

PM Hebrews 13:1-25

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Date: 22 November 2020

Preacher: Mr Norman Cumming

[0 : 00] Good evening everyone, a warm welcome and a cold night.

Just to explain why I'm up here rather than Reverend Kenny MacLeod. He had been advised not to travel out of his Tier 4 area on Thursday.

And so he couldn't come for the baptism of Eleanor this morning. Curiously the rules changed a bit later in the week.

And it turned out by Saturday that he could have come. But we left things as they are. So I'm taking the services today. Next week God willing we have to have with us Reverend Douglas Cranston.

Again and Kenny hopes to be with us on the 13th of December morning and evening. At which occasion God willing Eleanor will be baptised.

[1 : 14] As mentioned this morning Jack continues to convalesce at home. He is thankful for everyone's prayers. And asks to be remembered to everyone.

The General Assembly has appointed a National Day of Prayer on Wednesday the 25th of November. This Wednesday. And we are asked to set aside time on that day for prayer for both the Church and the Nation.

And it will be the focus of the evening meeting at night. Which will be led by Robert Dale at 7 o'clock. Just to mention briefly again that there will be an opportunity to give monetary gifts.

So that the Bessonley Christian Trust can buy meals for Christmas. For men and women who have in their past come to the drop-in.

So any gifts you give please put it in an envelope marked drop-in. And leave it in the collection box. And lastly the Kirk session which met last Wednesday by Zoom.

[2 : 29] Is looking to appoint additional elders in the congregation. And a voting form will be available next Lord's Day to all communicant members.

Let us join together in prayer. Let us worship God. We thank you O Lord for the day you have given to us.

This Lord's Day. For the encouragement of being able to meet together. On the Lord's Day even as we are encouraged to do so in the Scriptures.

O Lord we thank you for the beauty of the day. And of the evening too. Even though it's cold. We thank you for these mercies. O Lord surely the creation speaks of your praise and your glory.

And O Lord we thank you for the word we have. Which made clear to us the word of Scripture. Which brings to us not only the message of creation.

[3 : 36] But the message of salvation. And redemption through Jesus Christ our Lord. By your mercy we are here. O Lord each one of us.

Coming from different situations and different backgrounds. Different needs. Which are presenting at the present time in our daily lives. O Lord may there be a blessing for each one tonight.

Look upon us. Speak to us. Through the ministry of the Holy Spirit. May the word read. Be a blessing to our souls. We pray. And help us to make melody in our hearts.

To Christ our Lord. As we listen to his praise. O Lord we come unnecessarily acknowledging our sin.

And confessing our sin before you. Even sin of this day. O Lord. But we thank you that there is a way of cleansing.

[4 : 37] Even through the blood of Christ. The blood of your dearly beloved Son. Who gave up freely for us all. To him we look. Our Lord and Redeemer.

Bless us afresh. O Lord bless us with the cleansing power of the blood of Christ. And may we know a refreshment of soul. An encouragement of heart.

In this evening time of worship. We pray. O Lord hear us. Continue with us as we listen. And join in our hearts with the praise.

We pray in Jesus name. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. We are going to listen to the singing now of Psalm 125.

In Sing Psalms on page 125. The opening lines are all those who trust the Lord. Like Zion are secure.

[5 : 40] Which never can be moved. But always will endure. Just as the mountains stand around Jerusalem. The Lord surrounds his own.

Forever guarding them. For us words the Lord. Psalm 125. To God's praise. Amen. O those who trust the Lord, Thy soul gone are secure, Which never can be moved, But always will do.

Just as the mountains stand, Our own Jerusalem, The Lord surrounds its throne, Forever dying there.

Our rule of wickedness Will not remain for long, Upon the justest land, Lest righteous men to go.

O those who are moved, Be sure your goodness, Lord, To those of all bright hearts, Who never has the worst.

[7 : 25] But God will banish those, Who choose our broken way. We'll say that they will go, Let peace of Jesus say.

We're going to turn to the scriptures of the New Testament, And David Kenyon will read to us from Hebrews chapter 11 and 13.

I'll let you introduce it, David, The verses you're going to read. And we'll hear God's word to our hearts this evening. So we'll turn to Hebrews chapter 11 and verses 8 to 16 first.

Hebrews chapter 11, verses 8 to 16. By faith Abraham obeyed when he was called to go out to a place that he was to receive as an inheritance, And he went out not knowing where he was going.

By faith he went to live in the land of promise, As in a foreign land, Living in tents with Isaac and Jacob, Heirs with him of the same promise.

