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Are You Afraid To Hear God's Voice

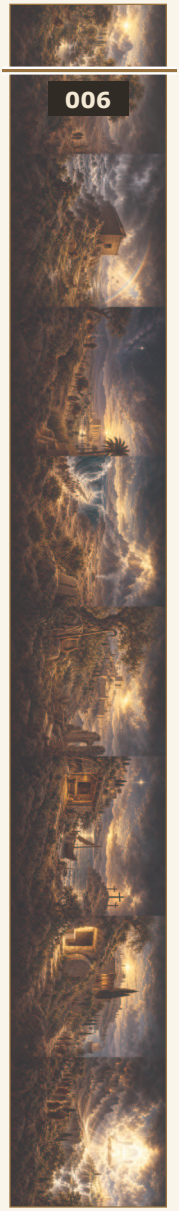
"Thy word is a lamp unto my feet,
and a light unto my path."

PSALM 119:105



JOHN WEAVER

WEAVER BIBLE COLLEGE



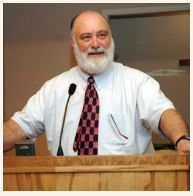
Speak, LORD; for thy servant heareth.

1 SAMUEL 3:9, EXCERPT

To hear God's Word is to face its claim upon us. John Weaver considers revelation, holiness, and the inseparable relationship between hearing and obeying. These messages ask whether fear of what Scripture requires has become an excuse for avoiding it, and direct the reader toward reverence that leads to faithful response.

“If God is sovereign, He has the right to tell us what to do.”

JOHN WEAVER



John Weaver

John Weaver's sermons form the teaching collection presented by Weaver Bible College. This volume gathers his teaching from that collection.

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Are You Afraid To Hear God's Voice

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Edited from the sermon corpus of John Weaver.

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CHAPTER 1

Are You Afraid To Hear God's Voice

Part One of Two

Two Basic Presuppositions of Scripture

Introduction: Two Basic Presuppositions of Scripture

The title of the message is, “Are You Afraid to Hear God’s Voice?” There are two basic presuppositions of Scripture.

A supposition is something that you suppose, believe, or assume. When you put the prefix “pre” on it, a presupposition is something that you assume or believe beforehand to be true. It is something that you take for granted, or say, “This has to be absolutely the way it is.” Everyone has presuppositions. As a Christian, my presupposition concerning the Bible is that the Bible is the Word of God.

If a man is an atheist, agnostic, or unbeliever, he also has a presupposition: he presupposes that the Bible is not the Word of God. Everyone has presuppositions, and everyone acts upon them.

There is a branch known as presuppositional theology, and certainly there are a number of presuppositions in Scripture. But there are two very basic presuppositions.

The first one is, God is. Nowhere in the Bible does it attempt to prove God or the existence of God. It is merely assumed. For instance, Genesis 1:1 says, “In the beginning God created the heaven and the earth.” There is no explanation; it is simply, “God did it.”

To hold the opposite—to not believe in God—is to be called a fool by God. Psalm 14:1 says, “The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.” This verse is also repeated in Psalm 53:1: “The fool hath said in his heart, There is no God.” Thus, the first basic presupposition of Scripture is that God is.

The second basic presupposition is that God has spoken. God must speak, or else we would know absolutely nothing about Him. The fact that God has revealed Himself and that we know something about Him is proof positive that God indeed has spoken. Without Scripture, God would be the unknown God.

He has spoken in different ways, which I will share with you the next time we meet together. Primarily, however, we understand that He has spoken to us through the Scriptures. It is amazing, as you read through the Bible, how many times the phrase “the voice of God” occurs. In Deuteronomy 5, we read several times that they heard the voice of God speaking out of the fire. God is, and God has indeed, spoken.

Our text was found in Deuteronomy. Let me explain the title of the book. “Deuteronomy”—“deuteros” means “second,” and “nomos” means “law.” Deuteronomy therefore refers to the second giving of the law. The first time the law was given was in Exodus chapter 20. Turn back in your Bibles to Exodus chapter 19, right before chapter 20, and look at what the Bible says in verses 12 and 13.

Remember that God had descended upon Mount Sinai in smoke and fire. There were loud noises, thundering, and trumpets blowing, and the people were terrified. In Exodus 19:12-13, God gave a warning that added to their terror: “And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go

not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death. There shall not an hand touch it, but he shall surely be stoned, or shot through. Whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount."

God had now established boundaries for the mountain. No one was to touch it, not even an animal; if anyone or any animal touched it, that one was to be instantly put to death.

Consider that warning together with God's descent in fire, smoke, and thunder, while the trumpets were blasting. All of it was sinking in upon the people. In Deuteronomy 5:23-28, try to picture what happened: "And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes, and your elders; And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth."

"Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?" Then they say to Moses, "Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it."

Now watch carefully: "And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken." The people were terrified.

If you go back to Exodus chapter 20 and look at verses 18 and 19, you find the same truth: "And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear:

but let not God speak with us, lest we die." These people had heard the voice of God, and now they were afraid to hear God.

It is almost like being in Italy with Mount Etna or Mount Vesuvius, or some great volcano erupting and spewing out fire and lava, while there is thunder, the land is rolling, and perhaps earthquakes. Then, all of a sudden, God speaks. We would be on shaky ground anyhow if we heard the voice of God with something like that going on.

The Awesome Majesty and Holiness of God

In both passages we see the awesomeness of the situation and circumstances. There are five truths we are to learn from Deuteronomy chapter 5 and Exodus 19 and 20. The first is the awesome majesty and holiness of God. There could not have been a better way to convey the greatness of God, because God comes down upon the mount and is in control of every element. He is in control of the fire, the noise, the land—absolutely everything.

