

# He Shall Be to Me a Son

Hebrews 1:1-5, "God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through 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 at the right hand of the Majesty on high, having become so much better than the angels, as He has by inheritance obtained a more excellent name than they. For to which of the angels did He ever say: "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"? And again: "I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON"?"

Lord God, we do praise You for Your word. We praise You that You in Your kindness have given Your word to us, You have given us this instruction which is to show us how we are to live godly in Christ Jesus, the One who is the word become flesh. We do pray that You would help us to understand and to see more of His glory today, that You would help us to consider how You have called us to be conformed to His image and how we fail and how we need to renew repentance, how we need to strive more to walk in Your will. We ask that You would give us wisdom today, that You would send Your Spirit and that You would be with Mr. Horn as he preaches. Please give him the words to speak and help us to have hearts to understand and help us to have ears to hear. Please open the eyes of the blind as well. We pray in Jesus' name, amen.

As we have been going through the first part of Exodus which is essentially the introduction to who Moses is. In that introduction he was given all advantages for the society that he was in, he was the son of Pharaoh's daughter, he was an exceptionally fair child, he was mighty in words and deeds, but he was also a murderer. He spent forty years in the wilderness and he was commanded by God to a task and God became angry with him because he kept making excuses why he couldn't do what he was told. His sin caused God to strive to kill him until his wife circumcised his son. This is how we've been introduced to the one who prophesied that one would come after him that was like him. Now we come to Hebrews 1 and we see the mediator of the New Covenant being completely different than the mediator of the Old Covenant. He didn't grow up in wealth, but he grew up not as a leader in society or in the king's house. When He was tempted He didn't fall. With Christ we also get introduced to Him as a baby, we also see how He is mighty in words and deeds, but He kills no one and instead they kill Him. Instead of God being angry with Him, He says this is My Beloved Son in whom I am well pleased. We don't see anyone interceding for Christ like Moses' wife did for him, instead we see Christ interceding for everyone who will ever be saved. Christ was like Moses, but far, far greater than Moses and that is where Hebrews starts, in describing the better covenant. If you're going to have a book on why the New Covenant is better than the Old Covenant, you have to start with why the mediator is so much better. The New Covenant is far better than the Old Covenant with its constant shedding of the blood of bulls and goats. It starts with how much better Christ is than every creature, for no creature is like Christ in righteousness, power, truth and holiness. As we think of the introduction that we have gone through with Moses let's make sure that we are considering how much better Christ is.

