? However. What we beget. Is us. Is us. In some way. Not just an expression.

Of us. But us. Humans make. Automobiles. And furniture. But humans. Beget babies. Humans. Beget humans.

So God. God makes. All kinds of things. Mountains. Seas. Giraffes. Whales. Hearts. Lungs. Eyes. Ears. But what God makes. Is not God.

An expression of God. But not God. Humans are especially. Especially an expression of God. Let us make humanity. In our image. But we are not God.

What God makes. Is not God. Ah. But what God begets. Is God. You are my son. Today I have begotten you.

[18:13] The son is not made. The son is begotten. The son is therefore. Not only just like God. The son. Is God. Hebrews.

1. 5. Again. Listen. To which of the angels. Did God ever say. What he says of Jesus. I will be his father. He will be my son. The author hears this.

In 2 Samuel 7. In that text. God is speaking. To the Israelites. King David. God's favorite. King. David has expressed.

His desire. To build. A temple. For God. For Yahweh. As David calls him. But Yahweh says. No. You're not going to build. The temple. But your son. Solomon. Will build it. And then God says.

2 Samuel 7. 14. He will build. A house for me. I will be a father. To him. And he will be a son. To me. Now. There's a sense. In which. Solomon did live.

[19:11] In this father son. Relationship. With Yahweh. But as we read. The Solomon's story. We realize. That he doesn't. Even come. Close. To what God. Intends.

In that word. So again. The people of God. Realize. That God was speaking. Beyond David. And beyond Solomon. And beyond all other. Mere human kings. The words spoken to David.

And about Solomon. Are clearly spoken. About someone to come. And the author of Hebrews. Hears what the Holy Spirit. Intends to be heard. In 2 Samuel 7. The author hears.

God the father. Speaking about his only begotten son. I will be a father to him. And he will be a son to me. Now. As you know. This is the key.

The key. To understanding. Jesus of Nazareth. And his ministry. He lives his whole earthly life. Conscious.

[20:06] That he is the unique son of God. Again and again. He speaks of himself as son. In the gospel of John. A hundred times. From the beginning of his life. To the end of his life.

He cries out. Father. At the beginning. To his mother. Did you not know. I needed to be about my father's business. And then on the cross. Father. Into your hands. I commit my spirit.

Again and again. We hear him saying. I only say. What I hear my father say. I only do. What I see my father do. As David Gooding of Ireland. Puts it. No prophet.

Priest. Poet. Or king. Ever spoke of God. Has his personal father. In the way. And to the extent. Jesus did. That's because. No one else.

Can. Jesus is the unique. Only begotten. Son of the father. The wonder of the gospel is. That we too.

[ 21 : 02 ] Who are made. Not begotten. Who are made. Are adopted by the father. Into that unique relationship. But that's another sermon. Hebrews 1.6.

Listen. When God brings the firstborn. That's a Hebraic way of saying. The principal owner. When God brings the firstborn. Into the world.

He says. Listen. Let all God's angels. Worship him. Amazing. God.

Who alone. Is worthy of worship. Says about Jesus. Let all the angels. Worship him.

Him. The author of Hebrews. Is quoting Psalm 97. In that Psalm. The. Psalmist is celebrating. The sovereign reign of Yahweh.

[ 21 : 58 ] Yahweh reigns. Let the earth rejoice. And then. Let all those be ashamed. Who. Worship graven images. And boast in idols. And then the psalmist says. Worship him.

All you gods. Or all you angels. Worship Yahweh. Not images. And idols. But the author of Hebrews. Hears something more. The author of Hebrews.

Hears what the Holy Spirit. Intends in that text. The author hears. Not only. A human being.

Exhorting other human beings. To worship Yahweh. The author hears.

Yahweh. Exerting the gods. The angels. To worship his son. This is truly amazing. For one of the fundamental themes.

Of the whole Bible. Is that only God. Is to be worshipped. You shall serve. You shall have no other gods. Before me. Is the first of the ten commandments. You shall surely.

[ 22 : 55 ] Worship the Lord your God. And serve him only. Jesus says to the devil. In the wilderness. When an angel. Gives the apostle. John. That great vision.

That we call. The revelation of Jesus Christ. John falls. To the angels feet. And he worships the angel. The angel is horrified. He says. Do not do that.

I'm a fellow servant of yours. Worship God. And now we hear. God. God the father. Say about his son. Worship him.

All you gods. All you angels. All you humans. Worship him. The father wants angels. And us. To give his son. What the father deserves.

Worship him. Worship my son. How is your soul doing? Keep listening. Hebrews 1.8.

[ 23 : 56 ] To which of the angels. Did God ever say. What he says to Jesus. Ready. Your throne. Oh God. Oh God.

The father says to Jesus. Oh God. Your throne. Oh God. Oh my goodness. That is why the father. Exhorts us to worship Jesus. Your throne. Oh God. The father addresses. Jesus. The son. As God. Oh God. This takes my breath away.

The author of Hebrews. Is quoting Psalm 45. Psalm 45. Is a love song. Celebrating the love.