Here is the display of God's power. The people are absolutely terrified, and they acknowledge that God is indeed the great God, the awesome God, and the terrible God.

God is called in the Bible the terrible God. Deuteronomy 10:17 says, "For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward." Isn't that interesting? God is here called terrible. I want to explain that description through several passages. In Nehemiah 1:5, Nehemiah prays, "I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments." In fact, several times in the book of Nehemiah, God is called the terrible God. The title is connected with His keeping covenant and mercy for those who love Him and observe His commandments.

Psalm 47:2 says, "For the LORD most high is terrible; he is a great King over all the earth." The Lord most high is terrible; He is a great King over all the earth. Then Psalm 99:3 says, "Let them praise thy great and terrible name; for it is holy." The Word of God speaks again of the terribleness of God, and identifies His name as holy.

Over and over in the Bible, God is called the terrible God. The wording appears in different books and in both prayer and praise. Whenever we hear the word "terrible" today, we understand it to mean something awful, something terrifying, or something tragic: a terrible thing happened on the interstate, or that was a terrifying creature that I saw. That is how we think of the word "terrible."

In each of these passages, the same Hebrew word is used: "yare'," meaning one who is to be revered, awed, respected, honored, and feared. When the Bible calls God a terrible God, it means that He is an awesome God—worthy of honor, reverence, respect, and fear.

Along with God's majesty, His holiness is revealed. When you study the holiness of God, you find it is a clear theme throughout the Bible. It does not matter which book you read; the holiness and majesty of God are continually brought forth. Stephen Charnock, one of the old Puritans, said, "Holiness is the very excellency of the divine nature. The great God is glorious in holiness" (Exodus 15:11). Therefore we read, "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Habakkuk 1:13).

As God's power is the opposite of the creature's native weakness, and His wisdom is in complete contrast to every defect of understanding or folly, so His holiness is the very antithesis of all moral blemish or defilement. Of old, God appointed singers in Israel to praise the beauty of holiness. Power is God's arm; omniscience is God's eye; mercy is God's bowels; eternity is God's duration; but holiness is God's beauty.

God is holy. Psalm 99:5 says, "Exalt the LORD our God, and worship at his footstool; for he is holy." Psalm 99:9 says, "Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy." David said in Psalm 103:1, "Bless the LORD, O my soul: and all that is within me, bless his holy name." Revelation 15:4 asks, "Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy."

In other words, God is the supreme holy being. He is not only majestic and powerful; He is infinitely holy. John Howe, a Puritan in 1670, said, "This perfection as none other is solemnly celebrated before the throne of heaven. The seraphim crying, 'Holy, holy, holy,

is the LORD of hosts.' God himself singles out this perfection. 'Once have I sworn by my holiness.'" God swears by His holiness because it is a fuller expression of Himself than anything else. Therefore we are exhorted, "Sing unto the LORD, O ye saints of his, and give thanks at the remembrance of his holiness."

"This may be said to be a transcendental attribute that, as it were, runs through the rest and casts luster upon them all. It is an attribute of attributes." By a transcendental attribute, he means that God's power is a holy power, God's wisdom is a holy wisdom, and God's infinity is a holy infinity. Anything about God is holy. So the very first truth we see from Deuteronomy chapter 5 is the awesome majesty and holiness of God.

The Sovereignty of God

The second thing we see, though I am not going to dwell on it long, is the sovereignty of God. Here is what God did: He came to Moses and said, "You tell the people to be ready on the third day, because on the third day I am going to come down upon the mount. I am going to come down in fire. I want you to put boundaries. Here are the boundaries; you mark it out."

“No one can pass this boundary line. No one. Not man, not beast. Whoever comes past this boundary line is to be instantly put to death.” God sets the boundaries. He not only set the boundary physically at that particular time, but He also sets the boundaries morally, ethically, spiritually, economically, and in every other way as well, because God is sovereign. If God is sovereign, He has the right to tell us what to do. He has the right to do whatever He pleases because He is sovereign. And so He set the boundaries.

He said, “This is where the people can come, but no further.” It is just that simple. That is what He did to the ocean: “Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed” (Job 38:11). God is sovereign.

So here is the third truth. Not only do we see the awesome majesty and holiness of God, and secondly the sovereignty of God, now we see that God is to be feared and obeyed. What did the people say to Moses? “You go and talk to God. Let God talk to you. And then

you come and tell us." And here is what they said—I am quoting now—"We will hear it and do it."

God Is to Be Feared and Obeyed

That brings me to this: God is to be feared and obeyed. No one really fears God unless they obey Him. When someone says, "I fear God," and lives a life that is disobedient and in rebellion, they do not fear God. If you fear God, you obey Him.

When God gave His law, please understand this: the law forbids sin in all of its modifications, in its most refined as well as its grossest manners, the intent of the mind as well as the pollutions of the body, the secret desire as well as the overt act. Now, if you and I want to talk about something gross—and probably most of you have seen it—consider a drunk man lying in the gutter, wallowing in his own vomit and filth. I have seen it in New Orleans, Louisiana, and in New York. We look at that and think, "Man, that's gross, that's filthy, that's vile, that's wicked." And it is. But do you realize that spiritual pride and pharisaical hypocrisy are just as gross in the sight of God? God condemns those sins equally as He condemns those gross sins.

Here is a principle that we need to learn: when God forbids any act, at the same time He forbids everything that would lead up to that act. Stop and think about that. When God said, "Thou shalt not commit adultery," He was not simply forbidding the physical act. He was also forbidding the covetousness, desire, and lustfulness that would lead up to it. When God says, "Thou shalt not steal," it means that you are not to covet this pen or desire that pen.