Hebrews 1:1-2, "God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds." "God." It starts by saying this was the action of God and contextually it implies that it is God the Father. But most of the actions that it is describing, such as speaking to the fathers in time past, it was Christ who was speaking, it was the Holy Spirit that was giving the words to be written down. This is both the first person of God and God the Father that is being referenced, but it is also the one God for God is one and it was the one God who did these things. "Who at various times." The word translated 'various times', which means more literally 'many pieces'. The previous revelation from Moses, Isaiah, and Ezekiel and other, it was piecemeal. He revealed some things to Adam, He revealed other things to Abraham. He kept revealing pieces throughout the Old Testament, which is to be contrasted with Christ. When Christ comes, He is the complete revelation. God slowly gave this piecemeal over a thousand years and when Christ comes, it's not the shadows, but the substance. As Christ said in John 14:9, "Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'?" Christ was the full revelation of God the Father, not piece by piece as it was revealed before, but the fulness that we have been given externally of who God is. "And in various ways." Again, that word various ways is 'polos' which is where we get politics, which means many. Polotropos, which is where we get trope from and it means a turn, or a modes, or a style. Many turns, modes, styles, ways, not various means of revelation. Most of it was through the recording of the Scriptures, but various styles of literature. Even consider just Moses. You have narrative history, you have giving of laws, you have prophesy, you have miracles, you have foreshadowing, you have songs and that continues through the Old Testament. That God spoke to us in multiples ways, sometimes with greater shadow such as with the later prophets, sometimes with greater poetry. Consider the revelation at the time of David was almost all through narration and poetry and song. Sometimes it's with basic descriptions of the wisdom of god, such as Proverbs. All these were so much inferior to the greater revelation of Jesus Christ. It doesn't mean that we don't need these things, because they are the Word of God, and it doesn't mean that Christ was somehow at odds with these things because He is the Word of God made flesh, but He is the Word of God made flesh. He is more than just words written on a page. The people who saw Christ understood the writings of Solomon greater than Solomon did when he wrote Proverbs because Christ had all that wisdom in words and deeds. "Spoke in time past to the fathers by the prophets." It's important for us to recognize that we are in a different category than the fathers of our faith, they just heard piece by piece these types and shadows from other men, not by God. Again, to be a prophet doesn't mean that you just tell the future, it's that you describe and declare who God is and that's what Moses was doing, that's what the fathers of the faith had. Consider how little written revelation there was, it's something like ninety hours if you read all of it including the New Testament. Again, there's so much in every word, but without the Holy Spirit and the teaching of Christ you wouldn't understand all the things that are in every word. They had a lot let revelation, we have the revelation of Christ and through the Holy Spirit. "Has in these last days spoken to us by His Son." Again, in three years He gave more understanding than all the people before Him because if you see Christ you see the Father. As John said in John 21:25, "And there are also many other things that Jesus did, which if they were written one by one, I suppose that even the world itself could not contain the books that would be written. Amen." It's a completely different category. And it didn't end then because the revelation of Christ continues through His Spirit being sent, that's why His Spirit was sent. John 14:26, "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you." All those things that Christ said, all those things that John couldn't write down, that revelation continues through the Holy Spirit. The New Covenant is a much better covenant, we have far greater revelation, much greater knowledge and greater understanding. God appointed Jesus

Christ to be a greater revelation of God than the world had before seen, and it has continued until now. "Whom He has appointed heir of all things." Not only do we have a greater revelation, the One doing the revealing is the One who will inherit all things, that is His portion. That's what the word "heir" means, this is the portion He will be given. Christ received everything and that word 'appointed' has a passive aspect to it rather than active meaning that God appointed Him as the heir of all things, not because of His dying on the cross, but because of His position. He is the only begotten Son of the Father and having that position means that He is the heir of all things. Also the 'things' is implied that He is the heir of all. All of creation is the possession of the Creator and He has appointed His Son to receive all of the creation. "Through whom also He made the worlds." It is translated 'worlds', but the word is really *aion*, which is more properly translated 'ages'. Every aspect of it, before the fall, after the fall, before the flood, the times of the patriarchs, freeing the Israelites, it's God speaking through the burning bush. He didn't just make all things, He made all time as well. Christ was the means for all of it, He's the heir of all things and through whom also He made the worlds. God didn't just make everything Himself, instead He has the Son make everything. One application is that Christ is how God the Father appears to us, the total revelation we have of the Father is from the Son because He's the One who gave us His word, He's the One who appears in the burning bush, He's the One where whenever there is a manifestation of God, it is Christ not God the Father. The only knowledge we have of God the Father is from God the Son because every command that was fulfilled, everything that was done, all of creation that testifies who God is, that's all from the hand of Christ. As John said in John 1:3, "All things were made through Him, and without Him nothing was made that was made." They cannot be different in the revelation because the things that we know of God the Father is because Christ told us or Christ showed us. The revelation of the Father is completely dependent upon the revelation of the Son. People who want to separate Christ and make Him the mercy of God, don't understand there is no separate revelation. It makes no sense at all because it's not that God is the judge and the Son is the One who shows mercy, because it's all a revelation of the Son. It is all Christ, all of it. Another application that I want us to consider is how this verse relates to Genesis 49:3, "Reuben, you are my firstborn, My might and the beginning of my strength, The excellency of dignity and the excellency of power." Or Deuteronomy 21:17, "But he shall acknowledge the son of the unloved wife as the firstborn by giving him a double portion of all that he has, for he is the beginning of his strength; the right of the firstborn is his." This is the picture of Christ, He is the picture of the beginning of strength of His Father. It didn't have to be that way, but this is what these things point to. The Son and the Father, this is how the Father has strength. By strength it is power and wealth and we tend to flip this totally on its head. We think children are these dependents that zap your strength. That's not how the patriarchs looked at it, the patriarchs said you gave me Reuben, this is the beginning of my strength. Do you look at your children that way? This is how God the Father looks at God the Son and this is how we are supposed to look at our children. I'm not saying that when they are young that they don't take more resources than they pay back, they do, but understand that's not how God designed the world. It happens at the beginning, but it's supposed to change. They are supposed to increase your strength. When you have children, your children are your strength, that's how God made all the world through His Son. If what we say instead is that our children are just this zapping of our strength, that is the opposite of the created order, that's not how it's supposed to work. That is what children are supposed to be from Psalm 127:3-5, "Behold, children are a heritage from the LORD, The fruit of the womb is a reward. Like arrows in the hand of a warrior, So are the children of one's youth. Happy is the man who has his quiver full of them; They shall not be ashamed, But shall speak with their enemies in the gate." They are strong, they are arrows, they have forces that they can now apply that they couldn't apply before. They can fight with their enemies in the gate different than they could before. Psalm 127 isn't saying anything different, it's saying your children are your strength. Are you ordering your house that way? Are you ordering your house to be a picture

