

THE COST OF AN INHERITANCE

Saturday, October 24, 2026 10:54 AM

Intro?:

Good morning Arising Church! Today is October 25, 2026.

Last week, we were encouraged by the message "A Witness Between Us" about how we must have genuine concern for our brothers transformation and inheritance, and this comes through full transparency and humility. We want to jump right into our message today, which is titled...



Not only must we have genuine concern for our brothers inheritance, but there is a great cost involved in seeing them inherit everything God has for them. And this cost is not optional, it must be paid by every follower of Christ, but let's not get too far ahead of ourselves.

We want to be up front with y'all today, we are going to talk a lot about the land and inheritance God has set before each and every one of you, and, in the physical, this looks very different than it did for the tribes of Israel. What is the same, though, is that each tribe had specific works set before them that they had to accomplish for the entire promise of God to be fulfilled, which is the same for us. As Ephesians 2:10 says

- **Ephesians 2:10 ESV**

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

God has set apart works for every one of us to accomplish, and we CANNOT do it without our brothers. Not only this, there is a cost that must be paid to see our brothers compete the works God has for them.

- **2 Corinthians 4:11–12 (ESV)**

11 For we who live are always being given over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. 12 So death is at work in us, but life in you.

We want to be clear this morning, we are not going to present the most polished sermon that has ever been given, but we are going to preach straight from the heart of what God has been impacting us with.

Further, preachers usually say, "don't read long chunks of Scripture or you will lose the attention of the congregation". We are going to break that rule right off the bat, but y'all are a body that would rather hear the word than simply hear us talking right? Then let's go to Deuteronomy 25.

- **Deuteronomy 25:5–10 (ESV)**

5 "If brothers dwell together, and one of them dies and has no son, the wife of the dead man shall not be married outside the family to a stranger. Her husband's brother shall go in to her and take her as his wife and perform the duty of a husband's brother to her. 6 And the first son whom she bears shall succeed to the name of his dead brother, **that his name may not be blotted out of Israel.** 7 And if the man does not wish to take his brother's wife, then his brother's wife shall go up to the gate to the elders and say, '**My husband's brother refuses to perpetuate his brother's name in Israel;** he will not perform the duty of a husband's brother to me.' 8 Then the elders of his city shall call him and speak to him, and **if he persists**, saying, 'I do not wish to take her,' 9 then his brother's wife shall go up to him in the presence of the elders and pull his sandal off his foot and spit in his face. And she shall answer and say, '**So shall it be done to the man who does not build up his brother's house.**' 10 And the name of his house shall be called in Israel, '**The house of him who had his sandal pulled off.**'

- It is all about building perpetuating your brother's name
- This is a long-term commitment

- At least 18 years and \$250-350k in modern numbers!
- All the heartache and trouble for something you don't get the credit for!
- Your brother is dead so he can't thank you for it, you don't get credit for the child, in-fact, the inheritance the child receives is credited to your brother's family line. This is not an easy place to be!
- The elders are to convince him to do this, but ultimately he must make the decision... no one can force him
- If he refuses then his house will be forever known as 'the house of him who had his sandal pulled off.'!!!

What is the significance of the sandal being pulled off?

- **Isaiah 52:7 (ESV)**

7 How beautiful upon the mountains
are the feet of him who brings good news,
 who publishes peace, who brings good news of happiness,
who publishes salvation,
who says to Zion, "Your God reigns."

- Feet are associated with evangelism here... bringing good news. (this is repeated throughout the NT)

- **Ephesians 6:15 (ESV)**

15 and, as shoes for your feet, having put on the readiness given by the gospel of peace.

- Here we see that shoes represent the readiness given by the gospel of peace!

Let's connect this all together.

- When you fail to perpetuate your brothers inheritance, regardless of the cost, your sandal... readiness for the gospel of peace... is removed
 - If you cannot fight for your brother, you are unfit to preach the gospel and everyone would know it!
- If you can't build up the community you are in, even at a high price, how can you invite others into a community/family you are unwilling to fight for!
- We actually get to see this play out in the book of Ruth

*ruth context

○ **Ruth 4:1–4 (ESV)**

4 Now Boaz had gone up to the gate and sat down there. And behold, the redeemer, of whom Boaz had spoken, came by. So Boaz said, “Turn aside, friend; sit down here.” And he turned aside and sat down. 2 And he took ten men of the elders of the city and said, “Sit down here.” So they sat down. 3 Then he said to the redeemer, “Naomi, who has come back from the country of Moab, is selling the parcel of land that belonged to our relative Elimelech. 4 So I thought I would tell you of it and say, ‘Buy it in the presence of those sitting here and in the presence of the elders of my people.’ If you will redeem it, redeem it. But if you will not, tell me, that I may know, for there is no one besides you to redeem it, and I come after you.” And he said, “I will redeem it.”

