

Consider Jesus

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[0 : 00] Would you please stand with me as we honor the reading of God's Word together again in Hebrews chapter 3 verses 1 through 6.

! For every house is built by someone, but the builder of all things is God.

Now Moses was faithful in all God's house as a servant to testify to the things that were to be spoken later, but Christ is faithful over God's house as a son, and we are his house if indeed we hold fast our confidence and our boasting in our hope.

May God add a blessing to the reading of his Word. Would you please be seated? I sometimes tune into sports shows where passionate debate unfolds about the greatest athletes of all time.

The host will pose a question like, who would be on your Mount Rushmore of NFL players or NBA players or MLB players?

[1 : 37] That iconic monument serves as a springboard for lively discussions about the top four athletes in any given league.

Usually those involved in the debate all agree on at least one player. If it's the NFL, they'll say Tom Brady, unfortunately, but it's true.

If it's the NBA, they'll say Michael Jordan. If it's Major League Baseball, they'll all agree that Babe Ruth should occupy one of those four places. Some players are so great, their accolades and achievements are so undeniable that there's no debate.

They deserve to occupy one of those four places on that theoretical Mount Rushmore of all-time great athletes. If you pose a similar question to a Jewish person, whether living after the time of Moses, during the time of Moses, during the time of Jesus' life on earth or today, they would have a long list of remarkable individuals whom they could choose from for the Mount Rushmore of Jewish historical figures in the Bible.

Joshua, Joseph, David, Solomon, Elijah, Daniel, Isaiah, Jeremiah, and a host of other faithful servants whom God used in powerful and impactful ways.

[3 : 01] But of all those names, the one that you would most frequently hear and agreed upon is Moses. It can be difficult for a person unfamiliar with Old Testament Scriptures in Jewish history to appreciate the great reverence that the Jewish people had for Moses.

The Jews revered Moses as the greatest of all Hebrews. And perhaps outside of Abraham, the most important figure in their history.

Why was Moses so highly thought of and revered by the Jewish people? Well, first, Moses was divinely chosen by God for an epic task.

His life was miraculously preserved when he was an infant in Egypt. The Jewish people settled in Egypt after Joseph, one of their own, rose to become the second most powerful man in the land. Joseph's hardships ultimately brought great blessing to God's people. However, as generations passed and Joseph's legacy faded from memory, and as the Jewish population grew, a new pharaoh felt threatened by their numbers, and he enslaved the Jewish people, then ordered the brutal extermination of their male infants.

[4 : 21] Moses' mother, realizing she could no longer hide her son from this carnage, placed him in a basket and sent him down the Nile River. Moses' sister followed that basket, which was divinely guided to Pharaoh's daughter, who pulled Moses out of the basket and adopted him as her son.

Moses' mother, Moses' father, was raised in Pharaoh's household, but he knew that he was truly a Hebrew. Later, in a fit of rage, he murdered an Egyptian for harshly beating a Hebrew slave, and then he fled to Midian, where he married, where he became a shepherd, where he grew old.

And then God appears to him, one day in a burning bush, calling out to him and sending him back to Egypt to be his deliverer of his people.

So secondly, Moses was revered by the Jews because he was God's chosen man to deliver them from slavery. And he did so through awesome demonstrations of God's mighty power.

Moses then thirdly served as one of Israel's greatest prophets. God communicated with other prophets through various means, but he spoke to Moses in more direct ways.

[5 : 39] Numbers 12, 6 through 8, God testifies to that. And he said, Hear my words. If there is a prophet among you, I, the Lord, make myself known to him in a vision. I speak with him in a dream.

Not so with my servant Moses. He is faithful in all my house. With him I speak mouth to mouth clearly and not in riddles, and he beholds the form of the Lord.

Why then are they afraid to speak against my servant Moses? This is how Moses received the Ten Commandments. His interaction with God was so profound that the glory of God radiated on his face for a time.

Moses was revered as the great law giver, serving as the conduit through whom the Jews received the law from God, which they came to hold in the highest esteem.

The Levitical laws, the instruction for the construction of the tabernacle and the Ark of the Covenant and the sacrificial system were all given by God to Moses to communicate to his people.

[6 : 44] In the Bible, we often see the law referred to as the law of Moses. Moses was also significant to the Jews because he was their great historian.

Under the inspiration of the Holy Spirit, Moses wrote the Pentateuch, the first five books of the Bible. And in the book of Deuteronomy, it concludes with this poignant epitaph for Moses.