of God the Father and God the Son? God the Son was not this resource drain on God the Father. Instead He was the beginning of His strength and that's how our children are supposed to be. If you're not deliberate and careful about training, your children will be the opposite, they will be this constant drain. This is where our society is going and our society is going that way as much as it's going the direction that it's going about that you can't tell the difference between a man and a woman or that you can say two men can marry. We have these adults, 26, 27, year olds, that are still zapping the strength of their parents. That's as flipped on its head as any of the other perversion that's in our culture and we need to make sure we're not like that. That is now how God designed the world, He designed the world that your children are the beginning of your strength. Are you training them, are you teaching them so they increase your strength rather than decreasing it? That's the picture of God the Father and God the Son.

Verses 3-4, "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 at the right hand of the Majesty on high, having become so much better than the angels, as He has by inheritance obtained a more excellent name than they." "Who being", this is just like I Am, it's the same root word. This is who He was, not what He did, this is who He was, He was the brightness of His glory. The word translated brightness is only used here in the Scriptures, which means 'beam coming forth'. He is the light that comes from God, this is the shining forth of the glory of God, that's who Christ is. As I was saying before we only see His works, we only hear from Him for no one has seen the Father at any time, but Christ is the means. What we see of the glory of the Father is what Christ has shown us. Even in the created world, even that all things point to the nature of God, even His Godhead. It's all Christ showing forth the brightness of God the Father. Christ is the means that we see the glory of God the Father. "And the express image of His person." The word translated 'express image' is 'charakter', obviously related to the word character. But the root meaning is a graven tool, literally Christ is the graven image of God the Father. If you have seen Christ, you have seen the Father, it's not because they are one person of God but because Christ is the graven image of the Father. The arguments that we can make concerning pictures of Christ because it doesn't matter because it's not a graven image. No, this is what a graven image of God looks like. It has to live, breathe, and move. This is what He says in Genesis 1:2, when He says He made them in His image, male and female He made them. This is what a graven image of God looks like. If you can't make one that breathes and has blood flowing, don't make one because it's a false graven image. God makes graven images of Himself, that's who Christ is, He is the graven image of God and we can't do it. It is sinful for us to do it because we cannot do it with the same accuracy. If you think about a graven image, it's always a lesser version than the real and God says He will make one that is lesser than Christ. If we saw the glory of Christ we would surely die because you can't stand in the presence of God as a sinner, that's why corruption has to put on incorruption to enter into Christ's presence. He makes a lesser image, He has Him put on flesh. That's already a lesser image and we're not supposed to put on an even lesser image. God has the right to make a graven image of Himself, which is what He did with Christ, it's what He did in the garden. It's not for us to do it, but Christ is the graven image of God the Father. "And upholding all things." Not only was it through Christ that all things were made that were made, but He continues to uphold all things. He is the One who sustains us and causes the world to continue. The sin of Adam has had a devastating effect on creation and it spreads out so the world is corrupting. Where it had been perfect, now it is wearing away like a garment. We live in a decaying world but without Christ upholding the world it would not continue, He's stopping the sin of Adam from completely destroying the world. The effects of sin would destroy the world but Christ continues to uphold it even when the vast majority of people are in rebellion to Him. The book of Hebrews is written to

