

Jesus as Prophet

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Preacher: Pastor Andrew

[0 : 00] Well, happy Thanksgiving. I trust you had a good time with family and lots of good eating and fellowship over the past several days.

So it's good to have you here with us this morning. Those of you who have been with us over the last several weeks and couple of months will know that we've been working through the book of Colossians.

And in this final month of November, we were kind of celebrating this month of thanks. And as a part of this month of thanks, we have encouraged you to consider the possibility of contributing as kind of an expression of thanks to God, but contributing a gift, a monetary gift to some of our missionaries.

And so each week we've been kind of walking you through and giving you a chance to meet our missionaries that maybe you haven't met before and getting a sense of what God is doing in their life and how we can participate with them, not only in prayer and Thanksgiving, but also in ministry. So this morning we have the Reynolds. Thank you. It was on the tip of my tongue. We have the Reynolds. Greetings from England.

[1 : 12] We are the Reynolds family. My name is Cliff and this is my wife, Allie, and we are missionaries serving with ABWE here in England. We are currently involved in a church plant called Pathway Church in a village called Perton, just on the outskirts of Swindon.

And we wanted to share with you today just a real brief update on how God has been at work among us. One of the really exciting things is over the summer we saw four people baptized. And that was a really exciting time for us to see that as a new church plant as well, to see people come to faith and also follow the Lord in believers' baptism. Then also in October we had a holiday Bible club, which is like our vacation Bible schools in the States.

Though we don't often do them in the summer, we tend to do them in October. And it was exciting to see we had around 70 children throughout the few days that we had it. Lots of people that were serving in different ways and just excitement to be able to share the story of the Bible, the overview of the Bible with those children.

Some of them may never have really understood that before. So we're excited to be able to have offered that and to be able to see the kids interact with that. And then another really exciting thing is that we've had several people come to know Christ recently, just in the last month.

[2 : 36] People that we had been praying for specifically. And it's exciting to see how the Lord has worked and has begun to help open their eyes to their need of a Savior, them submitting to Him.

And we're just excited to see how they'll continue to grow and get connected with the church. Yeah, one of the other things that we've been working on over the past several months have been some documents which will allow us to move towards becoming an independent church.

from North Swindon Baptist Church. And we've just finished the draft documents for that, which we're excited about. And so we're now in a phase of discussing those with the church family and praying towards becoming an independent church next year.

So we'd appreciate your continued prayers for us in that. But it will be a real big milestone for us. We're also really grateful for the partnership that we've had with North Swindon Baptist Church that we're being planted from.

And for the partnership that we've had with Fraser Kay, who has been the pastor at North Swindon Baptist over the past 17 years. And in God's kind of leading in Providence, he has called Fraser to serve at Pathway in a full-time capacity moving forward.

[3 : 50] And so we're really excited about that. He's going to be transitioning in January to the church. There's still quite a bit that will need to happen before we'll be kind of finished with our part

of the work. But we're really excited and thankful for that partnership that allows us to be able to serve the village of Purton with the gospel.

A few things that are coming up that is an opportunity for you guys through your harvest offering to be a part of is our Christmas outreaches. Christmas is a great time in the UK to be able to reach out to people that maybe don't normally come to church.

They're typically a little bit more open during this time to explore those things or to come along to different events. So we're taking advantage of that. And we are hosting a ladies' wreath-making event, which we held last year, which was very well attended.

We had all the tickets booked out really quickly. And being able to make wreaths together, but then also to be able to share the message of the gospel with them.

Another opportunity is our children's craft afternoon. And this will be just a time for families to come in and have like a drop-in time of just exploring different crafts and making different crafts.

[5 : 00] More time for us to get alongside them and get to know them. And just letting them know that we are a church there in the village. We do not have a church building. We rent a community hall.

So when we're not there on Sunday, it's hard for them to see the building as a church building. So it's great for us to be able to just continually reach out and help them know that we are there and to be able to have these opportunities.

One other opportunity is our carol service, which is such a traditional thing to do here in England.

We've tried to do it in a slightly different way, adding different stories and things along the way.