[8 : 53] For he was looking forward to the city that has foundations, Whose designer and builder is God. By faith Sarah herself received power to conceive, Even when she was past the age, Since she considered him faithful who had promised.

Therefore from one man, And him as good as death, Were born descendants as many as the stars of heaven, And as many as the innumerable grains of sand by the seashore.

These all died in faith, Not having received the things promised, But having seen them and greeted them from afar, And having acknowledged that they were strangers and exiles on the earth.

For people who speak thus make it clear that they are seeking a homeland. If they had been thinking of that land from which they had gone out, They would have had opportunity to return.

But as it is, They desire a better country, That is a heavenly one. Therefore God is not ashamed to be called their God, For he has prepared for them a city.

[10 : 12] And also, If you can just turn on and read, Hebrews 13, Chapter 7, Sorry, Hebrews 13 from verse 7.

Remember your leaders, Those who spoke to you the word of God. Consider the outcome of their way of life, And imitate their faith.

Jesus Christ is the same yesterday, And today and forever. Do not be led away by diverse and strange teachings, For it is good for the heart, To be strengthened by grace, Not by foods, Which have not benefited those devoted to them.

We have an altar, From which those who serve the tent have no right to eat. For the bodies of those animals, Whose blood is brought into the holy places, By the high priest, As a sacrifice for sin, Are burned outside the camp.

So Jesus also suffered outside the gate, In order to sanctify the people through his own blood. Therefore, Let us go to him outside the camp, And bear the reproach he endured.

[11 : 30] For here we have no lasting city, But we seek the city that is to come. Through him, Let us continually offer up a sacrifice of praise to God, That is, Fruit of lips that acknowledge his name, Do not neglect to do good, And to share with you, And to share what you have, For such sacrifices are pleasing to God.

Obey your leaders, And submit to them, For they are keeping watch over your souls, As those who will have to give an account. Let them do this with joy, And not with groaning, For that would be of no advantage to you.

Pray for us, For we are sure that we have a clear conscience, Desiring to act honorably in all things. I urge you, The more earnestly, To do this, In order that I may be restored to you the sooner.

Now may God, Now may the God of peace, Who brought again from the dead, Our Lord Jesus, The great shepherd of the sheep, By the blood of the eternal covenant, Equip you with everything good, That you may do his will, Working in us, That which is pleasing in his sight, Through Jesus Christ, To whom be glory forever and ever.

Amen. I appeal to you, Brothers, Bear with my word of exhortation, For I have written to you briefly, You should know, That our brother Timothy, Has been released, With whom I shall see you, If he comes soon.

[13 : 14] Greet all your leaders, And all the saints, Those who come from Italy, Send you greetings. Grace be with all of you. Following that reading of God's word, We listen in, And join in our hearts, With a further psalm, Psalm 119, From Sing's Psalms, 119, Verses, Verse 97, To 104, On page 163, And, We've just read, From God's word, And, Here we have, A reflection, Somebody reflecting, And encouraging us, To reflect, Upon God's word, And, Verse 103, We read, How pleasing, To my taste, Are all your words, More sweet they are,

Than honey, On my tongue, So, Psalm 119, Section 13, And verse 97, To 104, Who found the light, I know, It is my study, All the day, It makes me wiser, Than my thoughts, For it will not with me stay, And, And all my teachers, Now I have,

More understanding, sollteemág■■■, Because, Because, By meditation, We understand in our self those aspirations.

For I am everest to be of thy commandments.

My feet, O me, chill, may I stay, that I will keep thy word.

[16 : 34] I found thy judgments thou art not swear, for thou hast taught me, Lord.

That was my mistake, that was from the Scottish Psalter, not sing psalms, so sorry. If some were confused. Now, we will return to prayer and join together in prayer.

I have asked Jonathan Kenyon if he would lead us all in prayer to the throne of grace. Heavenly Father, we thank you that we can come here this evening to hear of your praises and worship you.

We thank you that Christ is the same yesterday, today and forever. And we thank you that we can rest in that. We can rest in the work that is finished work on the cross.

We thank you for what you achieved for us in taking punishment for our sins. And we thank you that you have done these things for us, as well as the blessings of our bones and all the blessings of the food you bless us with.

[18 : 04] And so we thank you for all these things you bless us with. And we remember, Dumfries, at this time of pandemic, we pray that you would help us to be a good witness.

And we ask that you would be with the saints also who are isolated at this time. We pray that you would bless them through different means other than being able to come to church, whether it's through online services or reading your word and through prayer.