the Hebrews who are worshipping angels and they are worshipping Moses and this sermon is about Christ not being on the same scale as angels, He's not on the same scale as Moses. Moses couldn't even uphold himself, God had to deliver Moses. He is greater than Moses, because He is not just the deliverer, He is the sustainer of all things. He does it "by the word of His power." It is an interesting word order. We tend to think of the power of His word, but the Word is the representative of His power. He had embedded power in His words. That is why in Hebrews 4:12 it says: "For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." God has caused His words to have power, it is the expression of His power. When we use our own words and our own thoughts we should never think they have the same power He has given to His own words. This is why when we witness that our words that are based on Scripture, the power comes from God having spoken them, God having said these things have power. If we are just doing it out of our own intelligence and ways, we don't need to come up with new ways because the power was given to God's words by God. That's why we wield the sword. That's why when we witness we are supposed to go to that, not the words that we think will convince them, it's not by our wise strategy. No, it's by declaring who God is. That's how people are saved because it's by the word of His power. "When He had by Himself purged our sins." Christ by Himself is the one who did the work so that we could be cleansed. Purged comes from two words which means making clean. I think that idea of cleanness is parallel to the ceremonial cleanness that we hear about in Exodus and Leviticus. He is the one who justified us and caused God to say that we are innocent and not guilty. He caused us to be clean. As we think about that and as we go through, there are all these things that they would kill animals for, there's all these things that they would wash their hands and clothes for in order to be declared clean and all of that was just pointing to Christ. It's by Christ taking our sins upon Himself. Notice this is in past tense, He has purged our sins already. This is what He did on the cross, He purged our sins. He doesn't do this when we are saved, He makes it effectual for us when we are saved, but He also knows we will be saved before we die so He can forgive us of our sins in times past. He purged our sins when He died on the cross. Romans 6:5-8, "For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection, knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin. For he who has died has been freed from sin. Now if we died with Christ, we believe that we shall also live with Him." Salvation happens in our lifetime, but Christ purged the sins of the elect when He died on the cross and took their sins upon Him so that we died with Him and He made it so that in the fullness of time our sins would be forgiven when Jesus Christ said, 'It is finished.' Then He "sat down at the right hand of the Majesty on high." After He purged our sins He sat down next to God the Father at the position of power as it was prophesied in Psalm 110:1, "The LORD said to my Lord, 'Sit at My right hand, Till I make Your enemies Your footstool.'" This is when He received His kingdom as it was prophesied in Daniel 7. This is when He would approach the Ancient of Days and He would be given authority and power over all things. The language here is of the Majesty on High. Most times that it talks about this in Scripture it talks about sitting at the right hand of God. The reason it uses majesty, majesty really means greatness and the point the writer of Hebrews is making is that Jesus Christ is greater than everything else. One way that that is proved is that He is seated on the right hand of God the Father and He is the greatest on earth and the greatest in heaven. He is greater than the angels because He is being put in a place where He is equal with God, the angels are not permitted in such a place. The bride of Christ will share that greatness, it will have the greatness of Christ because we are co-heirs, we are sons and daughters. No angel sits at the right hand of God, but there will be people who sit at the right hand of Christ. There will be those who are saved who will share in the greatness of Christ because we are the bride of Christ. So Christ became lower than angels so He could raise us up to be higher and greater than angels. This isn't just majesty