You might want it and ask me whether I would give it to you or whether you could buy it. But if I said, "No, it's not mine to give, and I can't sell it," then God would still forbid you from coveting it. When God forbids any act, at the same time He forbids everything that would lead up to that act. That is why the Bible tells us that the law is holy, just, and good. That is why the Bible says in Psalm 19, "The commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether." God is not only majestic, holy, and sovereign; He is also to be feared and obeyed.

The Sinfulness That Makes God Unapproachable

That brings us to the fourth truth: in this passage we see the sinfulness, unfitness, and depravity of sinners that makes God unapproachable. In Exodus chapter 20 and verse 19, they said to Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." In Deuteronomy chapter 5 and verse 25, they said the same thing: "Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die."

I wonder whatever gave them that idea. Probably Deuteronomy chapter 4 and verse 24 explains it: "For the LORD thy God is a consuming fire, even a jealous God." They had been taught that God is a consuming fire, and now they saw this great fire on the mountain while God spoke to them. They saw the awesomeness, majesty, holiness, and sovereignty of God. They knew that God is to be feared and obeyed.

All of a sudden, they realized their sin and wickedness. They said, “We’re afraid because we’ll die.” Let me tell you something: the same God in the Old Testament is the God of the New Testament. I forget the bishop’s name—he died in the wilderness wandering—but he said, “God, the God of the Old Testament is a dirty bully.” That is what he said. He has been dead twenty or thirty years now.

Deuteronomy 4:24 tells us that our God is a consuming fire. Do you realize that Hebrews 12:29 says, “For our God is a consuming fire”? The God of the Old Testament is the God of the New Testament. There is only one God. Why, then, were these people so afraid that they were going to die? Here is the answer: they knew that they were sinners, and they saw their own wickedness and sin.

I have told people that if they really want to be saved, quote-unquote, or if they really want to find out what they are made of, they need to ask the Lord two requests. Number one: “Lord, show me Thyself”—the holiness of God, the righteousness of God, the greatness of God. The second is, “Lord, show me myself.”

If you ever see the greatness of God, you will automatically see your own smallness and depravity. You remember Isaiah chapter 6: “In the year that king Uzziah died I saw also the Lord sitting upon a

throne, high and lifted up, and his train filled the temple.” He saw the seraphim with six wings: “With twain he covered his face, and with twain he covered his feet, and with twain he did fly.” One cried, “Holy, holy, holy, is the LORD of hosts.” When Isaiah saw the holiness, glory, and greatness of God, he said, “Woe is me! for I am undone.”

"Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts." If you ever see who God is, you cannot help but see what you are. Isaiah understood that he was a man of unclean lips. Now, I said they understood that God was unapproachable. That is certainly true. Apart from His grace and His mercy, He is unapproachable. The Bible says in 1 Timothy 6:16, "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." Notice that the Bible says, "whom no man can approach unto." God, apart from His grace and mercy, is unapproachable because He is holy and we're sinners.

In the Old Testament, the tabernacle was divided into the outer court, the holy place, and the most holy place. So was the temple. What do you think would have happened to someone who said, "Oh, I think I'll just run in the most holy place and see God"? No, it didn't work like that. The people could come into the court, but only the priests and Levites could go into the holy place, and only the high priest could go into the most holy place once a year, and that without sacrifice.

What was he saying? God cannot be approached except in the way that He has ordained. The same thing was true in the New Testament temple as well, and it is still true in the New Testament. The only way God can be approached is the way that He has ordained. So here the people are saying, "Moses, you speak to Him. Because we are afraid we will be consumed if we hear God speak any more to us."

The Absolute Necessity of a Mediator

The fifth truth that we see here is the absolute necessity of a mediator between God and man. The only mediator between God and man, according to Scripture, is the man Christ Jesus.

The Bible teaches us that the chasm between a holy God and sinful men is so great and vast that the only way it can be bridged is through a mediator. A mediator has to be someone who can represent both parties. Jesus Christ is the only one who can represent both parties and the only one who can be sympathetic with both, because Jesus Christ is the God-man. He is perfect God, and He is perfect man. As perfect God, He certainly represents the Father. As perfect man, He obeyed God's law and represented us.

The Bible says in 1 Timothy 3:16, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." That is why the Bible says in Galatians 4:4-5, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Why was Jesus Christ made under the law? So that, first, He could work out a perfect righteousness for us, and second, He could satisfy the holiness and justice of God Almighty.

That is why the Bible says in 1 Timothy 2:5, "For there is one God, and one mediator between God and men, the man Christ Jesus." The only way that you can approach God is through the means that He has ordained. In the Old Testament, it was through those sacrifices that represented Jesus Christ. Now, the only way anyone can come to God the Father is through Jesus Christ. That is why Christ said in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

In light of Deuteronomy chapter 5 and Exodus 19 and 20, are you afraid to hear God's voice? God is, and God has spoken.

Three Responses to God's Voice

There are three responses to God's voice. The first is refusal: someone may turn a deaf ear to the voice of God. You do not wish to hear Him, desire to hear Him, or want to hear Him. You will not

even place yourself in a position where you might hear Him. You will not avail yourself to anything because you simply do not want to hear God speak.

That is like those people in Luke 19:14, when the nobleman went off to receive a kingdom. They sent word to the king and said, "We will not have this man to reign over us." We do not care; we are simply not going to do it. Pagans do not want to hear Him, and the heathen do not want to hear Him.

The sad thing is that sometimes even His own professing people do not want to hear Him. Deuteronomy 8:20 says, "As the nations which the LORD destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God."

That is what He is saying to Israel: “I destroyed those nations. Now,” He said, “you are going to be destroyed too because you will not hear My voice.” Jeremiah 13 describes the girdle God told Jeremiah to get. Jeremiah actually buried the girdle by the river Euphrates, and there was a story in that. But in Jeremiah 13:11, God says: “For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD; that they might be unto me for a people, and for a name, and for a praise, and for a glory.”