Deuteronomy 34, 10 through 12. And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face, none like him for all the signs and the wonders that the Lord sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, and for all the mighty power, all the great deeds of terror that Moses did in the sight of all Israel.

To the Jewish people, Moses was one of their greatest. He held a superior place in their history.

And according to one early Jewish tradition, they considered Moses superior even to the angels.

Recognizing the profound respect and significance the Jewish people attributed to Moses helps us understand why the author of Hebrews found it essential to establish Jesus' superiority over Moses.

[8 : 11] The author seems to be aware that some of his fellow Christians who shared his Jewish heritage may have accepted Jesus' superiority to angels, but may be they were inclined to consider Jesus as Moses' equal.

This lower view of Jesus was a contributing factor, I think, for those whom the author says were in danger of drifting away from the truth of who Jesus is, the truth of what Jesus has done for us.

In the rest of chapter 2 in Hebrews, the author explains what Jesus has done to provide a great salvation that must not be neglected. Jesus suffered for us, coming to die in our place for our sins. Jesus sanctifies us, taking our sin and giving us his righteousness. Jesus saves us from the devil and from death by propitiating or satisfying the just wrath of the Father for our sins, giving us new and eternal life in Jesus who conquered death.

Jesus sympathizes with us as the God-man who endured the trials and the temptations that we face in this world. Chapter 3 begins a new section in this letter, but continues to make the same argument for the supremacy of Jesus over everyone and everything by here showing the supremacy of Jesus over Moses.

[9 : 42] The author of Hebrews is bringing his readers one step closer to the realization that Jesus is the climax of redemptive history and the fulfillment of all the promises, prophecies, and patterns in their Old Testament scriptures.

In chapter 3, verses 1 through 6, the author of Hebrews calls his readers to consider Jesus and specifically to consider his supremacy to Moses.

As great as Moses was, Jesus is far greater. Jesus is far greater and vastly superior to anyone because only he, as the Son of God, the God-man, could save us, give us right relationship with God, and provide us with eternal life.

The author of Hebrews, inspired by the Holy Spirit, calls us to consider the supremacy of Jesus over Moses. And though it isn't specifically stated in our text this morning, the rest of the testimony in Hebrews and the rest of scripture of the Bible tell us to consider Jesus' supremacy, not only over Moses, but over all people.

And so the main idea for this morning's sermon is to continually consider the supremacy of Jesus over Moses and all people. Continually consider the supremacy of Jesus over Moses and all

people.

[11 : 09] Now, you might be thinking, this isn't a problem for me, Pastor Mike. I'm a Christian. I know that Jesus is superior to Moses, and I know that he's superior to all other people.

That's great. Praise God. But you may not be tempted to drift away from the faith, but perhaps you're more inclined than you realize to seek from others what only Jesus can provide to you. We are tempted to elevate people to a place where we may consider them before Jesus or more than Jesus.

For example, we can be tempted to consider others as having all the solutions to the problems that we face. We can first turn to politicians or a politician or a counselor or a therapist or even a pastor and become more a disciple of that person than of Jesus, allowing them to inform our opinions and our views of the world, our views of others, and our views of ourselves more than Jesus.

I'm not saying that it's bad to have mentors and it's not wrong to listen or to confide in someone that is helpful and gives good advice, but as Christians, Jesus should always be the one who we consider first.

[12 : 44] He should always be the one who informs our decisions, who informs our choices and our actions and our beliefs. We should first consider what he's said to us in his word before we consider what anyone else has said or might say.

If those people we consider or look to for help give instruction that contradicts God's word or doesn't point us to Christ, we should reconsider how much of our attention we give to them.

We should never be more devoted to following a person than we are devoted to being a disciple of Jesus Christ. We must also avoid considering other religious figures as being equal to Jesus.

Whether that person is someone we read about in the Bible, like Moses, Mary, or the Apostle Paul, or some other religious figure from another religion like Buddha, Muhammad, or Joseph Smith.

You can't truly be a Christian and consider Christ to be on equal ground with any other being other than the Trinity, Father, Son, and Holy Spirit.

[13 : 58] All roads do not lead to heaven. If you truly follow Jesus, then you believe what Jesus said about himself. In one of those places in John 14, 6 through 7, Jesus makes it very clear that he is not on equal ground with any other religious figure.

Jesus said to him, I am the way and the truth and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also. From now on, you do know him and you have seen him.