We pray that you would bless them at this time. We pray that you would make others think of eternal things, of how short life is and how their conscience shows to them their sinfulness and creation speeds of you and what you have done.

And so we pray that you would be with this town and pray. We also remember as the youth of Scotland and as the pre-church camps have been cancelled this year and it's undecided whether they'll continue next year.

And we pray that they will be able to continue as a great witness for you as the gospel is shared through them. And we pray that things will settle down ready for next summer. We pray.

[19 : 50] And we also remember the children of this congregation. We remember Leah and Connor, Nathan, Thomas, Eleanor, Samuel and Joel. We pray you.

Bless them with your salvation. We pray you children from the evil things of this world. We look forward to the evil things of this year.

We look forward to the evil things of this world. And we look forward to going to the evil things of this world in a few weeks' time. And we pray you will be with David and Juliana as well as they prepare for that. We remember Jack and Avril and we pray that Jack would be with us as soon as he is able and we thank you for how he's progressing.

We pray that he with Avril, if she suffers from ill health as well. We thank you for all that has been done for Jack in the hospital and we thank you that you've kept him safe, especially from the virus.

And so we look forward to seeing him in the back. We remember Kenny McLeod, I think he moderates and we pray that you would sustain him as well with all the difficulties of the pandemic having on his own church.

[21 : 16] And we thank you for all the hard work he does for us and all the organising. And we pray that you sustain him through this extra busy time for him.

And we thank you for all his work. So we ask now that you would bless Norman now as he proclaims your word. And we pray that you would help us to concentrate and listen to what Norman has to say through the power of the Holy Spirit. In Jesus' name we pray. Amen.

Thank you. Thank you. Thank you. Thank you. Thank you. Well, before we turn again to God's word, we'll have a further item of praise.

It's a hymn which begins, There is a green hill far away without a city wall.

That was the way it was written originally, but modern versions of the hymn explain what the word without means. It's outside a city wall. There is a green hill far away outside a city wall.

[22 : 31] And it goes on to say about our Lord dying there, There was no other good enough to pay the price of sin. He only could unlock the gate of heaven and let us in.

Let us listen to this song of praise. Thank you. Thank you. carta to entry via better■ Or■ as a city wall hour.

We may not know, we cannot sell what makes me as a man But we believe it, O sure, as we love and some are there In thy trust, we might be for you, in thy strength, we must know But we might not know, save by his precious love We may not know, we might be for you, in thy heart

In the house he comes, and we must come in truth. And trust in his within him, God, and try his one soon.

Some years ago I read this amazing statement that perhaps just over a hundred years ago, Britain ruled 25% of the world's population.

[25 : 23] And today, with devolution in Wales and in Scotland, we can say that the last remnants of that great empire is breaking up.

We learn that there's no permanence in world affairs. On the 30th of January 1933, the Third Reich was born, and Hitler boasted that it would last 1,000 years.

After 12 years, 4 months, and 8 days, that age of darkness ended. William Shriver wrote, it dissolved with a suddenness and completeness that had few, if any, parallels in history.

Empires, cities, they rise and they fall. They are temporary. We have to say that the principles established in the dream which God gave to Nebuchadnezzar, recorded in Daniel chapter 2, the principles which are played in that dream, which he dreamed, and which Daniel was able to explain, and give the information of it, and explain it, the principles there lie true for all generations.

All empires, all empires, all powers, will fall away. There is one kingdom which will not pass away.

[27 : 16] The kingdom of our Lord Jesus Christ. And that is evident, too, in that dream which was given by God to Nebuchadnezzar.

Our text tonight is from Hebrews chapter 13, which we read shortly ago. It is from Hebrews chapter 13 and verse 14.

For here we have no lasting city. But we seek the city that is to come.

For here we have no lasting city. Sometimes translated, we have no continuing city. No enduring city. Or no enduring city.

And there's a connection with the previous verse. It says, for here, for here we have no lasting city.

[28 : 24] And I'd just briefly like to understand the context of our verse tonight. We are taken back in the previous verses to the sin offering of the Old Testaments.

All the sin offerings of the Old Testament spoke ultimately of the atoning sacrifice of our Lord Jesus Christ.

The priests would sprinkle the blood of the sacrifices in the most holy place, in the tabernacle or later the temple.

But the body of the animals of the sin offering were burned outside the camp. Or outside later Jerusalem. Even so, the person of our Lord Jesus Christ was brutalized outside the walls of Jerusalem.

He was cursed outside the city wall. He suffered outside the city gate. John, the apostle John, who was there with a care for the mother of Jesus, Mary.

