

## **Title: Look to Jesus: Your Supremely Faithful Hope!**

Text: Hebrews 3:1-6

Date: April 26, 2026

Good morning. It's a joy to get to be with all of you and preach the word as Pastor Zach and Pastor Colby are not here. This morning will be in Hebrews 3:1-6. While you turn there, I want us to briefly though consider the thrust of the whole book of Hebrews. I think that it can be well summed up as this: Jesus is greater so cling to him. Jesus is greater so cling to him.

If you're in Hebrews, if you look back at chapter 1, he spends the whole chapter saying Jesus is greater, Jesus is greater. And then first verse of chapter 2, *"Therefore we must pay much closer attention to what we have heard, lest we drift away from it."* We could go on to chapter 4 and we're told to strive to enter after a rest. A rest that's granted in Jesus. We can look at the end of chapter 4 we're told to *"hold fast to our confession,"* because we have Jesus our great high priest.

Chapter 7 then tells us that he's a priest who continues forever. For those who draw near to him he'll make intercession. Maybe chapter 10:19-25 he says, *"since we have confidence by the blood of Jesus.... we are to draw near with a true heart.... but hold fast to the confession of our hope."* We can continue on to chapter 12:1 & 2 it says there that *"we are to run this race with endurance,"* which is Christ. Again, and again and again the author of Hebrews desires that we know that Jesus is greater and so we ought to cling to him.

I think this is especially relevant in a world that desires that we believe different things are greater and so we should cling to them. It's, my job is greater. I need it. I need to cling to it. I need to get a promotion. My health is greater. I need to cling to it. Don't let go. My family's greater. Cling to it. For many of us finals this week. School is greater. Cling to it. Sex is greater. Cling to it. My spouse is greater. Cling to him or her.

Friends, the book of Hebrews matters because it answers this question. It says no stop it. Jesus is greater. Look to him. And so today we get another piece of that. So, if you would I hope you're to Hebrews 3:1-6. Now really the author's thrust here is in line with what his thrust is for the entire book. Look to Jesus your supremely faithful hope. And so that's going to be our main idea for this morning as well. Look to Jesus your supremely faithful hope. And within that we'll have four main points. First consider Jesus. It's verses 1 & 2. Consider Jesus. Second point will be know that Jesus is worthy as God. And we get that from verses 3 & 4. Thirds know that Jesus is faithful as a son. Verses 5 and then the first part of 6. And then finally, we are a part of his house if we hold fast. It's the second part of verse 6.

So again, consider Jesus, know that Jesus is worthy as God, know that Jesus is faithful as a son, and we are a part of his house if indeed we hold fast. That's good news. This matters because we're fighting this tension of what is greater. Jesus is greater. He is our supremely faithful hope.

And so, if you would go ahead and stand out of honor and respect for the reading of the Word of the Lord. I'm going to read these six verses.

It says this, *"Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession, who was faithful to him who appointed him, just as Moses also was faithful in all God's house. For Jesus has been counted worthy of more glory than Moses - as much more glory as the builder of a house has more honor than the house itself. (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 are boasting in our hope."*

Let's go ahead and pray.

Father as we're looking to your word this morning help us to consider Jesus the Apostle and High Priest of our confession that we would take refuge in him. Father help us to continue in our boasting and our confidence and our hope which is Christ in order that we would be a part of your house. May we be encouraged to know that our Savior is a Savior who's far greater than other temptations and lusts of this world but instead is a superior Savior. Is a superior thing to set our minds and our eyes upon. Father as I'm speaking this morning I come as a broken and weary vessel and so I'd ask that by the power of the Spirit I would have strength to say true things that would be encouraging to our body this morning. May the words of my mouth and the meditations of my heart be acceptable in your sight. O Lord our rock and our Redeemer we pray all of this in Jesus's name and in the power of the Holy Spirit.

Amen.

You guys can have a seat.

Before we get anywhere else in the passage I think very appropriately as like a letter we need to know who it's written to. If I picked up a letter maybe addressed to one of my friends, we have a tendency of leaving letters all over our kitchen table and often I want to throw stuff away but I don't know whose it is so I check who it's addressed to. Very similarly I think it's appropriate that we look at this and see who this text is written to. So just the first couple words here, *"Therefore, holy brothers,"* we can keep going, *"you who share in a heavenly calling."* So, this part of the text is addressed to the holy brothers who share in a heavenly calling. It's written as a message of hope for those people. For those who are set apart with this heavenly calling and indicating that they are the holy brothers. It's written for them.