- The redeemer who's duty it is to redeem them is willing when all the redemption entails is getting a bunch of stuff!
- It is easy to do seemingly selfless acts for your brothers when you actually benefit from it!
 - Reputationally
 - Monetarily
 - Etc.

○ **Ruth 4:5–6 (ESV)**

5 Then Boaz said, “The day you buy the field from the hand of Naomi, you also acquire Ruth the Moabite, the widow of the dead, in order to perpetuate the name of the dead in his inheritance.” 6 Then the redeemer said, “I cannot redeem it for myself, lest I impair my own inheritance. Take my right of redemption yourself, for I cannot redeem it.”

- The redeemer's mindset greatly changed once he realized it would cost him something. At this point he was unwilling to help his brother, in fact he said he "CANNOT" redeem it.
- Commentators state that without taking Ruth... the property would have passed to the redeemer's kids, but since he must also take Ruth, when she had a son it would pass to that son and not his own kids. Thus the redeemer would have spent money for property that would go to another man's inheritance. He was unwilling to do this.
- Rather than acknowledging he was unwilling, he stated he CAN'T!
- (personal testimony)

The Cost of Redemption

“I cannot redeem it for myself, lest I mar mine own inheritance.” The redemption would cost money, since the yearly produce of the field would have to be paid for up to the year of jubilee. Now, if he acquired the field by redemption as his own permanent property, he would have increased by so much his own possessions in land. But if he should marry Ruth, the field so redeemed would belong to the son whom he would beget through her, and he would therefore have parted with the money that he had paid for the redemption merely for the son of Ruth, so that he would have withdrawn a certain amount of capital from his own possession, and to that extent have detracted from its worth. “Redeem thou for thyself my redemption,” i.e., the field which I have the first right to redeem.”

Carl Friedrich Keil and Franz Delitzsch, Commentary on the Old Testament, vol. 2 (Peabody, MA: Hendrickson, 1996), 358.

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○ **Ruth 4:7–8 (ESV)**

7 Now this was the custom in former times in Israel concerning redeeming and exchanging: to confirm a transaction, the one drew off his sandal and gave it to the other, and this was the manner of attesting in Israel. 8 So when the redeemer said to Boaz, “Buy it for yourself,” he drew off his sandal.

- This part should sound familiar from the Levirate Marriage law (in Deut

- 25). According to the law this redeemer would have been spat on and would be remembered for all time as "the man whose shoe was removed".
- (talk about how the custom softened the law... it had been common for men not to fight for their brothers, but the law said he should be SPIT on!!!)
 - Why was this man not named in the book of Ruth? It was commanded that he would be remembered as "the house of him who had his sandal pulled off". Now, because it is written down in the eternal scriptures for all time, he is not remembered by a name, but simply as the man who had his shoe pulled off! This is how serious God takes paying the cost for your brother to have an inheritance. (you are fine with your brother's name being blotted out, then I will blot out your name)
 - The man who fought to keep his inheritance is forgotten for all time... his name isn't even remembered.
 - Boaz, in fighting for his brother's inheritance brings a gentile into the fold of Israel and in doing so redeems four Israelites as well
 - He redeemed Mahlon, Ruth's husband, he redeemed Elimelech, Ruth's father in law who had no sons, he redeemed Naomi who had no sons to carry on her inheritance and scripture also says he redeems Chilion, Ruth's brother in law who had died without sons.
 - Boaz brought Ruth in and saved four Hebrews effecting 5 people. 5 is the number of Grace!
 - Through fighting for his brother's inheritance he brought God's grace to many!
 - Boaz became part of the genealogy of Christ!
 - Although in his lifetime the men he redeemed were already dead and could not thank him. Although his son is counted as Naomi's and thus does not carry on Boaz name, after he died, the genealogy accounts him in the lineage of Jesus!
 - **Ruth 4:21–22 (ESV)**
21 Salmon fathered Boaz, Boaz fathered Obed, 22 Obed fathered Jesse, and Jesse fathered David.
 - Man may not have praised his work, BUT GOD remembered and blessed him!
 - Not only this, but Boaz actually got to help save the Davidic line through his selflessness!