And we're excited about families that come in to enjoy the carols, but also to be able to hear the message of the gospel, the message of the story of Christmas through the Bible, and excited about those opportunities too.

So you can be praying for us as we reach out. That all happens in December. It's a busy month, but it's an exciting month to be able to celebrate the birth of our Savior and be able to share the good news of him with others in our community.

[6 : 01] Yeah, and so hopefully that just gives you a little bit of an update from us. It's really exciting what God's doing, and we're continuing to pray that we'll see more fruit that would abound to his glory.

And we are really thankful for your partnership in us being able to be here, both financially and prayer, as you continue to support us, hold the ropes for us.

We are really grateful. And just as we come to this week of Thanksgiving, we just again wanted to express our thankfulness for you. So I'm grateful for many of you who've already contributed, and this is the last week of that harvest offering.

If you still haven't contributed and would like to, there is a gift box in the back. You can put your checks in there and mark with the memo, harvest offering.

So I trust that you will take advantage of that. Well, we enter into the Advent season, and one of the things that becomes more and more clear as we're moving through these kinds of season is the competing voices, the competing messages, the competition for your attention, whether it be advertisers or whether it be the kinds of music or political activists, whoever they might be.

[7 : 18] They want your attention, and so the messages that you hear can be confusing. We're bombarded by voices. And so it's important for us to make sure that the voice that we listen to is a voice that's worth hearing, and that the voice that we're listening to is a voice that is true.

That, of course, is no greater scene in *The Charge of the Light Brigade*. It's a poem that was put together by Alfred Lord Tennyson in 1865.

It kind of captures a historic battle that took place in the region of the Black Sea. It was between British forces and Russian forces in kind of a struggle for power in Europe.

What was at stake was control for trade and national honor and a balance of power. In this moment, the British army found itself.

They were facing a Russian artillery. And in a valley town of Balaklava, the commander's name was Lord Raglan.

[8 : 34] And he saw Russian forces taking away artillery and taking them along a ridge down into a valley where the rest of the artillery from the Russians was located.

So he sent an urgent order to the Light Brigade. This was an elite cavalry known for its courage, but they were lightly armored so they could make their way and do it quickly.

The order that was given to them was to retrieve that artillery. But it was confusing to know which artillery the commander wanted them to retrieve.

Was it the artillery that was already in the valley or the artillery along the ridge? The message was unclear and the wording was vague and the officer delivering it couldn't explain what the commanding officer really wanted.

So when the officer, the commanding officer of this Light Brigade read this message, he commanded his men to charge straight down the valley, down this deadly quarter lined with Russian cannons on three different sides.

[9 : 41] And while some of the officers hesitated, they understood the wrongness of this message and wondered why they were being sent into this slaughterhouse.

They still followed the order. 600 men mounted their horses and rode straight into cannon fire. The valley exploded around them.

Horses collapsed. Men were cut down. And yet they kept fighting, obedient, courageous, and tragically misinformed. Almost half of the Light Brigade never returned.

And Alfred Lord Tennyson would capture and immortalize this moment in his poem by saying, Theirs was not to make reply. Theirs was not to reason why. Theirs was but to do and die.

Into the valley of death rode the 600. Of course, this tragic story is a reminder of the devastating consequences of listening to messages that are wrong.

[10 : 45] And the crucial nature of getting words right, messages right. It's also a lesson that underscores the urgency for us to have discernment in what we hear.

Are we listening to words that lead to life? Or are we listening to words that tickle our ears but leave us empty and open to danger?

This was also on the forefront of the Apostle Paul's mind as we worked our way through Colossians. And you can remember the consistent prayer of the Apostle Paul who's praying for these Colossian believers.

Praying for wisdom. We find in Colossians 2, 4-5, You see, true faith is dependent upon true words. True faith is dependent upon true words. Are you listening to messages that are true? You see, there is one who spoke a word that was clear.

[12 : 03] There's one that spoke a word that was authoritative. One that spoke the words that were life-giving and meant to arrest attention and rescue us from danger.