Very likely, Landon, then why does that matter that much? I think it's rather important because it shows where it's going. For those who don't know Christ as their high priest in line with the end of chapter two, this is a message of death. This is a horrible message. Jesus is greater and greater and greater. But if you don't have Jesus, we just sang Christ is mine forevermore, for the holy brother this is a message of hope because Jesus our Savior is being elevated as greater and greater and greater. For the one that can't sing

Christ is mine forevermore this is a message of death. It's a message of death that as we see Jesus is greater and greater and greater the death becomes greater and greater and greater.

Friend if you don't have Christ as your hope then you should be horrified. Because as we make more of him as we make much of Christ the message of condemnation also grows greater. Really, I think this is just about as black and white as it gets. If you take refuge in Jesus, then there's life. If you don't take refuge in Jesus, then there is death. And so, we ought to take refuge in Christ because there's life. I don't want to just say that and not offer also good news attached to that. How am I to take him as my refuge? How am I supposed to make Christ into my life? This is what the holy brother believes. This is what the one who shares in a heavenly calling this is what he believes. God created the world, and it was it was good. He made it in seven days, and everything was right, and man was in good relationship with God. Then man sinned and then that brought death and sickness and sin into the world.

We deal with the same thing. As we consider our own lives, we see sin. This nasty thing that we just confessed a moment ago. We're sinful people and as we're stuck in that brokenness, I want to get out. I want to get out of the brokenness. And so, the things that we talked about earlier whether it be family or friends or a job or good grades in school stuff. Or we were talking in our evangelism class this morning if it's heroin like ah just something to escape. It doesn't promise escape. Again, and again and again it leads back to brokenness. So, we need God to do something on our behalf.

So, we the holy brothers who believe that the Father sent the Son to the world that he would be born fully man and fully God. He lived a perfect life and died on a cross in order to pay the debt for our sins. We see that in Galatians. That he took this curse upon the tree and now we have life in that. He rose again three days later because death could not hold him. Because he's God as we're going to talk about more in a little bit. And now for the one who repents and believes in him there is life. Friends that's remarkable news in a room full of people who are horribly sinful and not deserving of life. I want us to continue to love that.

We were talking this morning and last week in our Sunday school class about conversion. Specifically, conversion being a divinely enabled personal response to the gospel that brings about repentance and belief. Friends if you are not based on what we just said, if you would not say o that holy brother with the things that he believes that's what I believe. We believe that there is divinely enabled personal response that can come about. So, I would encourage you to pray that you might believe that. For those of us who are holy brothers pray for them. Okay back to the text.

We have a clear picture of who this is addressed to. It's addressed to the holy brother who has this heavenly calling. And right in this first point he notes consider Jesus. So, if you would look at that again, *"Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession, who was faithful to him who appointed him, just as Moses was faithful in all God's house."* As we're thinking through this, I think it's important that we understand what it means to consider Jesus. And so, we could go through the rest of the book of the Hebrews and try to find any other time that this as word comes up. What does the author of Hebrews mean when he says consider Jesus? Well, the one other time that it comes up is going to be in chapter 10. So, if you turn over there with me verse 24. It says this,

*"And let us consider how to stir up one another to love and good works."* I may keep going actually into verse 25 as well. *"Not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near."* So, consider how to stir one another up towards good works. I don't think that that's a one-time thing. I'm going to consider how I can stir one of you up to good works and I'm going to move on with my life and I'm never going to do it again. I don't think that that's what the author of Hebrews is intending to portray here.