The Cost of an Inheritance

- Boaz: Saved the Davidic Line

Now let's move to the prophets and talk about a man who was selfless for the sake of his brothers in the time of David.

Look at this map and tell me what you see in the green section?



It's the land of Israel, right? Why did nobody say, "it's the conglomerate of the tribal inheritances of Judah, Simeon, Ruben, Dan, Issachar, Zebulun, Asher, Gad, Ephraim, Manasseh, Naphtali, and Benjamin? 'Firstly, because that is a mouthful, but more so it's because while each tribe did had a portion of the land that was given to them, it was never about them and their individual

inheritances, it was always about God and the people inheriting the entire promise! It is one land, with many parts. Kind of like one body, but different members. Saints, we must not be so focused on "my" part in the body or "my" Mezuzah, that we forget that the entire purpose of your Mezuzah was always other people! How much affirmation does a hand need to scratch an itch on your nose? NONE! It does it because it helps the whole body! How much affirmation do you need to lay down your own desires to help your brother? When you look at this map, and see the whole land, you should see your own Mezuzah, or tribal allotment, as a portion of the whole. Let's look at a familiar story in the Bible and see a man who truly understood this concept.

1 Samuel 18:3-4 ESV – 3 Then Jonathan made a covenant with David, because he loved him as his own soul. 4 And Jonathan stripped himself of the robe that was on him and gave it to David, and his armor, and even his sword and his bow and his belt.

Don't check out simply because this is a common passage about brotherhood, but engage in the text with us. Jonathan was next in line for the kingdom. The throne, the crown, the authority, the army, the servants, the wealth, they would all have been his by inheritance! Yet, he had more concern for his brother and the will of God being accomplished, and rather than fighting against it, or fighting for his own "calling", he gave up everything to see his brother get what God had promised to him. He recognized that his calling was actually to support his brothers.

We have taught on this passage before, so we will just quickly hit a few points from it. Jonathan gave David his:

- Robe: Symbol of Royalty
- Armor: Protection, indication of rank or prestige
- Sword: Offensive weapon for close battles
- Bow: Offensive weapon for the long range threat
- Belt: The ability to prepare for battle
 - o Don't picture a belt that simply keeps up your pants, they didn't wear pants like we do, they wore tunics. A belt was actually preparation for battle because it would keep your tunic cinched and your sword ready.

So, imagine being a prince, ready for battle and coming off leading your nation to victory in 1 Samuel 14. Now, after a young man kills a giant, you recognize the call of God on his life, and you give him your symbol of status, your protection, your own means of defense and offense, and your own preparation. Now, look at what happens to David in the next verse.

1 Samuel 18:5 ESV – 5 And David went out and was successful wherever Saul sent him, so that Saul set him over the men of war. And this was good in the sight of all the people and also in the sight of Saul's servants.

David had just killed Goliath, but had never had any military conquests before this. He wasn't a general, he wasn't a military strategist, he wasn't even a soldier before this, but when a brother sacrificed everything he had for David's calling, David went on to be "successful wherever Saul sent him, so that Saul set him over the men of war". Think of the articles of clothing that Jonathan gave to David. Jonathan gave him the garments, not just of a soldier, but of the highest ranking general in the army besides the king himself. We actually hear remarkably little about Jonathan in the Scriptures, and when we do have stories about him, they are mostly about him laying his life down for and protecting David and his calling! Jonathan helped save David's life and calling many times. If we didn't have a Jonathan, would David have ever survived to become king? (yes, God is sovereign and his plans will prevail no matter what man does, but you have an important part in your brother's life!)

Let's bring this home for a minute. Think about your Mezuzah. Think about the wording of it and how you walk it out in your life. How much of it is about your own maturity, freedom, or equipping? NONE!!! Every part of it is about other people.

(SHANE)

My Mezuzah is, "To teach and train up warriors in Righteousness and propel them into their calling". What part of that is about me? How could I complete this calling without fighting for others to be trained up and propelled into their calling? Yet how often do I become so self-centered about MY calling and MY mezuzah and how it makes ME look? What about a specific location that you are called to. Why did God call you to that location? So others who are there could gain the inheritance He has for them.