Perhaps you're here this morning and you've only considered Jesus as a historical figure or as a good moral teacher. Maybe you admire some aspects of what Jesus said, what he said about loving others, for example, but you don't consider him as anything more than that.

Friend, I'm glad you're here and I hope that today God changes your perspective. I pray that you will consider the Bible's testimony of Jesus and that God would soften your heart and open your eyes to see the supremacy of Jesus and that today would be the day of your salvation.

Our text calls us, commands us to continually consider the supremacy of Jesus over all people, even great people like Moses because only Jesus can provide what we most need.

[15 : 25] Our passage today contains two truths about the supremacy of Jesus that we must consistently consider. The first truth comes from verses 1 through 4.

Consider the supremacy of Jesus' position over Moses and all people. The author of Hebrews begins a new section about the supremacy of Jesus based on the truths he's just shared with the word, therefore.

Therefore, this therefore carries over all the things that he's already said about our great salvation in Jesus that must not be neglected.

Jesus has provided us with this great salvation. He provided it to us by suffering for us and sanctifying us and saving us and again is able to sympathize with us.

Since Jesus has done all these things for us, we must consider him and his supremacy as the supreme apostle and high priest of our confession.

[16 : 27] In between that, therefore, and the exhortation to consider Jesus as the apostle and high priest of our confession, the author of Hebrews identifies his readers as his holy brothers and sisters.

Sometimes we come across descriptors like this in Scripture and we skip over them, taking them for granted maybe, but we shouldn't. This isn't just a filler phrase, it's a carryover again of the important

theological reality that he's just shared.

In Christ, we have been adopted as God's children. We are his spiritual siblings and we are siblings of one another. We are a family and as we'll go on to see in this text this morning, we are made a part of God's household.

We are more than associates in the church. We are more than acquaintances. We are more than teammates or coworkers. We are family members in God's eyes. We're not distant cousins. We are siblings united in Christ, made alive in Christ, and who live together in Christ in his household.

[17 : 40] I understand that for some of you, you've come from a chaotic home, a chaotic household. You didn't have the kind of parents or siblings who loved you the way that they should have.

You didn't have a father who set a standard of love and who modeled that standard to you. And as a result of that, you didn't have siblings who loved you like they should have. Friends, you may not have had those unfortunately in your family members, but you have that in Christ who sanctified us, who's made us holy, who has given us the Holy Spirit to indwell us and enable us to live in a right, loving relationship with our Creator and with those whom He has been gracious to save.

In the church, in salvation, we aren't just adopted by God through faith in Jesus Christ as brothers and sisters, but as holy brothers and sisters.

The word holy here emphasizes the blood of Jesus shed on the cross to cleanse us of our sins, thus bringing us into right relationship with God and with each other.

In the context of Hebrews, this word holy receives a deeper significance to the original audience considering their understanding of the Old Testament and the Levitical system and what was required for one to be declared holy.

[19 : 11] Under the Old Covenant, there were detailed instructions about sacrifices and purifications. These sacrifices and purifications were necessary to enter God's presence and they were necessary to have your sins atoned for.

Those sacrifices pointed to the reality that holiness doesn't come from human achievement, it comes from something outside of us, something that is done for us. To have our sins cleansed, to be purified of our unrighteousness, a substitute must be provided, its blood must be shed, a life must be given to save ours.

The author of Hebrews isn't congratulating his readers for achieving some level of holiness, he's stating an important truth to them about Jesus. They are holy because Jesus, the apostle and high priest of their confession, substituted himself to satisfy the Father's requirements to be forgiven of our sins, having turned away his wrath from us and having it poured out on his own son.

We read about that in Hebrews 2.17, Therefore, he was made to be made like his brothers in every respect, speaking of Jesus, so that he might become a merciful and faithful high priest in the service of God to make propitiation for the sins of his people.

To truly consider the supremacy of Jesus, we must truly appreciate what he's done, what no other person could do to make us holy, adopt us into God's family and to be participants who he says, as we continue in verse one, who share in a heavenly calling.

[21 : 00] Again, this calling refers to what Jesus and only Jesus could do for us. Jesus is superior because only he can call people from death to life. As God, he conquered death.

He destroyed the power of death by rising on the third day. Thus, he is the author of our salvation. Paul talks about our heavenly calling in Romans 8.30 in regard to our salvation.

He says, and those whom he predestined, he also called. And those whom he called, he also justified. And those whom he justified, he also glorified. As Christians, we don't need external religious rituals because in Christ we have an internal spiritual reality.