We can go back to Luke 12. I'm going to read verses 22-31. It says this, *"And he said to his disciples, 'Therefore I tell you, do not be anxious about your life, what you will eat, nor about your body, what you will put on. For life is more than food, and the body more than clothing. Consider the ravens: they neither sow nor reap, they have neither storehouse nor barn, and yet God feeds them. Of how much more value are you than birds! And which of you by being anxious can add a single hour to his span of life? If then you are not able to do as small a thing as that, why are you anxious about the rest? Consider the lilies, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass, which is alive in the field today, and tomorrow is thrown into the oven, how much more will he clothe you, O you of little faith! And do you not seek what you are to eat and what you are to drink, nor be worried. For all the nations of the world seek after these things, and your Father knows that you need them. Instead, seek his kingdom, and these things will be added to you.'" You notice the two considers there, right? Verse 24, *"Consider the ravens."* Verse 27, *"Consider the lilies."**

We can go back to Hebrews 10:24 and it says, *"consider how to stir one another up towards good works."* So then when we come to consider Jesus in chapter 3 that's not consider Jesus so that you can have life and then move on. It's not a one-time thing but rather in Luke if you're anxious look at the birds. They're doing great. Look at the lilies. There are dandelions everywhere. They're doing good. Or to consider how to stir one another on towards good works. That's not a consider how to do that one time and then be good but rather continue doing it in the same way chapter 3 consider Jesus is not one time look at Jesus but rather consider him and look at him and don't look away and look at him just stay and look at him. So, look at Jesus. Notice Jesus. Consider Jesus. Observe Jesus. Stare at Jesus. That's what the author of Hebrews desires to portray there. And so, that's our goal in this text as well that we would consider Jesus, that we would notice Jesus, that we would observe Jesus, that we would stare at Jesus, that our eyes would not break from him. And in order to do that this discussion of considering Jesus is put especially into a discussion of faithfulness. Noting the similarity to Moses and his faithfulness to the Lord.

For just a moment I know I just said consider Jesus and stare at him for just a moment I want you to forget everything of Jesus okay. We're only going to think of Moses. Let's think through Moses's qualifications. We can go back to, let's go to Exodus 2:1. I'm going to read the first verse. *"Now a man from the house of Levi went and took as his wife a Levite woman."* Read verse 2. *"The woman conceived and bore a son, and when she saw that he was a fine child, she hid him for three months."* Why did we just read that? Verse 1. *"A man of Levi went and took as his wife a woman of Levi."* What kind of kid do a man of Levi and a woman of Levi have? A kid of Levi. Yes, thank you. A cow and a cow have a cow. A horse and a horse have a horse. A man of Levi and a woman of Levi have a Levite. That matters because a Levite is the one who's able to be a priest. So, Moses is qualified as a priest.

It's a funny little thing that we catch in Exodus 2. Moses is qualified as a as a priest because he's a Levite. Now we also just read Numbers 12 and so let's turn back over to there. Numbers 12:6-8 says this, *"And he said, 'Hear my words: If there's a prophet among you, I the Lord make myself known to him in a vision; I speak with him in a dream.'" That's what the Lord does with the normal prophets right? Then verse 7, "Not so with my servant Moses. He is faithful in all my house. With him I speak mouth to mouth, clearly, not in riddles, and he beholds the form of the Lord. Why then were you not afraid to speak against my servant Moses?" Even amongst the prophets Moses is made as a spectacular one. He's different from all the other ones. And further verse 7 notes that "Moses is faithful in all the Lord's house."* We'll talk more about that later.

Many commentaries that you could pick up on Hebrews here would likely take this, not would likely many of them do, they take this and they say oh yeah well if you go back to the first century Moses was generally viewed as this really faithful guy and so that's what the author of Hebrews is getting at is that oh Moses is just a faithful dude and so yeah that's what he's doing. I think we have a better answer than that and that the author of Hebrews knows the scripture and says remember Numbers 12, Moses is faithful in all God's house. I think that's a good thing for us to consider as we read our Bibles. The Bible frames its arguments well. It doesn't need to derive them from outside sources and so I would want to encourage you in that. But do you see what happens here for the person who doesn't know Jesus whatsoever? Moses is made out as a great priest. He's the one who's faithful in all God's house and he's unlike any of the other priests. He's qualified as a priest and he's better than all of the other ones. He's the better prophet.