So hold on, are you really saying that MY calling and MY mezuzah aren't about me at all? Yes, that is exactly what we are saying. Look at Philippians 2 and see how Christ himself lived this out.

Philippians 2:4–8 (NIV)

⁴ not looking to your own interests but each of you to the interests of the others.

⁵ In your relationships with one another, have the same mindset as Christ Jesus:

- ⁶ Who, being in very nature God,
did not consider equality with God something to be used to his own
advantage;
- ⁷ rather, he made himself nothing
by taking the very nature of a servant,
being made in human likeness.
- ⁸ And being found in appearance as a man,
he humbled himself
by becoming obedient to death—
even death on a cross!

Jesus, who was God incarnate, became a servant who would die, why? Simply so that he could have a better place in heaven one day? NO! So that he could Ransome men for God and help them inherit the land God has for them! Jonathan and Jesus were willing to give up all position, authority, and even die for others to succeed. This was what their calling was always about and it cost everything.

The Cost of an Inheritance

- Boaz: Saved the Davidic Line
- Jonathan: Saved the Davidic Throne

We saw in Boaz a man who saved the Davidic Line through selflessness

We saw in Jonathan's selflessness a man who saved the Davidic throne

Let's move to the Writings and see man who saved the entire Davidic Kingdom. Open up your Bible's to the book of Ezra...

Nearly sixty years after the temple was finished, in the seventh year of King Artaxerxes, Ezra (a descendant of Aaron) set out from Babylon for Jerusalem.

He was a scribe deeply skilled in the Law of Moses.

- **Ezra 7:10 (ESV)**

¹⁰ For Ezra had set his heart to study the Law of the Lord, and to do it and to teach his statutes and rules in Israel.

Ezra gathered the returning families at the river Ahava in Babylon. After three days of looking over the people, he realized something was missing: there were no Levites. So he sent leaders to Iddo at Casiphia and gathered 38 Levites and 220 temple servants.

This was going to be a 4 month journey and the road ahead was long and dangerous, and they were carrying families and a fortune of gold, silver and precious metals for the Temple. Ezra had told the king that God would protect them, he refused to ask for soldiers to escort them. So he called a fast, and the people humbled themselves and asked God for a safe journey and God delivered them.

Before they left, Ezra weighed out the treasure and placed it in the care of twelve leading priests: about 650 talents of silver, 100 talents of gold, and fine vessels. (\$475 Million)

On the twelfth day of the first month they left Ahava, and God protected them from enemies and ambushes along the way. After four months on the road they reached Jerusalem. They rested three days, and on the fourth they weighed the treasure in the house of God and recorded every item. Not one thing was missing. The returned exiles offered burnt offerings to the God of Israel, twelve bulls for all Israel along with sin offerings. They delivered the king's orders to the royal officials, who gave their support to the people and the house of God.

Everything was going according to plan —the journey was safe, the treasure was intact, the worship was restored, and the Gentiles were even helping. Then this happens....

- **Ezra 9:1–2 (ESV)**

9 After these things had been done, the officials approached me and said, “The people of Israel and the priests and the Levites have not separated themselves from the peoples of the lands with their abominations, from the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. ² For they have taken some of their daughters to be wives

for themselves and for their sons, so that the holy race has mixed itself with the peoples of the lands. And in this faithlessness the hand of the officials and chief men has been foremost.”

You have to remember this is Ezra's first time in Jerusalem. He has traveled months and has been in great anticipation for the incredible moment it will be when they get to the temple and deliver all the gold and silver! He's probably expecting celebration, praise and thanks for all that they accomplished. That is not what happened—he finds instead that even though the temple is rebuilt—the families are rife with idolatry because of intermarriage.

This is not just typical every day bad news—let’s read his response.

○ **Ezra 9:3–6 (ESV)**

³ As soon as I heard this, **I tore my garment and my cloak and pulled hair from my head and beard and sat appalled.** ⁴ Then all who trembled at the words of the God of Israel, because of the faithlessness of the returned exiles, gathered around me while I sat appalled until the evening sacrifice. ⁵ And at the evening sacrifice I rose from my fasting, with my garment and my cloak torn, and fell upon my knees and spread out my hands to the Lord my God, ⁶ saying:
“O my God, I am ashamed and blush to lift my face to you, my God, for our iniquities have risen higher than our heads, and our guilt has mounted up to the heavens.