on earth, this is majesty on high, this is majesty at the highest level, the most exalted majesty which is why he switches here and talks about being so much better than the angels. "Having become so much better than the angels." Clearly He was always more exalted than the angels, He was eternally God, He is the Son of God, the eternally begotten Son of God so this doesn't mean He became much better than the angels in the sense that He wasn't better, but then He became better. It's that He went and became lower than the angels. We have flesh and with our flesh we are lower than the angels and He became lower than the angels so He could die on the cross so He could ascend into heaven and become greater than the angels again. When He sits down at the right hand of the majesty on high, He is greater than the angels. He was One who took on flesh and became the law which made Him less than angels, but when He died and when the gates of Hell could not hold Him and He ascends to heaven, He is far greater than angels. He earned that position through His death, burial and resurrection so He was exalted far above angels and was given all authority in heaven and on earth. Before He had authority because He was the Son of God, but it was His Father's authority. After His resurrection He received all authority, including the authority over the angels. "As He has by inheritance." When we think of inheritance we think of passing along our wealth to the next generations when we die, but obviously God the Father is never going to die so that is not really the meaning of the word that is translated 'inheritance'. That word means more like a 'legally assigned portion', which does not require death of the grantor to receive it. Kind of like the father of the prodigal son didn't die in order to receive the portion due to him. This word is used frequently in the sense that Christians will inherit eternal life, that we will inherit the kingdom of God. None of that requires the death of God, that is the portion that has been appointed to those who follow after Christ. "Obtained a more excellent name than they." No angel has been assigned the same portion as Christ. Not on this earth where He was given the portion of dying for the sins of His people and not in heaven where He was appointed to rule over all things. The Jews saw angels as very powerful beings and the writer of Hebrews is saying that Christ is on a different scale because through none of them was everything in creation made, none of them could make the people of God clean, none of them were the shining forth of the glory of God, none of them were the graven image of God, none of them are seated at the right hand of God. The writer is saying to not think the angels were anything great compared to God and yes, angels were great compared to Moses, but they are nothing compared to Christ. Christ was appointed by the Father when they conspired before the foundation of the earth that Christ would die for the sins of His people. All things would be given to Him and Christ's reputation was on a different scale than angels. We've talked about Michael, we've talked about Lucifer and none of what they did, none of what they are doing are on the same scale as Christ. Christ is far greater than any angel, even the fallen angels. He's far greater than Satan, He's greater than anything, any created thing.

Verse 5, "For to which of the angels did He ever say: "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"? And again: "I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON"?" Again, he is arguing that Christ is greater than all. In all the Old Testament He declared what angels did, but He never said anything about this is what they would receive. So the writer gives two illustrations from the Old Testament, about how much greater Christ is than angels, how much greater He is than everything. All the Old Testament prophecies are about Christ, God was not prophesying about angels and what they would do and what position they would hold. Instead they were just the servants of Christ. The prophecies were about Christ, He was not speaking about angels. As Christ talked about after His resurrection on the road to Emmaus in Luke 24:27, "And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself." It's easy from the Old Testament to prove that Christ was greater than the angels. Every one of the