He has called us. He has justified us. And he will glorify us. As Jonathan Edwards said, the only thing we contributed to our salvation was the sin that made it necessary.

As holy brothers and sisters who share in a heavenly calling, in the rest of verse 1, we are told to consider Jesus. The Greek verb translated consider is *katanoeo*.

[22 : 11] And it's written in the imperative form, meaning that this is not a suggestion, this is a command. The Greek verb here implies intense attention and contemplation.

This word makes me think of the intense focus needed when driving through construction, on the highway, in traffic, when you have concrete barriers on each side of your car and cars positioned

closely in front of you and behind you.

Those moments are intense, aren't they? And if you've driven through Tulsa lately, you've experienced how intense that can be. If you take your eye off the road and drift, even a little bit, you're going to wreck.

You're also intensely considering how close the cars are around you. If the person in front of you slams on their brakes, you need time to react so that you don't slam into them.

And you also battle this dark force that seems to want to pull you off the road. Does anybody know what I'm talking about? Some of you do. Others are like, I'm never going to drive in the car with Pastor Mike in traffic.

[23 : 29] But such moments require intense attention and contemplation about where you are at so that you get to where you want to go.

As it pertains to Jesus, we must intensely, consistently give our attention fully to Him, contemplating what He's told us in His Word and what He's commanded us to do in our lives.

Otherwise, you could make shipwreck of your faith. You could drift into dangerous territory or you could run into an obstacle as a result of your sin harming both yourself and others.

It's also incredibly important that we consider Jesus within the context of His Word. Albert Moeller said, we must never consider Jesus outside the biblical and theological context in which He is presented.

If we think on Christ, we must think on Him rightly. A lot of people put words in Jesus' mouth that He never said. and a lot of people take the words that Jesus said out of context.

[24 : 38] To consider Jesus, we must dwell intently on His Word and how He's presented in His Word according to His character. The author of Hebrews mentions two specific positions which highlight the supremacy of Jesus over Moses and over everybody else in the rest of verse 1.

He says, of Jesus that He is the Apostle and High Priest of our confession. Note, He's not a Apostle or an Apostle.

He's not a High Priest but the Apostle and the High Priest of our confession. What does this mean? Apostle literally means sent one.

In the New Testament, we see Jesus calling men to serve as His Apostles. They are commissioned by Him. They are sent out by Him to minister on His behalf.

In the New Testament, there are two primary uses of the word Apostle. In one sense, it's used of anyone, any believer sent by God as His messenger and as His ambassador.

[25 : 49] But I believe the author of Hebrews uses it here in the second sense. The way that Jesus used it for the twelve Apostles who were divinely chosen by Him and who were given the ability to perform signs and wonders by the Holy Spirit.

There is no one today who occupies that role or that position of Apostle. So hear me say this. If someone says to you today that they're an Apostle, turn the channel or turn off the TV and just read your Bible.

There are no other Apostles today in that sense. Hebrews 3.1 is the only passage in all of Scripture that refers to Jesus as an Apostle. He is the ultimate, the supreme, sent one, sent by God the Father, empowered by the Holy Spirit to be God's final word, final witness.

Remember what the author of Hebrews said about Jesus in chapter 1 verses 1 through 3. Long ago at many times and in many ways God spoke to our fathers by the prophets but in these last days he has spoken to us by his Son whom he appointed the heir of all things through whom he also created the world.

He is the radiance of the glory of God the exact imprint of his nature and he upholds the universe by the word of his power. Moses was sent by God but Moses wasn't divine.

[27 : 23] Moses wasn't God. Jesus established a superior covenant than Moses because he holds a superior position as the high priest of our confession.

I'm not going to get too much into the superior position of Jesus as high priest today because Hebrews chapter 4 through 10 will cover that extensively but suffice it to say that Jesus is superior to Moses because Moses while being sent from God was not a high priest.

His brother Aaron was and while Moses communicated God's instruction for the Passover Jesus is our Passover. He is the Lamb of God our superior high priest who shed his own blood to bring us eternal peace and life with God.

No more sacrifices are needed to save us or to keep us saved. We'll read about this in Hebrews chapter 10 verses 12 through 14 but let's look at it now.

And every priest stands daily at the service offering repeatedly the same sacrifices which can never take away sins. But when Christ had offered for all time a single sacrifice for sins he sat down at the right hand of God waiting from that time until his enemies should be made a footstool for his feet for by a single offering he has perfected for all time those who are being sanctified.