And so as we move into the Advent season, We're going to be discovering and learning about this messenger. And of course you know who he is. He is the word of God who was made flesh and dwelt among us.

He gives these life-giving words to us. These words of God. That God has spoken clearly, perfectly, and decisively in his son, Jesus Christ.

Who is the very word of God. This word that was made flesh was full of grace and truth. And that word came to us from a...

That word came to a virgin named Mary. And to her husband named Joseph. In a little town called Bethlehem in the first century. And it reminds us of the next several weeks.

[13 : 03] That we're going to be looking at this Advent story. Of how that word of God was made flesh and dwelt among us. And we're going to see this perspective of this one.

This living word. And the ministry of this word to his people. Captured for us throughout the scriptures. What did this word bring? What did this ministry entail?

What did Jesus do? What were the features of his ministry that we can see? And how does his life encompass the totality of the ministry that God intends for his people to receive?

So this morning, we really don't have a text to kind of base our messages on. But this morning I want to just encourage you to open up to Hebrews chapter 3.

Or chapter 1 as we get started. Hebrews chapter 1 verses 1 and 3. We're going to see this fourfold ministry of Christ. This fourfold ministry. We're going to begin by seeing Jesus as the prophet, priest, king, and shepherd.

[14 : 13] The prophet, priest, king, and shepherd. Notice as we read through these first three verses. Notice these three offices that stand out.

And I've kind of boldened them in the passage. You can kind of see for yourself how these offices kind of leap off the page. Hebrews 1 says this.

Long ago, at many times, and in many ways, God spoke to our fathers by the prophets. But in these last days, he has spoken to us by his son.

Whom he has appointed the heir of all things. Through whom also he has created the world. He is the radiance of the glory of God and the exact imprint of his nature.

And he upholds the universe by the word of his power. And after making purification for sin, he sat down at the right hand of the majesty on high.

[15:09] Do you see them? You see these three offices of prophet, priest, and king? Kind of elevated off the page? As we continue to read through the book of Hebrews, we see this theme continue to develop.

In Hebrews chapter 1, verses 8 and 9, it says, But of the Son, he says, your throne, O God, is forever and ever. The scepter of uprightness is the scepter of your kingdom.

You have loved righteousness and hated wickedness. Therefore, God, your God, has anointed you with oil and gladness beyond your companions. This office of king that is embodied in the person of Jesus.

And then as you turn to the next chapter, in Hebrews chapter 2, verses 17 and 18, we see,

Therefore, he had to be, speaking of Jesus, made like his brothers in every respect, so that he might become the merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.

For because he himself has suffered when tempted, he is able to help those who are being tempted. This ministry of Jesus as priest that carries its way through this letter to the Hebrews.

[16:29] We see it emerge again in chapter 4, and in chapter 7, and chapter 9, and chapter 10, and chapter 12. We're going to see this as we come to this in a few weeks. This priestly role of Jesus himself and all that that means.

And then this letter closes in Hebrews chapter 13, verses 20 and 21, where it says, Now, may the God of peace, who brought you again from the dead of our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.

And this work of Christ as being shepherd of his people. We find in Christ the convergence of these four offices.

Three of which kind of come from the Old Testament. This prophet, priest, and kin. We're going to look at them in just a moment here. But also the emergence of this additional office of shepherd.

And you might know them as elders or pastors. We find in Ephesians chapter 4, verse 11, And he gave, speaking of Jesus, he gave the apostles, the prophets, the evangelists, the shepherds and teachers.

[17:56] This office of shepherd and leadership and teaching. Their oversight that God uses in the new covenant community to lead his people. Positions of leadership of all of these men.

Collectively ordained to lead the people of God. But ultimately they culminate to describe the perfect leadership of Jesus himself.

As we saw in our study through Colossians, they were just a shadow of the substance that was to come. Those promises and those symbols that were contained in the Old Testament pointed forward to something specific, something physical, something greater.

Those who are acquainted with the scripture will know that these designations, prophet, priest, and king, also find their origins in the Old Testament.

And so not surprisingly, these four offices are described. They're described in the book of Deuteronomy. And I just want to, we have some slides. I want to just kind of take you through a bit of a journey.