Just as the author though earlier as we talked about just as the author desires that we consider Jesus he provides two big reasons in light of Moses that we ought to be doing that very thing. So, we'll continue on to verses 3 & 4. Let's read that again. It says this, *"For Jesus has been counted worthy of more glory than Moses - as much more glory as the builder of a house has more honor than the house itself. (For every house is built by someone, but the builder of all things is God.)"* Now right off the bat this has absurd implications. Like the guy that we just said he's a prophet like no other. The one who gets to see God himself. He speaks mouth-to-mouth with him. Jesus is counted as more worthy than that guy. But he sees God, he beholds his form, and he speaks to him mouth-to-mouth.

And the author of Hebrews comes along and says yeah but Jesus is better than that one. Jesus is counted more worthy than him. This isn't a light thing. This should make us oh my goodness, our Savior Jesus that guy is more worthy than this incredible prophet. If we understand who Moses is, we should fall on our faces before Jesus. And so then I think we're left with this question of how much more worthy is Jesus? Is it a well so the other prophets are like here and then Moses comes in like right here and Jesus just squeaks by like right there? Or is there a big gap and the author of Hebrews seems to say stop it, it's not a matter of here to here to here, it's infinitely more. He's God.

When I was a freshman in high school I worked construction in Findlay. So, we're closer to Findlay and many of you know where Findlay is. And so, if you ever wind up in Findlay there's a building downtown that has two big columns on it. And I remember we were doing construction on this building and these people would walk by because it was on Main Street and sometimes, they'd say oh wow you guys are

doing a great job. Thank you very much. Or sometimes they'd walk by and say oh the building is looking great and we again, thank you very much because we know that they're complimenting us. Not a single time did anyone walk by and go oh building you're so wonderful you look so beautiful and great job constructing yourself here, you're so incredible. That's not what we do. We say, hey you did that well builder. You made the good building, well done.

And it's very much the same that the author of Hebrews points out the same difference between Moses and Jesus. Moses is just the building. It's ridiculous for us to come along and say, oh Moses is so incredible, everybody look at Moses and not say look at the builder, look at what God has made. God is more worthy than Moses and in the same way then the author of Hebrews says Jesus is the builder, he is God. And so, Jesus is more worthy than Moses because Jesus is God. And again, I don't want to say Moses is not wonderful. We saw that in Numbers 12. He is spectacular. He beholds God in his form, and he speaks to him face to face. But rather the author of Hebrews says Moses is awesome and Jesus is infinitely better than that. And that's not the conclusion of his argument. He continues on, he says Jesus is God but also Jesus is faithful as a son.

Let's read verses 5 and part of 6 together. It says this, *"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 and our hope."* Now continuing with Numbers 12 let's go back over there for just a moment. Numbers 12:7 it says, *"Not so with my servant Moses. He is faithful in all my house."* And to make clear there that Moses is faithful as a servant and intending high praise for him from God, he's faithful as a servant. What hope do we have to look forward to? Well done my good and faithful servant, right? And Moses has told that very thing. Hebrews takes that and says yeah so Moses is faithful as a servant to the house, but Jesus was faithful as a son to the house. It doesn't knock Moses down, but it says there's somebody even greater than Moses.

See there's a pivot in what he means by the house. Previously when he was talking about constructing it. There was this meaning of God created that he's the builder and so he created all things. Moses' meanwhile is just the construction piece. There's a pivot in what he means by house here in the text. Instead, where the house was everything now the house is to indicate the people of God. Moses then I think is acting in a way that's very similar to what we see in chapter 1. If you go to chapter 1, this is the author of Hebrews is speaking about the angels here. If you look at verse 14, he says this, *"Are they not all ministering spirits sent out to serve for the sake of those who are to inherit salvation?"* I think it's a role very similar to the one that Moses is playing. Moses is coming along as this prophet to act as a ministering servant for those who are to inherit salvation. Moses as a servant of the house is sent out for the sake of those who are to inherit salvation. However, Jesus is unbelievably more wonderful than that because he's a son rather than a servant. In coming as we talked about the gospel earlier, he's not coming to do a servant task but rather he's doing a suddenly task. He's over the house.

Many of you know that I got to spend some time in South Asia last summer for a few months. Something that I think is really interesting that oftentimes though there will be a maid for the house, there'll be some task to do. And in many of these larger apartments there will be a service elevator and there will be a

residence elevator. Most families have a servant person and they'll come along, and they might clean and cook and hang out with the kids and teach them English or reading or math. They'll do all these things, and they might be the best servant person ever and never are they allowed to go on the residence elevator because they have a different elevator.