“But they would not hear.” God said they simply would not listen. Do you remember Acts chapter 7, where Stephen, the first martyr, gives his defense? He was witnessing to all these Jews, and in verse 57 the Bible says, “Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.” They took him out and stoned him to death. Notice that they stopped their ears and ran upon him with a loud voice. It was as though they were saying, “We are not listening,” trying to drown him out.

One of the joys grandparents have is that when their grandchildren grow up, they can remind them of what they used to do when they were little. My oldest granddaughter is twenty-eight now, but whenever I start telling her what she used to do, she puts her hand over her ears and says, “I don’t want to hear it. I don’t want to hear it. I don’t want to hear it.”

That is the way we treat God so many times: “I don’t want to hear. I don’t want to hear.” Some people stop their ears. They refuse to listen to the voice of God. Many allow the world, their lusts, and their sins to drown out God’s voice. They simply do not want to hear.

The second response that could be given to the voice of God is this: you may hear and rebel, or you may hear and refuse to obey. If you refuse to obey, if you disobey, that is rebellion.

Matthew 21 gives us an excellent illustration of this point. Beginning with verse 28, our Lord says: “But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.”

“He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.”

Here is a father who has two sons. He goes to the first and says, “Son, go work in my vineyard.” “I’m not going to do it.” But he repented and went. The second says, “I go, sir,” and went not. Disobedience and rebellion can be ugly and nasty, but they can also be refined, decent, sweet, and polite. They are still rebellion. The one said, “I go, sir,” thinking to honor his father, but he went not. It was still rebellion.

God is showing here how Israel refused to obey. In Deuteronomy 9:23, Moses said, “Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.” You would not listen. Some may hear, but simply disobey. In essence, it does not matter what God says; you are going to do your own thing. There is a third response to the voice of God: you may hear the voice

of God and obey. The easiest, simplest, and safest way is just to obey. God has commanded us to obey.

He has a right to command us. In Deuteronomy 13:4, he said this: "Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him." Obey His voice. Deuteronomy 13:18 says, "When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do that which is right in the eyes of the LORD thy God." Deuteronomy 15:5 says, "Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day." Finally, Deuteronomy 27:10 says, "Thou shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day." So we can hear and we can obey.

Hearing and Obeying Are Inseparable for Salvation

God is, and God has spoken. From Deuteronomy 5 and Exodus 19 and 20, we have seen five truths, as well as three responses that could be given to the voice of God. Hearing and obeying are intimately connected, so intimately connected that you cannot really have one without the other. There is no salvation apart from hearing and obeying. The great salvation that Jesus Christ wrought came about because He heard the Father and He obeyed the Father.

In John 15:15, speaking to His disciples, He says, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." Jesus Christ did hear the Father. In John 17:8, in our Lord's high priestly prayer, He says, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." He gave them the words which the Father gave Him: He heard the Father, and His disciples heard Him because He gave them the Father's words.

Hebrews chapter 5, verses 8 and 9, says of Jesus Christ, “Though he were a Son, yet learned he obedience by the things which he

suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." He became the author of eternal salvation unto all them that obey Him. The great salvation that Jesus Christ wrought was from hearing and obeying. He heard the Father, and He obeyed the Father. Likewise, we must hear, and we must obey.

In John 5:25, Jesus Christ said, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." He continued, "For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man."

John chapter 10 shows that Jesus Christ is the Great Shepherd. He said, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep." Jesus Christ is the true shepherd.

Then He said, "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

The sheep hear His voice, and the sheep follow Him. In John 10:16, He said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Then, in verse 27: "My sheep hear my voice, and I know them, and they follow me." What is it the sheep do? They hear and obey.

What did our Lord do? He heard and obeyed. That is why I am telling you there is no salvation apart from hearing and obedience.

Our Lord tells His disciples in Luke 10:16, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."

This is very simple and very plain. If you will not hear the Scriptures as they are expounded, explained, and applied, you will

not hear Him. If you do not hear Him, you will not hear the Father. If you despise His Word, you despise Him. And if you despise Jesus Christ, you despise the Father. If you will not hear Christ, you will not be saved.

Hearing and obedience are intimately connected, and you cannot really have one without the other. No one really hears the Word of God until he obeys the Word of God. So, are you afraid to hear the voice of God?

I hope that brings a question to your mind: How does God speak? How do I know whether or not I will hear the voice of God? To get those answers, you will have to come back.

Let us pray. Father, in the name of Jesus Christ, we thank You for Your Word. We thank You for Your truth. We ask You to speak to our hearts, and may we hear Thy voice and obey. In the name of Jesus Christ, we ask and pray. Amen.

CHAPTER 2

Are You Afraid To Hear God's Voice

Part Two of Two

SCRIPTURE READING - Deuteronomy 5:22-27 (KJV)

"These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice. And he added no more. wrote them in two tables of stone and delivered them unto me. And it came to pass when you heard the voice out of the midst of the darkness, for the mountain did burn with fire, that you came near unto me, even all the heads of your tribes and your elders. And you said, Behold, the Lord our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire. We have seen this day that God doth talk with man, and he... Now therefore, why should we die? For this great fire will consume us if we hear the voice of the Lord our God any more than we shall die. For who is there of all flesh that heard the voice of the living God speaking out of the midst of the fire as we have and lived?" And then they say to Moses, "Go

> thou near and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and we will do it."