Ezra sits and weeps and repents and behalf of the whole nation. Why is he so upset? He wants the people of God to experience divine blessing and shalom with God, and their sin is stopping that from happening! Ezra is gaining anything from this.

How much distress would you have to be in to pull out your hair and your beard?

*illustration - working so long and hard on something just to learn there is a glaring issue

- building IKEA furniture and you get to the end and you did one piece wrong and have to restart
- Something else...?

What follows is his famous repentant prayer where he says things like:

- **Ezra 9:10 (ESV)**

¹⁰ “And now, O our God, what shall we say after this? For we have forsaken your commandments,

- **Ezra 9:13 (ESV)**

¹³ And after all that has come upon us for our evil deeds and for our great guilt, seeing that you, our God, have punished us less than our iniquities deserved and have given us such a remnant as this,

This is an incredible important moment in Biblical history. Honestly in our experience growing up in Evangelical communities—Ezra is usually overlooked. Not many know much about him. How many sermons about Ezra - Nehemiah did most of us grow up listening to?

Listen to an evangelical approach to him...

Furthermore, Ezra’s actions do not match his mission. He beautifies the temple (Ezra 7:15–23; 8:24–36), but there is no mention of him appointing judges and magistrates (Ezra 7:25). When he reads the Law (Neh 8), it is because the people ask (Neh 8:1, 13). Ezra does not see the problem when the people transgress the Law (Ezra 9:1), nor does he devise the solution (Ezra 10:2), even though he was sent to teach and enforce the Law (Ezra 7:25–26). Ezra’s actions in Ezra 8–10 do not correspond to Ezra 7:12–26. He seems like a Babylonian *šatammu*—the administrative head of a temple assembly who enforces the assembly’s decisions rather than his own

Amy Balogh and Matthew J. McMains, [“Ezra, Leader of the Exiles, Son of Seraiah,”](#) in *The Lexham Bible Dictionary*, ed. John D. Barry et al. (Bellingham, WA: Lexham Press, 2016).

At the end of the day, biblical texts about Ezra are ambiguous and can be read as either historical or fictitious; there is not enough information to make an infallible argument in either direction (Grabbe, *Yehud*, 331).

Amy Balogh and Matthew J. McMains, [“Ezra, Leader of the Exiles, Son of Seraiah,”](#) in *The Lexham Bible Dictionary*, ed. John D. Barry et al. (Bellingham, WA: Lexham Press, 2016).

This is NOT the case for Jews.

Early Jewish Tradition, especially the Talmud, understands Ezra as an essential figure in the early history of Judaism. In addition to the biblical books of Ezra and Nehemiah, Ezra's name is also connected to the Jewish, Greek deuterocanonical book I Esdras and the pseudepigraphic IV Ezra (or II Esdras). Although Ezra does not appear in "Sirach's list of worthies" (Sir 44–49), he is prominent in the writings of Josephus and the Talmud (Meyers, *Ezra—Nehemiah*, lxxii). Josephus considers Ezra the principle priest of the community, emphasizes his skill in the Law, and preserves the tradition that Ezra died at an old age and was buried in Jerusalem (*Antiquities* 11.5; Meyers, *Ezra—Nehemiah*, lxxii).

Many Talmudic references elaborate on biblical and extrabiblical traditions about Ezra and attribute "the veritable creation of Judaism to him" (m. 'Abot 1:1). The Rabbis focus on Ezra's role as keeper and teacher of the Law, for "Ezra would have been worthy of receiving the Torah had Moses not preceded him" (*b. Sanhedrin* 21b). He is credited with re-establishing the Law after Israel had forgotten it (*Sukkah* 20a) and founding regulations and legal enactments in relation to the Law (*b. Megillah* 31b, *Bava Qamma* 82a). Some manuscripts of the Targum—Aramaic translations of the Old Testament—ascribe authorship of the book of Malachi to Ezra, while *b. Bava Batra* 16a attributes the book of Chronicles to him (see Meyers, *Ezra—Nehemiah*, lxxiii—lxxiv; Hirschberg, *Ezra*, 653).