[29 : 47] He wrote, the place where Jesus was crucified was near the city. Outside the city wall.

And so, that inspired the writing of the hymn by Cecil Francis Alexander, which we just heard sung.

These memorable lines. He only could unlock the gate of heaven and let us in. But, when she wrote, there was a green hill.

I think she was being imaginary rather than being realistic. The landscape outside Jerusalem was very barren, rocky, dusty, sandy.

And I hardly think that there was a green hill. In fact, the place where he was crucified had an awesome name.

[30 : 48] It was called the place of the skull. Golgotha. The place of the skull. And that's where our Lord Jesus was crucified.

It was there that the body and soul of our Lord Jesus Christ was tortured, mangled, pierced, and crushed. As the Lord laid on him the iniquity of us all, each one.

Matthew Henry put it like this. He was not counted fit for sacred society, for civil society.

He was put to death outside the camp. Outside the city gate. And the question arises, I think, where are we?

Jesus suffered outside the gate. In order to sanctify the people through his own blood. Therefore, let us go to him outside the camp.

[31 : 58] And bear the reproach he endured. The question is, where are we? Are we inside the camp? Inside the city?

Or have we joined him outside? Are we inside us? Or are we outsiders? Outside he bore the reproach he endured.

And the question is, where are we? Inside, in the comfort inside, are we outside? Outside the city wall?

Outside the camp? Do we identify? Do we relate to? In our heart of hearts. To the crucifixion. To his crucifixion in his blood.

Do we rejoice? As Paul can write. I have been crucified with Christ. He wrote. And I no longer live.

[33 : 00] But Christ lives in me. Are we inside or outside? Are we inside or outside? If we profess our faith in the Lord Jesus Christ.

We have taken the decision to go outside the camp. And to bear his reproach. And to bear his reproach. In some measure.

We all know. We all know. We all know well enough. That people don't want to accept that we depend on the death and resurrection of the Lord Jesus Christ.

That that is the wellsprings of our heart. This is what motivates and is the main thing in our lives.

That we are dependent for our eternal well-being upon the work of Christ on the cross. And we identify with his crucifixion. And we boast.

[34 : 00] And we boast. Our boast is in the cross of our Lord and Saviour Jesus Christ. And people do not want to think that.

And can take umbrage over it. So. We.

We say. Along with the writer. To the epistle. To the Hebrews. We say. Here. We do not have. A lasting city.

We are outside the camp. We realize. That we have no permanency here. We are on a journey. We are on a pilgrimage.

And we admit. As was read to us in Hebrews chapter 11. That we are strangers. And exiles on the earth.

[35 : 03] In some ways we do not fit in. We do not fit in. We. Can be uncomfortable. To other peoples.

We shouldn't attempt to be uncomfortable. But. Because of who we stand for. And who we live by. And who we represent. That is an uncomfortable feeling.

For our fellow. Man and woman. Because it is kind of a. A judgment. Upon them. Are we convinced about that?

Yes. Are we sure. About that? Yes. Well let's think about it. Is there any. A lingering hesitation. I wonder.

If we find ourselves. Saying to ourselves. I wish. That this world. Was. An enduring. City. That it would last. But when we start to reflect upon it.

[36 : 05] We have to. Come to terms with. Some indisputable facts. This earth. This universe. Is date stamped.

There is an expiry date to it. Look at the earth. The evidence is all about us. It is using up. Non. Renewable resources.

There is fears about. The increased pollution of the air. There is global warming. Which is. Dominating so much. Of our new sprint. And airways. There is forecast.

That the wars of the 21st century. Will be. Could yet be wars. Over water supplies. And there is a constant. Dissipation of energy. Energy becoming.

Less focused. More. Disintegrated. It is. Scientists. Would say. It is all about. The second law. Of thermodynamics.

[37 : 03] Paul will write. For this world. In its present form. Is passing. Is passing. Away. It is passing. Away. We do not have to really look at the earth.

We look at ourselves. We are date stamped too. We have. An expiry date. Each one of us. In this room. It has been suggested.

That some. That may be possible. For people to live. Perhaps for. 120 years. But what's another. 30 or 40 years. In the light of. Eternity. And then.

Not only that. Are we not aware. Of the. Mortality. Not only of our. Bodies. But our minds. For those of us. Are older. The powers of recall.

Of memory. Are not. What they once. Were. I think we have to agree. With that. Those of us. Who are older. The powers of recall.

[38 : 03] Are weakening. Once. You could. We could say. We could run. All day. Just run all day.