[19:03] We see instructions for leadership. And I want you to notice these four offices that find their way in the Old Testament. These instructions for leaders to judges first in Deuteronomy 16, to kings in Deuteronomy 17, to priests in Deuteronomy 18, to prophets in Deuteronomy 18.

Notice the progression that's taking place. Notice the grouping that's happening. Notice the instructions to leaders that are here in this passage, this retelling of the law.

And that's essentially what Deuteronomy means. It means second law. It's not an additional law. It's a retelling of the original law as the people are preparing to move their way into the promised land.

It begins with instructions to judges. They were to be righteous, impartial, and God-fearing. They weren't merely legal arbiters.

But they were to lead God's people into righteousness. Then we find God's instructions to kings in Deuteronomy 17. And we find that kings were to be among the very people of Israel.

[20 : 18] They were to not acquire for themselves many wives, or many horses, or to acquire excessive silver. And one of the predominant features that we find of kings given to the Old Testament kings was these instructions for them to also write for themselves a copy of the law.

It's interesting. They were to write this copy of the law. It was to be approved by the Levitical priests. And then the promise was it would be well with them, and that he would read that copy of the law all the days of his life.

The intent was to learn to fear the Lord, to keep his statutes, his words, so that his heart would be humble, and so that he would not turn aside from the commands that God had given to him.

These instructions that God had given to kings, and we're going to talk about that more as we make our way through this series. But his instructions to priests we find in Deuteronomy 18.

They were hand-selected to serve the people. Their life was meant to be a model of dedication.

They were to depend upon the support that would come from the other tribes.

[21 : 32] They stood there to intercede for the people. They were there to atone for their sins as representatives of God. They were to defend God's truth. They were to understand and to defend that truth before the people.

And then his instructions of prophets, which we'll get to more in just a moment. So it's easy to see this three-fold office, this office of prophet, priest, and king.

But maybe you're asking yourself the question, well, what about judges? How did judges fit into this equation? Well, judges were tasked with upholding righteousness.

With judging without partiality. They had the function of delivering God's people on numerous occasions. So we find in Jesus this convergence of this shepherding role.

I want to draw your attention to 2 Samuel 5, verse 2. Notice this statement about judges and how it's coupled with shepherding. In times past when Saul was king over us, it was you who led out and brought in Israel.

[22 : 44] And the Lord said to you, you shall be shepherd of my people Israel, and you shall be prince over Israel. This role of judges in executing some shepherding responsibility, some care over the people.

And then in 2 Samuel 7, excuse me, there we go. In the places where I have moved with all the people of Israel, did I speak a word with any of the judges of Israel, whom I commanded to shepherd my people?

Israel saying, why have you not built a house for me? God is speaking directly to judges here.

Judges who were intended to shepherd God's people.

And then God allows, then David, and I got the passages mixed up, in chapter 5, verse 2, David is one who is now commissioned with this role of shepherding God's people as king over Israel.

And so now this convergence of leadership. Now judges who executed leadership, and now kings who would also carry out that leadership and would do it as a tender shepherd would oversee their people.

[24 : 00] David is this model of a shepherd king and a portrait of the ultimate shepherd, Jesus Christ. So we're going to turn our attention to the office of prophets.

And that's trying to lay for you kind of a case for why we're talking about prophet priests and kings and then shepherds. We're going to see this role of shepherds in how they play out throughout the scripture.

So who were prophets? Well, we see, first of all, the prophet that God promised. There was a prophet that God promised. We find that in Deuteronomy, chapter 18, verse 15.

It says, The Lord your God will raise up for you a prophet like me from among your brothers. It is to him you shall listen.

So God is speaking to Moses and promising that he's going to raise up a prophet like Moses to shepherd the people. Verse 18, I will raise up for them a prophet like you from among their brothers.

[25 : 05] And I will put my words in his mouth and he shall speak to them all that I have commanded. And whoever will not listen to my words that he shall speak in my name, I myself will

require it of him.