Review of Part One

> In the last message I pointed out several things. First of all I told you that there were two basic presuppositions of Scripture. The first one is God is. Nowhere in the Bible does the Bible try to prove the existence of God. It just begins, "In the beginning God created the heaven and the earth." And then the second basic presupposition of the Bible is that God has spoken. And obviously He has spoken or we would know absolutely nothing about Him. Remember a presupposition is something that you suppose to be true beforehand.

There is that which is known as presuppositional theology. Everyone has presuppositions, and everyone acts upon those presuppositions. In Deuteronomy chapter 5, we saw five truths. First, we saw the awesome majesty and holiness of God. God came down upon that mount, and there was fire and thunder and trumpets. The people understood how awesomely holy and majestic God was, and they were afraid because they heard the voice of God speaking out of the midst of the fire.

Second, we saw the sovereignty of God. God said, “You set a boundary around this mount, and if anybody touches it, he is to be stoned or shot through, even an animal.” God laid down the law concerning the mount and gave forth the law to Moses there. Third, we saw that God is to be feared and obeyed. The people said to Moses, “You go and hear what God says. You tell us and we will do it.”

Fourth, we saw the sinfulness, unfitness, and depravity of fallen man. That is why they were so afraid to approach such a holy, awesome God. There is a vast chasm between a holy God and a depraved sinner. Fifth, we saw the absolute necessity of the Lord Jesus Christ, who is the mediator between God and men. The Bible tells us in 1 Timothy 2:5, “For there is one God, and one mediator between God and men, the man Christ Jesus.”

In light of these truths, are you afraid to hear the voice of God? The truth of the matter is that God has spoken. There are basically three responses that we could give to the voice of God. The first response, the way some do, is simply to refuse to hear God's voice. People oftentimes do everything they can to drown out the voice of God. They do not want to hear, have no desire to hear, and will not even position themselves so that they may hear.

The second response is to hear and then disobey and rebel. In Matthew 21, our Lord told the story about the two sons. The father came and said, “Go to work today in my vineyard.”

The first son said, “I will not,” but then he repented and went. The father looked to the second son and said, “Go to work in my vineyard.” The second son replied very politely, “I go, sir,” but he went not. Our Lord asked which one did the will of his father, and they said, “The first.” Then our Lord told the Pharisees that the publicans and the harlots go into the kingdom of God before them because at least they repented and came. Some here also actually obeyed.

There is absolutely no salvation apart from hearing and obeying. Jesus Christ, as the God-man and servant of the Father, heard the Father's words and obeyed them. Thus Jesus Christ worked out an absolute, perfect salvation. Jesus said in John 10:27, “My sheep hear my voice, and I know them, and they follow me.” The sheep hear, and the sheep also obey. Our Lord made this principle very plain and very simple in Luke 10:16.

When He sent His disciples out, He said, “He that heareth you heareth me; and he that heareth me heareth him that sent me. He that despiseth me despiseth him that sent me.” You cannot have one attitude toward those who are preaching and teaching the Word of God and a different attitude toward Jesus Christ, or a different attitude toward the Father, because they are all joined together. If you will not hear Jesus Christ, you will not hear His Father. If you do not hear the Father, you will never come savingly to Jesus Christ.

John 6:45 says, “It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.” If you have heard and have

been taught, then you come unto Christ. It is absolutely necessary that we hear the voice of God. How do we hear God's voice?

Introduction to How God Speaks

How does God speak to us? Scripture tells us that God has spoken in four different ways. Two are known as general revelation, and two as special revelation. We will cover general revelation first.

First, God has spoken through creation. Creation is general revelation. General revelation will give you enough light to condemn you, but not enough light to convert you. Yet creation itself will hold men accountable, answerable, and responsible to the Creator. Let me show you.

General Revelation: Creation

Psalm 19:1-6 says, "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out throughout all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strongman to run a race. going forth is from the end of heaven, and a circuit unto the ends of it, and there is nothing hid from the heat thereof."

When he says the heavens declare the glory of God, literally he is saying that the heavens announce, proclaim, or make known His glory. The heavens refer to the material heavens as they appear to the eyes: the sun, the moon, and the stars. The Word of God declares that the heavens are the work of His hands. God has made the heavens with His own hands, and the firmament, adorned with sun, moon, and stars, shows the wisdom and skill with which they were made.

Look again at verses 1 and 2: “The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day are his speech, and night unto night showeth knowledge.” Henry Craik, in 1860, gave a literal rendering of these verses from the Hebrew: “The literal reading of the first and second verses may be thus given,

the heavens are telling the glory of God, the firmament displaying the work of his hands, day unto day wills forth speech, and night unto night breatheth out knowledge. Thus the four distinct terms in the original are preserved in the translation, and the overflowing fullness with which day unto day pours forth divine instruction and the gentle whisperings of the silent night are contrasted in the Hebrew."

What he is saying is basically this: it does not matter whether you look at the heavens in the day or in the night; both give witness to the fact that God is the Creator.

Matthew Henry went on to say: "The constant and regular succession of day and night, day unto day and night unto night, speak the glory that God who first divided the light and the darkness, and has from the beginning to this day preserved that established order without variation according to God's covenant with Noah, that while the earth remains, day and night shall not cease, to which covenant of providence the covenant of grace is accompanied and compared for its stability."

"The counterchanging of day and night in so exact a method is a great instance of the power of God, and calls us to observe that as in the kingdom of nature, so in that providence He forms the light and creates darkness and sets the one over against the other. It is likewise an instance of His goodness to man. For he makes the outgoings of the morning and the evening to rejoice. He not only glorifies himself, but he gratifies us by this constant revolution. For as the light of the morning befriends the business of the day, so the shadows of the evening befriend the repose of the night. Every day and every night speak the goodness of God, and when they finish their testimony, they leave it to the next day and the next night to do the same."