Amy Balogh and Matthew J. McMains, ["Ezra, Leader of the Exiles, Son of Seraiah,"](#) in *The Lexham Bible Dictionary*, ed. John D. Barry et al. (Bellingham, WA: Lexham Press, 2016).

So what does this venerated Levite do next?

- **Ezra 10:1 (ESV)**

10 While Ezra prayed and made confession, weeping and casting himself down before the house of God, a very great assembly of men, women, and children, gathered to him out of Israel, for the people wept bitterly.

- **Ezra 10:10–11 (ESV)**

¹⁰ And Ezra the priest stood up and said to them, "You have broken faith and married foreign women, and so increased the guilt of Israel.
¹¹ Now then make confession to the Lord, the God of your fathers and do his will. Separate yourselves from the peoples of the land and from the foreign wives."

This is an incredible moment.

We saw in Boaz he was willing to give up a son for his brothers name...and this saved the Davidic Line

Jonathan gave up the crown, the authority, and ultimately his life for his brother...this saved the Davidic Throne

Here—what does Ezra sacrifice?

Well...this may surprise some of you—many people do not support the actions of Ezra...

Anti- Ezra

What Ezra and the community leaders did was justifiable and showed great courage in tackling a problem threatening to destroy the community. Yet there is no sign here of a heart moved with compassion or uneasiness that the action might be far too drastic.

Robert Fyall, The Message of Ezra and Haggai: Building for God, ed. Alec Motyer and Derek Tidball, The Bible Speaks Today (England: Inter-Varsity Press, 2010), 136.

His overall verdict. He calls the episode one of the least attractive sections of Ezra-Nehemiah and possibly of the whole Old Testament (p. 159).

Ezra 9:1–2 and the “holy seed.” Williamson reads 9:1 as a religious complaint, about the peoples’ abominations, not a racial one. But he sees verse 2 sliding toward something more troubling. He hears “the holy seed has mixed itself” as an echo of Leviticus 19:19, the law against mixing two kinds of seed, livestock, or fabric. In his view Ezra’s circle applied a purity law about kinds and species to people, and in doing so missed the religious point of Psalm 106:35, which is about learning the nations’ practices (pp. 130–132). Peter Leithart and Naomi Koltun-Fromm both build on his Leviticus 19:19 observation, though they read it more sympathetically than he does.

H.G.M. Williamson (*Ezra, Nehemiah, Word Biblical Commentary, 1985*)

Ezra was not concerned with the opinions of man, but his greatest concern was

paying whatever cost was necessary to be obedient to God and see his brothers advanced.

The kingdom is always advanced through great sacrifice, and it starts with the men on your right and on your left. It will require a complete sacrifice of time, energy, resources, reputations, goals, calling, time with family, etc.

If you cant fight for your brothers, how can you minister the gospel... but if you are fighting for your brothers and great cost in increasing measure, then you are fully qualified to preach the gospel!

We began with 2 Cor 4...

2 Corinthians 4:11–12 (ESV)

11 For we who live are always being given over to death for Jesus' sake, so that the life of Jesus also may be manifested in our mortal flesh. 12 So death is at work in us, but life in you.



We have a vision as a One association to plant 12 domestic churches and 70 international churches! This will require more than just Asa and Chad, it will require ALL OFF US!

Consider the following laborers already on the front line!

INSERT ONE ASSOCIATION PICTURES:

King's Harvest Church



Submission Ministries



Show video - just the first 60 seconds

SAGI - Indonesia



Echad to Peru







Remnant Church



Betlemme



Refuge City Ministries



Future Church in North Carolina



These aren't the only ones doing the work, they are supported by everyone who has chosen to sacrifice for the kingdom! All the unknown soldiers who are doing the work day in and day out to advance the kingdom!

If you want to see the gospel expand you must sacrifice for those around you, both in this house and outside this house! What are you doing to daily sacrifice for those in AND OUTSide of this house???

What if you are misunderstood for doing it? What if you are rejected? What if no one notices? What if it costs more than you expected or wanted? What is an inheritance worth to you, not just your inheritance, what is your brothers

inheritance worth, what is the stranger down the streets inheritance worth to you?

Commit to daily dying so that others can receive their inheritance!

Theres one last thing that really makes these three examples stand out.

Does anyone remember these men experiencing some amazing word from heaven surrounding these events?

I mean that happens a lot in scripture...