This prophetic ministry of Moses was epic. And those of you who know the story of Moses will come to understand the role that he played. He was one of two figures, both Moses and Elijah, whose words were not only accompanied by authority, but were also accompanied by miracles.

This working of God through them to confirm his message, to validate it. And God did the same for Moses, confirming his message through his power.

Moses will become the leader of God's people. He will be instrumentally used of God to lead the people out of Egypt. He becomes this mediator of the Mosaic covenant as they're standing there at Mount Sinai.

This basis of relationship, this invitation that God makes to his people, inviting them in to relationship with him. Setting forth these conditions, you will be a treasured possession among my people.

[26 : 24] Kingdom of priests, a holy nation. But the prominent feature that God draws attention to, that we see here in Deuteronomy, is this office of prophet that God had given to Moses.

Deuteronomy gives this sense of what was required to be a prophet. As we have read through this passage, we see first that he will speak God's words. You see that in verse 18.

I will put my words in his mouth. 487 times you find throughout the Old Testament, thus says the Lord.

If we add this phrase, thus declares the Lord, or the phrase the word of the Lord came, or the phrase says the Lord, or the Lord spoke, you get to 1600 times throughout the Old Testament that prophets spoke the words of God, and only the words of God.

You see, a prophet was meant to deliver God's word, not his own opinion. His task was to deliver the word that he heard, not to invent new words. He spoke from divine command, not personal preference.

[27 : 37] He did not speak the words he thought the people wanted to hear. He spoke the words that had been delivered to him directly from the mouth of God.

He must speak the words of God. Second, he will speak with God's authority. Notice in verse 18 of Deuteronomy, or verse 19, it says, whoever will not listen to my words, that he shall speak in my name, I myself will require it of him.

In other words, I will hold him personally accountable. I will deal with him myself. I will judge him.

You see, since the prophet speaks the words of God, he is speaking with the authority of God.

And those words that carry authority will be judged. Third, his words will always prove true. As we continue our way in Deuteronomy chapter 18, we come to verse 20, and it says this, but the prophet, who presumes to speak a word in my name that I have not commanded him to speak, that same prophet shall die.

And if you say in your heart, how will we know the words of the Lord has spoken, or not spoken? When a prophet speaks in the name of the Lord, if the word does not come to pass, or come true, that is a word that the Lord has not spoken.

[29 : 04] The prophet has spoken it presumptuously. You need not be afraid of him. You see, this is a serious test of credibility.

If you speak my words, the prophecies that you make will come true. And there will be consequences for false prophets. Those consequences were severe.

And those severe consequences were meant to keep in check, and to filter out those false prophets from speaking presumptuously. Fourth, his life will be marked by faithfulness.

Deuteronomy chapter 13, we go back just a few chapters, and we see this. If a prophet or a dreamer of dreams arises among you, and gives you a sign or wonder, and the sign or wonder that he tells you comes to pass.

And if he says, let us go after other gods, which you have not known, and let us serve them, you shall not listen to the words of that prophet, or that dreamer of dreams, for the Lord your God is testing you.

[30 : 11] But that prophet, or that dreamer of dreams, shall be put to death, because he has taught rebellion against the Lord your God. You see this other test? He's speaking words.

Those words come true. But there's something wrong about his life. His life does not match his words. His life does not match his message.

You see, a life of faithful devotion is what God requires of prophets. Not a life of inconsistency, but a life that represents the very words that the prophet speaks.

This serves as a warning to us. Do our lives match our message? Do the people that we listen to, the people that we follow, the people on the podcast, the music that we fill our minds and hearts with, do they live lives that are consistent with the scripture?

Do they reflect the image of Christ? Do they embody holiness? Do they embody humility? Do you see in them a pursuit of peace?

[31 : 22] Is there a desire for unity? A courage to defend truth? A self-sacrificing, laying down kind of nature? A dedication to growing in wisdom?

A prayer for the saints? And all of these things we would expect of those forth-telling, those prophetic voices, those messengers who are delivering the word of God to us, are they consistently living out that word in their life?