Every time you see day and night, you are seeing the hand of God in creation. If you will look in your Bibles to Romans chapter 1, verses 18–21, here is another passage that speaks of creation and God speaking through creation. Notice Romans chapter 1, beginning with verse 18.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. Because that which may be known of God is manifest in them, for God hath showed it to them."

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made even His eternal power and Godhead, so that they are without excuse."

In this passage, God's wrath corresponds to the revelation of God's righteousness. This is an unwritten revelation, but it is plainly known. As His creation demonstrates His power and omnipotence, it also demonstrates His sovereignty and supremacy. His acts of retribution against sin and wickedness display His righteousness, power, and holiness.

It was God who sent the flood in Noah's time. It was God who destroyed the Egyptians. It was God who rained fire and brimstone upon Sodom and Gomorrah and the cities of the plain. It was God who destroyed the Canaanites. It was God who judged the Israelites in Amos chapter 4 because of their sins. Everywhere you look in the Old Testament and in the New Testament as well, it is the judgment of God in time and in history. Creation displays not only the power of God, but His righteousness as well.

In Romans chapter 1 He says, "so then they are without excuse." Anyone with one eye and half sense can look at creation and say, There must be a Creator. This did not just happen. There is a Creation. Creation, again, is general revelation. It will not tell you that God saves, nor will it tell you the basis upon which forgiveness may be received.

It may not tell you that there is a Redeemer, but it does tell you there is a Creator. It tells you that He is powerful, sovereign, supreme, righteous, and holy, and it leaves men without excuse. It does not matter where you are on the earth or which hemisphere you are in; you still see the same heavens, the sun, the moon, and the stars. Thus men are without excuse.

So creation is general revelation, and it is enough to condemn you, but not enough to convert you. Since we are in Romans chapter 1, look now in Romans chapter 2. The second way that God has

spoken is through conscience. Romans 2:14–15 says, “For when the Gentiles, or the nations, which have not the law, that is the written law, do by nature the things contained in the law, these, that is these nations, having not the written law, are a law unto themselves: Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.”

General Revelation: Conscience

Let me make this exceedingly clear. No nation had the written law of God except the Israelites. Romans chapter 3, verses 1 and 2, asks, “What advantage then doth the Jew, or what profit is there of circumcision?” The answer is, “Much in every way: chiefly, because that unto them were committed the oracles of God.” Israel had the written law of God. Yet just because the Gentile nations did not have that written law did not excuse them, because they were not without some knowledge of God in their conscience.

The word conscience is from the Greek word syneidesis. Syn is a preposition meaning “with,” and eidesis means “to know.” Thus syneidesis, your conscience, is that which you know with. The English word conscience has the same sense: con means “with,” and science means “to know.” Your conscience is that which you know with; it is basically your understanding, your mind. When you start to do something wrong, something in you says, “Eh, eh, eh, eh,” because you know better and know what is wrong. Therefore, conscience may accuse or excuse. Conscience, then, is what you and I would call general revelation.

It is enough to condemn an individual, but it is not enough to convert an individual. In Romans chapter 2, “these do by nature” is contrasted with specific revelation, or divine revelation. There is a basic knowledge even in fallen man; he has some understanding of right and wrong, and that understanding can either accuse him or excuse him.

It is possible for your conscience, even the conscience of an unsaved individual, to convict you. You remember in John chapter 8 the woman who was taken in adultery in the very act. They brought her to Jesus Christ and said, “Master, Moses and the law says she is

to be stoned, what sayest thou?" They were not concerned about the woman or about the sin. They were trying to ensnare Jesus Christ. If He said, "Let her go," then He was not following God's law. If He said, "Kill her," then He was not a friend of sinners.

They had Him just about any way that He went. So our Lord knelt down and wrote upon the ground. I do not know what He wrote. I would tend to think that He might have been writing dates and times or names of when these people committed adultery. But the Bible says in John 8:9, "When they heard it, being convicted by their own conscience, they went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst." A conscience can indeed convict you. These men were seeking to condemn the woman, but they were guilty themselves and were condemned by their own conscience.

I do not care where you go in this world; you can still go to the darkest tribes, and they know the difference between murder and self-defense. They know it is wrong to take a spear and plunge it into a man's heart. But when they take that same spear while defending themselves against a man who is trying to kill them, their conscience can either accuse them or excuse them.

"Let your conscience be your guide." That old adage is not only unbiblical, it is extremely unwise. Why? Because of what the Bible teaches about your conscience. The Bible tells us in 1 Corinthians 8:12 that there are weak consciences; in Titus 1:15, defiled consciences; in 1 Timothy 4:2, some who have their consciences seared with a hot iron; and in Hebrews 10:22, the Bible speaks about an evil conscience. A conscience can also be improperly and wrongly taught.

Stop and think about the pagans who would sacrifice their children to these false idols and do it with joy, because they thought they were doing something right, because that was the way they had been taught all their lives. Their consciences were improperly taught.

John Gill, the old Baptist commentator, said this, talking about Romans 2:14–15: "The matter and substance of the moral law of Moses agrees with the law and light of nature. And the Gentiles in some measure and in some sort did these things by nature. Not that

men by the mere strength of nature without the grace of God can fulfill the law or do anything that is acceptable to God. And indeed what these men did was merely natural and carnal and so unacceptable unto God."

What he is saying is that there is no way someone, simply out of conscience, can do anything that is pleasing and acceptable to God. Again, conscience is general revelation; it is enough to condemn you, but it is not necessarily enough to convert you.