[28 : 48] In Christ our high priest our sins have been completely and totally atoned for. In verse 2 the author of Hebrews testifies to Jesus faithfulness in the position as apostle and high priest of our confession.

Again he says who was faithful to him who appointed him just as Moses also was faithful in all God's house. In comparing Jesus to Moses the author of Hebrews isn't trying to put Moses down in any way.

He's not trying to discredit Moses at all. On the contrary he says Moses was faithful. Moses was very faithful in God's house. Moses was faithful to deliver God's people.

Moses was faithful to deliver them in the wilderness as he was faithfully serving as God's mediator between God and his people. In verses 3 through 4 the author of Hebrews says, For Jesus has been counted worthy of more glory than Moses as much more glory as the builder of the house has more honor than the house itself.

For every house is built by someone but the builder of all things is God. Makes me think of the price tower that we have downtown. Who was built by?

[30 : 08] Frank Lloyd Wright. Wright. What makes the price tower so special is that it's the only skyscraper ever built skyscraper I mean you know tall building it's not quite scraping the sky but you know what I'm saying the only large building he ever built like that one of a kind by one of the greatest architects of all time.

If Frank Lloyd Wright hadn't built that building we're not trying to save it are we? We're not worried about who's buying it and who's occupying it it's just like honestly in my opinion it's an ugly building. It's a weird ugly building but because Frank Lloyd Wright built it every time we have family come to visit us or friends come to visit Bartlesville we're like hey we gotta take you to see the price tower which was built by Frank Lloyd Wright isn't that awesome?

Aren't we special? In the same way Jesus God is the builder he's the architect he deserves more glory than the structure which Moses was just a servant in.

Moses was faithful but Moses sinned. We talk about Moses' temper I would say that Moses was much more patient than we give him credit for.

[31 : 27] He was constantly complained to by God's people who consistently grumbled about what God was doing or not doing. They would say to Moses yeah God's giving us this free food but we're tired of eating it.

We're tired of the way it tastes can't we have some meat or something? We're tired of Moses taking a long time to come down from that mountain you know what forget Moses let's make our own gods and do our own thing.

Or all the times that they would tell Moses you know what just take us back to Egypt we ate better there we felt I mean just the forgetfulness of people you were slaves there they beat you and they would kill you there oh but that was better Moses take us back to Egypt Moses was patient and in fact Moses his own brother and sister spoke against him in his leadership at one point in time in Numbers chapter 20 the people again they quarreled with Moses about a lack of water God tells Moses to speak to the rock and that he would miraculously provide water from it Moses allows his frustrations with the people of God to cause him to sin showing a lack of faith in this moment and worse he did not uphold God as holy before the eyes of his people we read about that in Numbers 20 verses 10 through 12 then Moses and Aaron gathered the assembly together before the rock and Moses said to him and you guys are going to get it here now you rebels shall we bring you water out of this rock and Moses lifted up his hand and he struck the rock with his staff twice and water came out abundantly and the congregation drank in their livestock he was more faithful than most but Moses failed Jesus unlike Moses and unlike us or anyone else he never failed he never sinned he always did the will of his father as he says in John 5 19 through 20 Jesus said to them truly truly I say to you the son can do nothing on his own accord but only what he sees the father doing for whatever the father does that the son does likewise

Jesus holds a superior position to Moses and to all people as the superior apostle and the superior high priest because he is the son of God and that's what the author of Hebrews wants us to consider next secondly consider the supremacy of Jesus person over Moses and all people verses five through six say now Moses was faithful in all God's house as a servant to testify to the things that were to be spoken later Christ is faithful over God's house as a son and we are his house if indeed we hold fast our confidence and our boasting in hope the Greek word there translated servant in verse five is there upon and it's only used here in the New Testament that word for servant is distinct from the more common word do loss which describes a bond slave a there upon highlights voluntary devotion rather than compulsory labor it evokes the image of someone who stands near his master who's ever ready to carry out his master's orders for his master's honor so a there upon it appears as a servant but he's a high ranking servant here's the idea if even a high ranking or the highest ranking servant in a household is still a servant a servant is not superior to a son

[35 : 43] Moses was a servant in someone else's house and that house belongs to God and to his son Jesus Christ Moses was faithful in the house of God Jesus is faithful over the house the household of God I have a friend who's very humble very faithful very devoted to the Lord very mature in his faith I came across some people who worked for the same company that he worked for when I found out they worked in the same department I said oh you you must work with my friend and they smiled and they said to me no we don't work with your friend we work for your friend and he's a good man to work for Moses worked for God as a faithful servant in his house