Old Testament prophets were explaining things about Christ. "You are my son." This is a quote from Psalm 2. The context of which is declaring Christ's ruling over the nations, Psalm 2:6-9, ""Yet I have set My King On My holy hill of Zion." "I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You. Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'" It is important for us to remember that just as we are called to be servants of God and not serve ourselves, the same is true of angels and all of creation. Here you see God saying that you will have these are your possessions, they will become for you. Even the archangels do not possess nations, they are not heirs, they are simply eternally servants. Christ through the New Covenant gives us more than that by making us joint heirs with Him. Through salvation He makes us sons and daughters of God and He makes us adopted children of God the Father. Through Christ being the eternal Son we receive sonship. "Today I have begotten you". This phrase gives a dilemma because there's some people that take this and say Christ is not the eternally begotten Son of God because He was begotten in time. If you look at the verse it's pretty clear that the begotting happened at the time He was appointed to rule over the nations and we know exactly when that was. That's when He ascended, that's Daniel 7. Acts 2 says that the kings of earth conspiring together, that's when Herod and Pilate conspired together. That is a point in time. They look at it and say therefore Christ was not the eternally begotten Son of God, but that doesn't work either because then you have verses like 1 John 4:9, "In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him." This clearly shows that Christ was the only begotten Son of the Father before He was sent into the world. There are different ways people try to solve this problem. One is to change today to not mean in that day, but to say today is representing eternity past, that it's being a reference to the eternal day that happened before the creation of the world and time was created. Augustine and Gill hold to this. But it seems like it is twisting the context of the verse to say that. Instead I think we should focus on what happened when it says 'today I have begotten you'. That is the day that He was mocked and beaten and scourged. That is the day that He suffered and died on the cross. That's the 'today' that He was begotten. There is a sense that Christ was born again, there's a sense that He took on flesh and when He died He rose incorruptible again. That's the picture in Revelation 12, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." The idea of His suffering on the cross happened at a point of time and that parallels the idea of suffering in child birth. Christ is the eternally begotten of the Father, but there was also a sense that He was begotten at Calvary and He was begotten to be the ruler of the world, the ruler of all things, all authority in heaven and earth had been put under Him. So the idea of Him suffering on the cross is the idea of suffering during childbirth. He was not begotten in that He became Son at that point, He was begotten more as a picture of being born again being brought back into His Father's house. "And again: "I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON?" This is a quote from 2 Samuel 7 where the promise is given that the Messiah will be the son of David. 2 Samuel 7:12-16, "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. But My mercy shall not depart

from him, as I took it from Saul, whom I removed from before you. And your house and your kingdom shall be established forever before you. Your throne shall be established forever." This is where it is promised to David that He would establish His throne. When you hear of Christ sitting at the right hand of the Father when He is seated on the throne, that is this fulfillment and that is where He says, "I will be unto Him a Father and to Me a Son. The writer of Hebrews is making the point that when Jesus Christ sat down to rule at the right hand of God, this is because His throne has been established forever. It means that God will be His Father and Christ shall be His Son. Again, that doesn't mean that the Son of God was not the eternal Son, He was the eternal Son. He was declared to be the Son of God through His ascension as it says in Romans 1:4, "Concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead." This is where Christ was declared to the world to be the Son of God through the resurrection of the dead. Even the committing of iniquity is the picture that He did not commit iniquity, but when He took our sin upon Himself, when He became sin for us He received the chastening with the rod of men and received the blows of the sons of men. So 2 Samuel 7 is fulfilled in Christ which proves that Christ is far greater than Moses, is far greater than any angel.

#### Applications

1. Are your children increasing your strength? They might be too little now to accomplish that, but that is what we should be preparing our children to do. We should be looking at them with an expectation that they will allow us to do more than we would be able to do otherwise, not less than what we could have done. People in the news media want to talk about how many hundreds and hundreds of thousands it costs to raise a child, that is not how God looks at it. How God looks at it is that He gave you arrows to increase your strength. He gave you people that you can train that they will have the ability to sit in the gates and contend with your enemies. This is why God gave you children, to increase your strength not to decrease it. Don't believe the lies of the world when they say children just zap your strength. That is flipping the created order on its head. The patriarchs understood this. Now, they can easily zap your strength if, instead of using them and making them useful, all you do is seek after their pleasure if your house is a child-run house they will zap your strength. If instead you look at them as tools that God has given you to have more impact on the world, to have more strength, to have more wealth, this is how you should look at your children, you can do far more because you have been given more hands to do it. Is that how you look at your family? That's how God the Father looked at His Son because He created all the world through Him, He created all the ages through Him, He upholds all things through Him. Is that how you look at your children? Not just are you preparing them to be strong on their own, but how are they building your house? How are they making your house stronger, the house that they will inherit? We either direct our children to zap our strength or we direct our children to increase our strength. To be a picture of the gospel you need to direct your children to be an increase of your strength.
2. Another warning about graven images. We can't do graven images like God does and we shouldn't try. We should never bring God down lower than He Himself brings Himself down. He condescended to put on flesh. That's as far as He went to be a graven image. We should realize just how when we put Him on the wall as a picture we make Him like man, but He's not. He was already a graven image when He took on flesh, we shouldn't dare to pretend that we can do the same thing God did.