Moses then acts as a servant. He's only allowed to go in the servant elevator. Jesus on the other hand as a son of the house is permitted to be in the residence elevator. Now Moses might be the greatest servant ever but that doesn't mean that he gets to bounce elevators. And so, in the same way my hope, our hope should not be founded in the servant who's only allowed to go on the servant elevator but rather the one who's over the house as a son. Because he's the son he's due the inheritance. And so, we have great joy and great hope in the fact that our inheritance is founded in Christ who's a resident of the house. What an incredible thing though to be a part of that house. We want to be protected and cared for and looked after and given salvation. That's done as a part of the house.

So, then we have another question. How in the world do we get to become not part of the servant household but rather a part of the son's household? The author answers this question as well. Verse 6 again. It says this, *"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."* Consider how spectacular that news is if we hold fast to our hope then we are a part of the people of God. That's craziness. Then we have to ask, what is our hope? If we hold fast our confidence in our hope and our boasting is sustained in our hope, then we become a part of this house. What is the hope to boast and have confidence in? This returns us back to the beginning of our section, is our hope in Jesus.

See the Apostle and high priest of our confession who's greater than Moses so then we ought to hold fast to Jesus and we're able to be a part of the people of God. We will receive Jesus if we continue our boasting and our confidence in him. We don't boast in a Savior who's insufficient. They're not going to return for us either. Rather he will surely return. We ought to long for that day. And again, as I mentioned earlier, for the one who's not a holy brother for the one who does not share in this heavenly calling ought to fear that day. For the holy brother we long for that day. So, hope in Christ, boast in him, and have confidence in him. This world will surely receive him. He will return.

And I think the question becomes will you be a part of the house or will you refuse him outside? Therefore, holy brothers I think we ought to aggressively consider how we can remain in this hope. This brings us back to what we talked about earlier. In elevating Jesus in this passage, the author's aim is to fix our eyes on him. And we ought to do this in the good when everything's going really well, and we ought to attribute things to his doing. And we ought to do this in the bad when everything's going horribly wrong. If you would I'm going to go over to Psalm 91 and read through this.

This is what Psalm 91 says, *"He who dwells in the shelter of the Most High will abide in the shadow of the Almighty. I will say to the Lord, 'My refuge and my fortress, my God, in whom I trust.' For he will deliver you from the snare of the fowler and from the deadly pestilence. He will cover you with his pinions, and under his wings you will find refuge; his faithfulness is a shield and a buckler. You will not fear the terror of the night,*

*nor the arrow that flies by day, nor the pestilence that stalks in darkness, nor the destruction that wastes at noonday. A thousand may fall at your side, ten thousand at your right hand, but it will not come near you. You will only look with your eyes and see the recompense of the wicked. Because you have made the Lord your dwelling place - the Most High, who is my refuge - no evil shall be allowed to befall you, no plague come near your tent. For he will command his angels concerning you to guard you in all your ways. On their hands they will bear you up, lest you strike your foot against a stone. You will tread on the lion and the adder; the young lion and the serpent you will trample underfoot. Because he holds fast to me in love, I will deliver him; I will protect him, because he knows my name. When he calls to me, I will answer him; I'll be with him in trouble; I will rescue him and honor him. With long life I will satisfy him and show him my salvation."*

I want to particularly focus on the beginning and ends of that Psalm. The start of this, *"He who dwells in the shelter of the Most High will abide in the shadow of the Almighty. I will say to the Lord, 'My refuge and my fortress.'"* So, when as we just mentioned, when life is hard, when life is good, we ought to make him our shelter, abide in the shadow of the Almighty, make him our refuge. When life is hard, when death prevails, when sin rears its ugly face, when cancer strikes, again abide in a shadow, dwell in his shelter. Those who hold fast to him in that are certainly in his house. And so, then it's something I regularly struggle with is okay so I have this great application help me make that real and so I want to do that for us. How do we actually hold fast to our confidence? We've got three big things.