You see, God promised that he would raise up such a prophet. And that prophet, and that promise was repeated throughout the New Testament. We find it again in Acts chapter 3, verses 22 to 24. Moses said, The Lord God will raise up for you a prophet like me from among your brothers. You shall listen to him in whatever he tells you. And it shall be that every soul who does not listen to that prophet shall be destroyed from the people.

And all the prophets who have spoken from Samuel and those who came after him also proclaimed these days. The day is coming. A prophet that's better than Moses will be here.

[32 : 33] Look for him. Watch for him. And in fact, God honored that promise in his son, Jesus. The true and greater prophet who spoke the very words of God, whose words carried the authority of God, whose message always proved true, and whose life always matched that message.

Jesus is the fulfillment of that promise. And so, while we see the promise, we also see now the prophet that God sent. Who was this prophet that God sent?

And of course you know the answer. That Jesus was that perfect, promised prophet. We see him throughout the New Testament. We see his authority through the Gospels.

In Matthew chapter 7, verses 27 and 29. And when Jesus finished these sayings, the crowds were astonished at his teaching, for he was teaching them as one who had authority, and not as the scribes.

Teaching with authority as a prophet. This greater prophet was found in Jesus himself. We also see in Christ him speaking God's words.

[33 : 48] John chapter 7, verse 16 says this, So Jesus answered them, My teaching is not mine, but his who sent me. In John 8, 28, So Jesus said to them, When you have lifted up the Son of Man, then you will know that I am he, and that I do nothing on my own authority, but I speak just as the Father has taught me.

Then in John chapter 12, verses 49 to 50, For I have not spoken on my own authority, but the Father who has sent me has himself given me a commandment.

What to say and what to speak. And I know that his commandment is eternal. What I say, therefore I say as the Father has told me.

The Father himself has given me the words and I have submitted myself to his authority to only speak the words the Father has placed in my mouth.

As this perfect prophet and as the one you would expect. His message was also consistently proved true. There's so many examples.

[34 : 55] I just want to mention them briefly. Matthew 26, verse 34, where Jesus says, Peter, you're going to deny me three times. And it happened. In John chapter 13, verse 21, speaking of Judas, one of you will betray me.

And then three times Jesus predicted his death and his resurrection. In Luke 9, 21. In Luke 9, 44. In Luke 18, 31.

Jesus also said the word of God will be preached across the world. Matthew chapter 24, verse 14. In Acts chapter 1, verse 8, he says much the same thing.

He confirms that promise by saying the word will be preached in Jerusalem, in all Judea, in Samaria, in the uttermost parts of the earth. And that Christ would send his Holy Spirit to empower his people.

In Matthew 24, verse 5, Jesus predicted, many false prophets will come in my name. And on and on the list of promises and prophecies that Jesus spoke came true.

[36 : 04] You can trust his word. It's dependable. He is the greater prophet. prophet. And then we see his life that matched his message.

John chapter 14, verses 8 to 11. You're familiar with this passage. This is in the upper room and Jesus is having this conversation with his disciples. And he says to Philip, or Philip says to him, Lord, show us the Father and it's enough for us.

And Jesus said to him, Have I been with you so long and you still do not know me, Philip? Whoever has seen me has seen the Father.

How can you say, show us the Father? Do you not believe that I am in the Father and the Father is in me? The words that I say to you, I do not speak on my own authority.

But the Father who dwells in me does his works. Believe me that I am in the Father and the Father is in me or else believe on the count of the works themselves.

[37 : 10] Do you see the grammatical switch that Jesus created there? That he does not speak on his own authority there in verse 10. But the Father who dwells in me doesn't speak his words but does his works.

Do you see the grammatical switch that's taking place? Jesus is helping to create a correlation between the words that he speaks and the works that he plays out in his life.

Jesus' life was marked by the power of the Spirit. And that Spirit not only showed up in the miraculous things that Jesus did in multiplying the fish in multiplying the loaves in walking on water but it showed up in the miraculous work of Christ to carry out this righteous disobedient life.

His life was a visible portrait of the Father. Philip, if you want to know me, if you want to know the Father, just look at my life. My life is this perfect replica, this perfect picture, this perfect portrait of the Father.