Jesus is God and he is the one whom Moses and whom we ultimately work for not to be saved but because we know what Jesus did for us he humbled himself to save us and he did this for us amazingly by becoming a servant to save us to make us part of his household after James and John two of Jesus his disciples two of his closest disciples I believe they enlisted their mom and they said hey mom would you ask Jesus if when he comes into his kingdom we can have the two highest places to his right and to his left and you know mothers want the best for their children for their sons and so she goes up to Jesus and she makes this request of him permitted that my sons would be on your right and your left in your kingdom the other disciples get word of this and you would like them be indignant what what did they say what did they ask how dare they Matthew 20 26 through 28 Jesus calls his disciples together and he teaches them a very important lesson about lording over about seeking these high positions he says it shall not be so among you but whoever would be great among you must be your servant and whoever would be first among you must be your slave Going down even as the son of man came not to be served but to serve and to give his life as a ransom for many it's this hope that Jesus the son of God the! man! came to this! sin cursed world to save us sinful people from the curse of sin this is the confession that we hold fast to that we cling desperately onto no matter what is going on in our lives no matter what is going on our world that God is holy and we are sinful but Jesus Christ the son of God came for us to us as a servant dying in our place for our sins on the cross and he rose again on the third day conquering death conquering the devil that by faith in him we are cleansed of all of our sin all of our unrighteousness and we are covered we are clothed by his righteousness we are adopted as his children into his family and he eternally places us in God's household and so as we read here in Hebrews we boast in Jesus we boast in him as our hope because without him and what he did for us we have no reason to hope in this world if you're here this morning and you don't know

Jesus Christ let me let me just ask you a question I want you to really think about this do you hope in this world I think we both agree that there's a lot of problems in our nation in our world do you seriously think that anyone in this world can come up with the solution for these problems we've had thousands of years of this we've seen many people come and many people try but here we are today and nothing has gotten better in fact I would argue that it's gotten worse because people are the problem and they cannot be the solution Jesus is the solution who forgives us of our sins and salvation who transforms us who gives us the mind of Christ who helps us to see the truth and things as they really are he's the solution where we have tried and failed he has not and so [40 : 56] I encourage you friend to consider Jesus and who he is and what he's done as testified in his word if you're a believer here this morning this is how I think we adjust to what we've heard to persevere in confident hope in Jesus persevere in confident hope in Jesus no matter again what's going on in your life no matter what's going on in your family no matter what's going on at work no

matter what's going on in the church no matter what's going on in the world persevere and confident hope in Jesus that Jesus has come Jesus has conquered and I would encourage you this in consistently and constantly considering Jesus you have a part to play in that by guiding!

and guarding your mind and your thoughts the Holy Spirit helps with that as we put on the helmet of salvation but guide your mind guard your thoughts to think about good things to dwell upon who Jesus is and what he's done and in every problem every obstacle in your life be thinking and praying Lord what would you do show me what I need to do and if you've read the Bible enough a lot of times you'll know that answer without even having to pray we'll give God's word the final word here this morning looking at Romans 5 1 through 5 therefore since we have been justified by faith we have peace with God through our Lord Jesus Christ through him we have also obtained access by faith into this grace in which we stand and we rejoice in the hope of the glory of God not only that but we rejoice in our sufferings knowing that suffering produces endurance and endurance produces hope and hope does not put us to shame because God's love has been poured into our hearts through the Holy Spirit who has been given to us let's pray heavenly father we thank you for this time to have been in your word Lord and to have seen that you are superior Lord and be reminded of that truth again that you are superior to Moses and to all people and Lord we've been commanded by you and your word to consider you intently to focus on you God forgive us that so often in our lives we focus on other things and on other matters and sometimes Lord instead of going first to you in prayer instead of first going to you to be taught in your word we go to other people and we consider what they would have to say to us and we allow them to have too great of an influence on our minds on the ways that we think and the ways that we view the world and so God for all of us may we be reminded through your word this morning that we need to in all things consider you first and we'll consider you first by better knowing you and we'll better know you by spending time alone with you as you teach us through the word that you've given to us and so God I pray for for your people whom you've made a part of your household that God we would constantly consider you that we would call others to do the same and we pray Lord that we would live lives that bear witness to the transformation that we've undergone in salvation and that we would seek to give you the glory in all things because you are worthy and that you Lord would be the one in whom we boast in because you've done it all for us we ask these things in Jesus name Amen Amen