The first one, maybe you need to hear read your Bible like for enjoyment. Because you love it as a means. Because you get to know your God. I would assume for many of us that this is an area of struggle at times. I've been reading my Bible for 60 years what have I possibly not read? For some of us I read the Bible every day for class why in the world would I need to read it apart from that? Because you love it. Because it's the means by which you get to know your God. Not because it's the Christian thing to do and not because everyone else here seems to at least say that they're doing it. Simply because you love it as a means to get to know your God.

My second one, maybe you need to hear pray. I think it's a struggle at times to pray out of desperation. That takes a lot of humility. A challenge for you, I think we're very guilty of saying oh I'll pray for you and then moving on. I would encourage you, one thing I love about Grace Chapel is that we tend to spend a lot of time hanging out and talking beforehand and afterwards and there are a lot of things that we ought to be praying for. Let's not say oh I'll be praying for you and maybe even pray for that person throughout the week. I think when I do that, often I have a tendency to forget to actually pray for them throughout the week. So, let's be a people that don't just say hey I'll pray for you but instead say hey let's pray right now.

Last week in Sunday school we were talking about conversion like I mentioned and that being a divinely enabled thing. And so, we all set an alarm. Mine was set for 6 a.m. every day so when I'm at work I know that this alarm is going to go off and it's a good reminder for me to be praying. Maybe that would be something that would be beneficial for you to do to remind yourself to continue to be praying. And I think often prayer becomes something that we say oh well it would be awkward if I prayed right now, or I

shouldn't. I don't really think Satan is the one prompting us to be in prayer. So, let's be a people who are marked by prayer.

My third one, maybe it's actually be at church and be at church in the sense of be here with the other people that are here and not just floating by. Or I'm here once a month or maybe I'm here every week and six people know my name. There are more than six people in this room. Let's make all of us know each other's names. Maybe it's pursue membership as a part of that. And trying to hold fast to Christ while refusing to be a part of his bride is a ridiculous thing. And so, we ought to love the church not as a second bride but rather and joining in with the one that he has. And while you're here be disciplined by somebody, disciple somebody. There's somebody above you and somebody below you. Get together and read scripture during your lunch. Simply do life with them as you both chase after Christ together by confessing sins and pointing each other back to Christ.

Something one of my buddies told me a couple weeks ago, we have a group that meets up Wednesday mornings, we talked through our sins that week and try to think of things that we're doing that we ought to kill. One of my friends mentioned a few weeks ago for every one look you're taking at your sin take ten more at Christ. I'd encourage us in that, to be pushing each other in that direction. I think each of those things are how we tenaciously cling to Jesus. And in both the good and the bad we ought to be people who love reading the word, who are constantly in prayer, and who are active members of our local church. So then consider Jesus because he's worthy as God, he's faithful as a son, and we are a part of that house if we hold fast at him.

But just as the entire book of Hebrews says like we said earlier, look at Jesus he's greater. The author does the same thing again in chapter 3. Hebrews 3:1-6 is the same thing and so looking at Jesus look to Jesus your supremely faithful hope.

Let's go ahead and pray again.

Father thank you that we have a hope he's even greater than Moses. And we aren't a people who have lackluster hope but rather have a hope that is incredible. We have a hope whose God. We have a hope who's been faithful as a son. So, because of that we did we take great joy in him. He's not I'm not a weak one, not one who's lesser than you, but rather we see that our Savior is God himself. So, in that may we continue to consider Jesus again and again and again and again. That other people would begin to even notice those are the people that just look at Jesus. That's all they talk about is Jesus and they just keep doing it. And we'd be a people that are marked by that. In that may we then be eagerly sharing these very things as well. We have such an awesome Savior. May we be a people who proclaim that to others as well.

I think of yes right nearby I think people in Bellefontaine and West Liberty and Urbana that we're going to get it interact with this upcoming week may there be interactions had that many might hear the gospel, that many might hear what characterizes the beliefs of the Holy Brother the one who has a heavenly calling, and many would hear that and that they believe. That they would turn away from their sins and they would believe that Jesus is Lord and should be Lord over their lives. Father make us a people who are

passionate about seeing you more fully known across the entire earth. Thank you again for that we are people who are able to gather freely and consider your word. May we not take that lightly but rather delight in being able to hear the preached word.

I pray all of us in Jesus' name and in the power of the Holy Spirit, amen.

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