And it's exactly what we saw in Hebrews 1. Hebrews 1.3, He is the radiance of the glory of God, the exact imprint of His nature.

[38 : 31] And He upholds the universe by the word of His power. After making purification for sin, He sat down at the right hand of the majesty on high. As we encounter Jesus, we encounter the greater prophet in every extent of the word.

This perfect replica of God. He was God in the flesh. That very word of God who came to earth. And that's what we find in John 1.1-3 and verse 14. In the beginning was this word. The word was God. The word was God. He was in the beginning with God.

All things were made through Him. And without Him was not anything made that was made. And the word became flesh and dwelt among us. And we have seen His glory.

The glory as of the only Son from the Father full of grace and truth. This long-awaited prophet has finally come in the person of Jesus Christ.

[39 : 36] That word has come near. Once seemed distant. Once seemed silent. Is now present. This definitive word of truth. This prophetic witness possessing authority.

Once shadowed now is shining. Once promised now is present. Once anticipated now is alive. Once heard through the prophets is now visible through the very prophet Himself. He is God's final word. He is God's decisive word.

He is God's authoritative word. He is the voice that breaks through the silence. He is the truth in human flesh.

No more confusion. He is the word made clear. No more shadows. No more distance. He is the definitive word. The final prophet.

[40 : 36] The embodiment of truth. Jesus is that greater prophet. prophet. We also recognize that Jesus is the prophet we need.

Not just the prophet who was promised but He is the prophet we need. We see so many advantages to a God who speaks. We see that a speaking God is a noble God because God has communicated Himself through His word.

We can know His attributes. We can know His character. We can know what He expects of His people. We can see His will His promises His plans His warnings.

That's because God is prophetic. He speaks His word to us. It's knowable. And a speaking God also invites us into relationship. And I just want to pause here for a moment.

I wonder do you have a relationship with Jesus? This living word of God who has made His word His gospel clear through the person of His Son Jesus.

[41 : 44] He's spoken about He's spoken about our depravity our sin that our sin separates us from Him but there's a solution that's provided for us in the person of Jesus Christ that if we believe in the Lord Jesus Christ we will be saved.

If we confess our sins He is faithful and just to forgive our sins and to cleanse us from all unrighteousness. Do you know this prophet this Savior this word of God who has made flesh and invites us into this relationship with Him?

We also understand that a speaking God gives meaning and purpose through His creation through His humanity through all that He has communicated to us we understand the mission that He's called us to and the work that He seeks to accomplish in and through our lives.

A speaking God is a God we need. I love how John Calvin puts this he says God has so communicated Himself in Christ that it would be vain to seek Him elsewhere.

F.F. Bruce says God has spoken in His Son in a way that leaves no room for further or higher revelation. the voices that we listen to will shape your life.

[43 : 07] Who are the voices that you tune into? Who are the voices that you allow to speak into your heart and mind? And whether or not you believe it's possible those voices will begin to carry you.

Those voices will begin to lead you in a direction and cause you to believe certain things and then as you believe those things you will start to do those things.

Are you allowing this definitive authoritative once for all prophet Jesus who was the Word of God made flesh to be that definitive voice for you?

Are you tuning in to His voice? You're allowing His voice to be predominant in the midst of the jumble of noises especially during this busy season.

Allow the Word the voice of God to be that voice for you that clarion call to direct you into relationship with Him and to call your heart to please Him.

[44 : 09] Let's pray. Lord we're grateful for this Word of God that was made flesh. God we're thankful for this prophetic voice this greater than prophet this once for all prophet.

God I pray that you would help us to not just recognize His value but that our lives would be governed and responsive to what we believe about Him.

Help it to cause us to press in as you say to so many of the leaders throughout the Old Testament that as they are immersing themselves in the Word of God that you are directing their steps and you're helping to preserve their ways.

Oh God I pray that you would do that for us. Thank you for that promise. That promise that as we cling to your Word as we rest in your Word as we run to your Word that you will draw us not only to yourself but you will make us fruitful in the lives in which you've called us to live.

Do that work for us we pray in Jesus name. Amen. God bless you. Have a great week.