Between God's ideal king. And his lover. And right in the middle. Of that psalm. In verse 6.

The psalmist exclaims. Your throne. Oh God. Is forever. And ever. The psalmist. Is realizing. That the ideal king. Will somehow. Sit on the throne.

[ 24 : 57 ] Of the universe. He is not addressing. The king. As God. The psalmist. Would never ever do that. But unknown to him. The psalmist. Is speaking. Beyond what he knows.

And the author of Hebrews. He hears. He hears. What the Holy Spirit. Intends to be heard. He hears. God. Addressing. The beloved son. Your throne.

Oh God. Isn't this amazing? This is why. The author of Hebrews. Can say. In the opening lines. Of the sermon. That we looked at. Last week. Jesus the son.

Is the radiance. Of God's glory. The exact representation. Of his nature. The word radiant. Means shining forth. It is the property. Of light. To shine forth. Light radiates light.

It is the property. Of God. To shine forth. God radiates God. And the radiation. Of God. Is Jesus.

And God says. To Jesus. Oh God. The word exact representation.

[ 25 : 55 ] Refers to an image. Stamped on a coin. When you look at the image. On the coin. You see the character. Of the person. Whose image was stamped on that. When you look at Jesus. You see the character.

Of Jesus. Huh. God looks at Jesus. Of Nazareth. And God says. Oh. God. There's more. Hebrews 1.

10. Listen. To which of the angels. Did God ever say. What he says to Jesus. Ready. In the beginning. Oh Lord.

You. Laid. The foundations. Of the earth. Whoa. In the beginning. Oh Lord. You. Oh Lord.

You. Oh Lord. The father. Addresses. Jesus. His son. As. Oh. Lord. Lord. The author of Hebrews.

[ 26 : 55 ] Is quoting Psalm 102. Psalm 102. Is a prayer for help. In the face. Of decay. And death. The psalmist cries out. Do not hide your face.

From me. In the day of my distress. That's my prayer. And in the middle of the prayer. The psalmist cries out. But you. Oh Lord. Are forever. Forever. And then verse 25.

In the beginning. You. Lord. Laid the foundation. Of the earth. Oh Lord. You. Is the cry of Psalm 102. Oh Lord. You. You reign forever.

You remain the same. Oh Lord. Now. You know. That the Hebrew. Word. Translated. Lord. Is Yahweh. The sacred name. Of the God of Israel.

Oh Yahweh. The psalmist loves to cry out that name. Oh Yahweh. And the author of Hebrews. Hears in that psalm. The father calling out to his son.

[ 27 : 51 ] Oh Yahweh. Yahweh calls out. Oh Yahweh. Yahweh calls Jesus. Yahweh. You. Oh Yahweh.

Oh. Jehovah. Is the way we rendered that term most often in the 20th century. Oh Jehovah. Mercy me. Jehovah calls Jesus Jehovah. As I like to point out. Here is Jehovah's witness to Jesus. Jehovah.

Calls Jesus Jehovah. The father calls out to Jesus. Oh Jehovah. Oh Yahweh. You. You laid the foundation of the earth. The heavens are the work of your hands.

That's why the author can say at the beginning of his sermon. What we saw last week. That Jesus is the one through whom God makes the world. Jesus is the one who upholds the world.

[ 28 : 51 ] Jesus made the world. He upholds the world. Jesus made you. He upholds you. His hands made me. His hands uphold me. And always will. For as the father goes on to say.

You Lord. Remain forever. They will all change. But you remain forever. That's why the writer of Hebrews can make that famous statement towards the end of the sermon.

Jesus Christ is the same yesterday. Today and forever. The author can say that because that's what the father says. Oh Lord. You. Remain.

The same. Forever. One more word. The father to his son. Hebrews 1.13. Listen. To which of the angels.

Did God ever say what he says to his son. Sit at my right hand. Until I make your enemies a footstool for your feet. The author of Hebrews here is quoting from Psalm 110.

[ 29 : 48 ] Psalm 110 is the Old Testament text most quoted in the New Testament. Why? Because it speaks of Jesus as he is right now.

It speaks of Jesus seated at the right hand of the father. Sit, says the father. You know that royals sit when they complete their job.

Sit. Jesus, royal of royals, has finished his essential work for the father. And for us. So the father says sit. The preacher will then say in the middle of the sermon later on in chapter 8 verse 11.

The main point of what is said is this. We have such a high priest who has taken his seat at the right hand of the majesty on high. The one final sufficient mediator between God and humanity has finished his critical work and has taken his seat.

He has established a new covenant. A new relationship between God and humanity once for all. And so he takes his seat. Because it's done.

[ 30 : 56 ] Let the father speaking to his son ring in your ears. Bask in the father's delight in God the son.

Oh my son. Oh my only begotten son. Whom I have loved from eternity. Sit. You did what I asked you to do.

You did it. You accomplished the salvation of the world. Oh God. Sit. Oh Lord. Sit. Oh Jesus.

Sit. Everything else will change. But you. You will remain the same. Your years will never end. Forever you will be seated on your throne.

Sit. My son. How is your soul doing? How is your soul doing?