3. Do you expect the word of God to have power? Do you think that His word has power? It is really easy not to because frequently the response to it is not immediate so it's easy to think we need to say or do something else instead of trusting in the word of His power. God frequently saves people. We want instant gratification. You witness to someone and you want them to immediately turn and repent, but frequently the Word of God sticks with them and they wrestle with it and then they repent later, but you need to be willing to trust and just leave the word there and trust it is by God's word that people are saved and that people are convicted of sin, it's by God's word that they are cleansed and purged, it's not by your wisdom and your ways. It's very easy to go too long in an argument and instead just trust that God's word is sharper than a two-edged sword and that it will pierce. It's an aspect of being ashamed of the gospel. Romans 1:16, "For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek." We've been told the form of words that we have been given, we've been told what we are to declare. Too often people want to twist them and make them say something else as it says in 2 Peter, they twist the Scriptures to their own destruction. It's because they don't believe in the power of the word of God. Do you believe in the power of the word of God?
4. Remember that we have a better deliverer. National Israel had Moses for a deliverer, a fallen man who needed to be saved, one who could only deliver from the slavery of this world. He couldn't deliver them from their grumbling and complaining or their lust and their flesh. He couldn't deliver them from their pride or anything other than their slavery in Egypt. We have Christ as a Deliverer who has purged our sins, who is ruling in heaven with a rod of iron, who is the eternal Son of God, who will crush His enemies. The better covenant has a much better deliverer than the Mosaic covenant. Let's make sure we recognize how much better a deliverer we have in Christ than Moses.
5. We have a far greater responsibility because we have far greater revelation than did the Old Testament saints. We have the Spirit of God. The least in the kingdom of God is greater than the greatest in the Mosaic covenant because we have been given so much more and those who are given more have more expectations upon them. The Word becoming flesh and dwelling among us, He sent His Spirit and gives the Spirit not to a few prophets who will reveal it to the fathers, but He makes every one of His sons and daughters who can know God and can understand God and His word. He's not looking around to find who the prophet He is going to speak to. If you are a Christian, you are the prophet God speaks to. You are the one with knowledge, you are the one who can read the Scriptures and understand them. Again, that means we have far greater responsibility since God speaks to us through His Son and through His Spirit. We have been given much and as it says in Luke 12:47-48, "And that servant who knew his master's will, and did not prepare himself or do according to his will, shall be beaten with many stripes. But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more." God asks far more from us than what He asked from David and Moses. Understand the least in the kingdom is heaven is greater than the greatest in the Mosaic covenant. We have been given far more because we have been given Christ, because we have been given His Spirit. We should rejoice that we have greater revelation for it is a blessing from God that He shows us what He requires of us, but it also means that we have a greater responsibility to do it than any of the Old Testament saints. To whom much is given, much will be required. It's easy to look back through David's mighty men and through the hall of faith in Hebrews and look at those people, but understand every single saved person in this room has been given far more. We can't use the Old

Testament saints and what they did, what their sins and failings were as an excuse because to whom much is given, much will be required.

Let's pray. Oh Lord God, we do thank You for this passage. We thank You for Your Son. We thank You that You have given us so much greater of a revelation, You have given us so much greater knowledge of who You are and what You are doing. We still look through a glass dimly, but how much more can we see than those who went before the resurrection of Jesus Christ. Lord, let us be faithful to do the things that You would have us to do. Let us be faithful to serve You and be faithful as joint heirs with You to be those who increase Your strength. Even though You have infinite strength, You still use Your people to increase Your strength. May we be faithful sons and daughters. In Jesus Christ's name we pray, amen.