DO NOT READ

WHEN GOD REVEALED HIMSELF
Encounters were extraordinary—but faith and obedience still required a response.

PATRIARCHS	MOSES & GIDEON
Abraham: repeated encounters (Gen 12–22) Isaac: two recorded appearances (Gen 26) Jacob: dreams, wrestling, visions (Gen 28–46)	Moses: burning bush, Sinai, face-to-face speech; still questioned his call (Ex 3–4; 33) Gideon: angel, fire, fleece twice, enemy dream; sought repeated reassurance (Judg 6–7)
KINGS & PROPHETS	DISCIPLES & PAUL
David: angel and heavenly fire in judgment; often guided through prophets (1 Chr 21) Jonah: repeated divine speech; still resisted (Jonah 1–4) Daniel: dreams, visions, Gabriel (Dan 2; 4; 7–12)	Disciples: invitation, Transfiguration, resurrection, Pentecost Paul: Damascus-road encounter and later visions (Acts 9; 18; 22; 23; 27)

THE PATTERN • More revelation did not always mean less hesitation.

In Abraham's travels

- **Abraham:** many times (Gen 12, 13, 15, 17, 18, 22)
- **Isaac:** only twice recorded (Gen 26:2, 26:24)
- **Jacob:** the ladder at Bethel (28), an angel in a dream (31:11–13), wrestling at Peniel (32), Bethel again (35), and a night vision (46:2)

How many times did God reveal himself to Moses?

- The burning bush (Ex 3), Sinai over and over, and “face to face, as one speaks to a friend” (Ex 33:11; Num 12:8)
- Even so, Moses pushed back: “Who am I?” and “What if they don’t believe me?” (Ex 3–4)

Gideon?

- The angel of the LORD appeared to him personally (Judges 6:11–24)
- Fire came out of the rock and consumed his offering (6:21)
- God spoke to him again that night (6:25)

- He asked for the fleece sign, then asked for it again reversed (6:36–40)
- God gave him one more: an enemy soldier's dream that he overheard (7:9–15)
- Gideon is the clearest example of someone asking for more affirmation, and God was patient with him.

What about David?

- In 1 Chr 21:16, David sees the angel of the LORD standing between earth and heaven with a drawn sword. When David builds the altar, God answers with fire from heaven (21:26).
- That appearance came in judgment after the census, not as affirmation of a call.
- Most of the time David heard from God secondhand, through prophets (Nathan, Gad) or by inquiring of the LORD.

Jonah

- God spoke directly to him four times (1:1, 3:1, 4:4, 4:9–11), and he still ran.

Daniel?

- He interpreted Nebuchadnezzar's dreams (ch. 2, 4)
- He had his own visions (ch. 7–12), including Gabriel's visit (9:21)

What about the disciples?

- A direct invitation: "Follow me"
- The Transfiguration (Peter, James, John)
- The resurrection appearances
- Pentecost

Paul?

- A miraculous vision on the Damascus road (Acts 9)
- More visions after that (Acts 18:9, 22:17, 23:11, 27:23; 2 Cor 12)

Boaz, in the time when everyone did what was right in their own eyes just had the WORD

Jonathan - no vision or confirmation from heaven that David really was the King

Even Ezra in this ultimate moment....how does God respond? Have you ever thought about that?

This is a big moment in history....a man of God is stepping out in radical obedience and faith! Do you know what God says in this moment?

Nothing...

No sign....no theophany....no fire....

Just Ezra...the Law.. the people...and a rain storm...

Ezra offers us a radical....difficult challenge.

How much affirmation do you need to be obedient to the Lord?

How much confirmation do you need to do something selfless for your brother?

Ezra didn't need fire from heaven....

Ezra didn't need a cloud to descend....

Ezra didn't need signs and wonders....

All he needed—was the Word of God....

Saints what do you need do to the right thing?

What do all these men we have covered today gained from their actions?

- Boaz? More responsibility and a son that is not his own - what sign did he get?
- Jonathan? Dies while losing a battle on a hill fighting for a Dad who is disappointed in him. What sign did he get?
- Ezra?

END

Matthew 16:4 (ESV)

4 An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah." So he left them and departed.

1 Corinthians 1:22-23 ESV – 22 For Jews demand signs and Greeks seek wisdom, 23 but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles,



The incredible transformation we are seeing all around us because of Christ Crucified is all the sign we need. This is working saints....