Matthew Henry went on to say: "They had that which directed them to do that by the light of nature, by the force and tendency of their natural notions, and dictates that apprehended a clear and vast difference between good and evil, did by nature the things contained in the law. That is, they had a sense of justice and equity, honor and purity, love and charity; the light of nature taught obedience to parents, pity to the miserable, conservation of public peace and order, and forbade murder, stealing, lying, and perjury. Thus they were a law unto themselves." Your conscience can be a witness for you, or it can be a witness against you.

God Has Spoken Through His Commandments

Conscience can either excuse you or accuse you. Most of the time, instead of excusing us, our consciences accuse us. That is for sure. Conscience is natural and is a general revelation designed to lead, guide, and direct us to special revelation. Conscience is enough to condemn you, but not enough to convert you.

These are the last two points, and they concern special revelations. How has God spoken? God has spoken through creation, through conscience, and, thirdly, through commandments. I am using the term commandments in a very broad and general sense. When I speak about the commandments, I am talking about the totality of the Word of God.

Special Revelation: The Commandments (Scripture)

When you get to Psalm 19, and we did not read all of Psalm 19 earlier, there is a contrast in that psalm between general revelation and special revelation. Because when you get to verse 1, "The

heavens declare the glory of God, and the firmament showeth its handiwork." You read all about creation down to verse 6. But when you get to verse 7, "The law of the Lord is perfect, converting the soul, making wise the simple." The rest of that psalm concerns God's Word, or God's Law. Thus, there is a contrast between general revelation and special revelation.

Therefore, when I speak about the commandments today, right now, I am not speaking only about the Ten Commandments. It is true in the context of Deuteronomy 5, which we read last week, and in Exodus chapter 20, which we read last week, that God gave the Ten Commandments. But He gave more than the Ten Commandments. He gave the ordinances, the statutes, and the totality of His law.

But the point I'm trying to make is this: whatever God says is a commandment. Do you understand that? The entirety of the Word of God could be classified as a commandment. Why? Because God's law is a revelation of how you and I are to live our lives. It is His revealed will for our lives. So, in that law, we hear the voice of God distinctly and clearly.

We can hear the voice of God in creation, generally speaking. We can hear it in conscience, generally speaking. But when we come to the totality of the Word of God, then God is screaming out at us. For instance, in Exodus chapter 20 and verse 1, when we have the first giving of the law, it begins like this: "And God spake all these words, saying…" When you get to Deuteronomy 5, verses 4 and 5, Moses said, "The Lord talked with you face to face in the mount in the midst of the fire. I stood between the Lord and you at that time to show you Lord, for you were afraid by reason of the fire and went not up to the mount."

The Bible repeatedly speaks about the voice of God. Where do we hear God's voice? In creation generally, in conscience generally, but specifically in the Word of God. Deuteronomy 28, verses 1 and 2, says, "And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God to observe and do all his commandments which I command thee this day Lord thy God will set thee on high above all the nations of the earth. And all these

blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God."

So God has spoken, and He has spoken in His law. He has spoken in His Word, and it is called His voice. Verse 15 says, "But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day, that all these curses shall come upon thee and overtake thee." Note it: "but it shall come to pass if thou wilt not hearken to the voice of the Lord thy God."

How would you hear the voice of God? To observe to do all His commandments and all His statutes, which He commands. Deuteronomy 28:45 says, "Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed, because thou hearkenest not unto the voice of the Lord thy God, to keep His commandments and His statutes which He commanded thee." Again, very plainly, He is saying that this Word is His voice.

In verse 62 of the same chapter, we read, "And you shall be left few in number, whereas you were as the stars of heaven for multitude, because thou wouldest not obey the voice of the Lord thy God." Deuteronomy 30:2 says, "And shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children with all thy heart and with all thy soul." Now, in verse 10, He says, "If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in the book of the law, if thou turn to the Lord thy God with all thy heart and with all thy soul."

Again, he is talking about hearing the voice of God. How is he talking about hearing the voice of God? By His commandments, by His Law, by His Word. There is a multitude of passages, but consider Jeremiah 26:13: "Therefore now mend your ways and your doings and obey the voice of the Lord your God and the Lord will repent him of the evil that is pronounced against you." Well, obey the voice of the Lord your God. How can they obey the voice of the Lord their God?

The answer is by obeying His law. The Bible is God's Word; it is God's voice. He that will not hear the Word of God will not hear God. If you refuse to hear the Word of God expounded, explained, and applied, obviously you are not going to hear the voice of God.

I titled this message, "Are You Afraid to Hear God's Voice?" Undoubtedly, most people are afraid to hear God's voice because they never read their Bible or study it. They do not want to come near where it is being preached and proclaimed. So obviously, some are afraid to hear the voice of God.

The Bible is special revelation. We can know specific things about God, sin, and salvation only because God has specifically revealed these things in His Word. He has not revealed them in creation or in conscience; He has revealed them only in His Word. So God has spoken through creation, through conscience, and through the commandments—that is, the totality of the Word of God.

Special Revelation: Christ

Fourthly, God has spoken through Christ. Jesus Christ is the full and final revelation of God. He is special revelation. He is God incarnate. He is the one who reveals the Father, the one who has been sent by the Father. In John 1:18, our Lord said, "No man hath seen God in any time. The only begotten Son, who is in the bosom of the Father, he hath revealed Him."

The only way that we can know God fully is because Jesus Christ has revealed the Father. Our Lord said in Matthew 11:27, "All things are delivered of me of my father, and no man knoweth the son but the father. Neither doth any man know the father save the son, and he to whomsoever he reveal him." The only one who knows the Father perfectly is the Son; the only one who knows the Son perfectly is the Father. The only way you can know the Father is if the Son is pleased to reveal Him.

Jesus Christ is the living Word of God. The Bible is the written Word of God. John 1:1-3 is a very important passage: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him that were made, and without Him was not anything

made." One of the names of Jesus Christ in the Bible is Logos—the Word.

John 1:14 says, "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." The Word was made flesh. Jesus Christ is the Divine Logos. He is the living Word of God.

Our Lord told His disciples in John 14 that He was going away. Philip said, "Lord, show us the Father and it sufficeth us. I'll take care of everything. Just show us the Father." Our Lord said, "Philip? Have I been so long with you, and yet you have not known me? He that hath seen me hath seen the Father." "I am God in the flesh. I am the living word." That is exactly what He said.

Hebrews 1:1-3 says, "God, who at sundry times and in diverse manners, that is, different ways, spake in times past in the fathers by the prophets." In the Old Testament and some in the New Testament, God did speak in trances and dreams and special ways to them. That is how God used to do it, in times past. But verse 2 says that He "hath in these last days spoken us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds"; "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."

God in times past spoke in many different ways, but in these last days He gave us His Son. Jesus Christ is the full and final revelation of God the Father. There is not going to be anything over, above, or beyond Jesus Christ.

If you understand Deuteronomy 18, you can understand the question asked of John the Baptist and some things said about Jesus Christ. Beginning with verse 15, Moses tells the people, "The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren like unto me. Unto him you shall hearken, according to all that thou desirest of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear the voice of the Lord my God, neither let me see this great fire any more lest I die. And the Lord said unto me, They have well spoken that which they have spoken."

Now look what God promises: “I will raise them up a prophet from among their brethren, like unto thee, that is, like unto Moses. And I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him.”

When John the Baptist came preaching, the Pharisees and scribes sent word and asked him, “Art thou that prophet?” This is what they were referring to. Are you the Messiah? No. Jesus, in Matthew 16, asked, “Who do men say that I am the Son of Man?” Some said Elijah, Elias, or one of the prophets. But what sayest thou? “Thou art the Christ, the Son of the living God.” You are the prophet of Deuteronomy chapter 18.

The Bible says concerning the prophet God raises up, “Him shall you hear, and if you will not hear God is going to require of you.” Let me put it bluntly: if you will not hear Jesus Christ, you will not hear God the Father.

Jesus Christ took Peter, James, and John up the mountain and was transfigured before them. Moses and Elijah appeared, and Peter, speaking before he had thought things through, said, “Oh, Lord, it is good for us to be here. Let us build three tabernacles, one for thee, one for Moses, one for Elijah.” All of a sudden, a cloud came over, and a voice came from that cloud: “This is my beloved Son, you hear Him.” He is God’s Son. He that will not hear the Son will not hear the Father; he that will not receive the Son will not receive the Father.

Our Lord said it plainly in John 13:20: “Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me, and he that receiveth me receiveth him that sent me.” If you receive the messenger of Christ, you receive Christ. If you receive Christ, you receive the Father who sent Christ. You cannot get to the Father apart from Jesus Christ.

Hebrews 12:25 says, “See that you refuse not Him that speaketh. See that you refuse not him that speaketh, for if they escape not who refused him that spake on earth, that is Moses, much more shall not we escape if we turn away from him that speaketh from heaven.”

God spoke through Moses, who was on earth, and those who refused to hear God through Moses were judged and destroyed. How much more will people be judged and destroyed if we refuse to hear Him who speaketh from heaven? Jesus Christ is God in the flesh.

The Bible tells us plainly and without controversy, “great is the mystery of Godliness. God was manifest in the flesh,” speaking of Jesus Christ. Jesus Christ is Lord, God, and the Living Word. Therefore John 5:22–23 says, “...the Father judgeth no man, but hath committed all judgment to the Son.”

Why has the Father committed all judgment to the Son? Here is the answer: “That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father.” When the Bible says that the Father judgeth no man, but hath committed all judgment unto the Son, it gives the reason: “That all men should honour the Son even as” they honour the Father. The words “even as” literally mean equally. You must honour the Son equally as you honour the Father. He that dishonours the Son dishonours the Father. If you refuse to hear Jesus Christ, you refuse to hear the Father. If you dishonour Jesus Christ, you dishonour the Father. So the question is, are you afraid to hear God’s voice?

Our Lord said, “My sheep hear my voice.” He speaks to us through His Word and by His Spirit. Consider one last passage, John 12:48. The Bible says, “See that ye refuse not him that speaketh from heaven.” If you refuse to hear God’s prophet whom He raises up, He will require it of you. Jesus Christ said, “He that rejecteth me, that's the living He that rejecteth me, and receiveth not my words, that's the written word, hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day.”

You cannot maintain one attitude toward the Bible and a different attitude toward Jesus Christ, or one attitude toward Jesus Christ and a different attitude toward the Bible. The Bible is the written Word, and Jesus Christ is the living Word. General revelation—that is, creation and conscience—is designed to lead you to special revelation, which is the Word of God, the commandments, and then to Jesus Christ, who is the living Word.

Conclusion and Application

Our Lord said it plainly: “I am the way, the truth, and the life, and no man cometh in the Father but by me.” Has God spoken? Yes, He has. Is God still speaking? Yes, He is. How do we hear His voice? In His Word and through His prophet, through His Son, the Lord Jesus Christ. We may hear Him faintly in creation and conscience, but we hear Him loudly and clearly in the Bible and in Jesus Christ. So do not be afraid to hear God's voice. Study the Word of God, apply the Word of God, and bow to and worship the Son of God.

Let's pray. Father, in the name of Jesus Christ, we bow to you. We thank you for your Word and truth. Help us hear thee and recognize thy voice speaking to us. Give us grace to serve Thee acceptably with reverence and godly fear. In Thy name we pray, Amen.

Source Notes

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Chapter 2: Are You Afraid To Hear God's Voice - Part 2 of 2
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