And. Floating over the ground. And those days. For most of us. Have gone. And then various. Sicknesses. Afflict us. All of us.

In various ways. We're living with. The. COVID. 19. One. Of many. Viruses. Which. Afflict. Everybody.

I don't know. If any of you. Read. Any of the. Stories. Of. McCall Smith. And. Edinburgh. Mann. Who was. A. Professor. Of. Medical. Ethics. And.

Medical. Legal. Issues. Related to. Medical. Methods. Black. But. In his later life. He started writing stories. His. Most. Favourite. One. Is a series of.

[39 : 00] Called. Ladies. Number. One. Detective. Agency. Based. In Botswana. But. He's also. Written. Series. Of. Several. Novels. On. Set. In Edinburgh. And one.

Is called. 44. Scotland Street. Some. Various. Characters. Appear. In that. It's been. Serialized. In the Scotsman. For years. Now. And one of the most. Interesting characters.

Is. Young. Bertie. He's only. Seven years old. But at seven. He's far wiser. And is very intelligent. Mum and dad. That's a thought.

Bertie. Is a wise. Little boy. Seven years old. But his father. Who's a. Who's a statistician. Working for the Scottish. Government. In the story. He's reflecting. About his mortality.

One day. And he says. He wonders. Where he was. As he put it. On the entropic curve. That curve. Of disintegration.

[39 : 56] That curve. Of disintegration. From youthful vigor. To old age. Where is he? He wonders. On that curve. That entropic curve. That curve. That statistical curve.

Of disintegration. And as he thinks. About his mortality. Yes. We are protected.

From death. To a degree. In the west. Yes. Things are possible. Now. Which were. Not once possible. My. My brother. In his.

When he. He's now. 74. Or so. 73. 74. When he was a teenager. Twice. He had. Major problems. Which were.

Totally. Life threatening. And he was spared. His life was spared. Because surgery. Had developed. Far enough. To. Allow him.

[40 : 51] To live. To a good old age. But. This is just. A temporary. Holding off. Of death. We are all. Each one of us.

Date. State. So in view. Of all these things. We must. Ask ourselves.

How do we. See things. Are we. Convinced. That there. Is no. Lasting. City. Here.

And we are not. Last. Not long. Only is. There is no. Lasting. City. Here. But we are. Not lasting. Here. Very long. We have. Our mortality.

Is prescribed. We are. Our lives are short. And some shorter. Than others. We must. Ask ourselves. Are we living.

[41 : 50] As travelers. Through this life. As pilgrims. Through. This world. In which we live. Yes. We are thankful.

For all the good things. We enjoy. We're thankful for them. But we must. Not. Be dependent. Upon them. Jonathan Edwards. The 18th century.

Theologian. And preacher. In. New England. Wrote. We above. All things. We ought. Above all things.

To desire. A heavenly happiness. To be with God. And dwell. With Jesus Christ. Though surrounded. With outward. Enjoyments.

And settled. In families. With desirable. Friends. And relations. Though we have companions. Whose society is delightful. And children.

[42 : 43] In whom we see. Many promising. Qualifications. Who we live. By good neighbours. And are generally. Beloved. Where known. Yet. We ought.

Not to take our rest. In these things. As our portion. We should be so far. From resting. In them. That we should desire. To leave them all.

In God's due time. We ought to possess. Enjoy. And use them. As no other view. But readily. To quit them. Whenever we are called.

To it. And to change them. Willingly. And cheerfully. For heaven. Paul. Puts it. This way.

Use the things. Of the world. As if not. Engrossed. With them. Use the things. Of this world. As if not. Engrossed.

- [43 : 40] With them. 1 Corinthians. Chapter 7. Or. Have we put down. Foundations here. Are our foundations here. In this world.
- In this society. Jesus. Puts a question. Pointedly. To us. For where your treasure is. There your heart.
- Will. Be also. I do believe. That we are all. Convinced. In our heart of hearts. That we have no. Permanency.
- Here. That there is no. Lasting. City. Here. It's a world. Of persecution. A world. A world. Where. We get ill. Where we get depressed.
- And a world. Where we get. Die. Where we die. It's a grim picture. When you paint it like this. And if you had to leave it there. And say. Goodbye to each other.
- [44 : 38] And that's it. If only. As Paul. Put it. If only for this life. We have hope in Christ. We are to be pitied. More than all men. But that.
- Is not. The final word. For the writer to the Hebrews. Goes on. He doesn't leave us there. With that. Really. Almost depressing statement.
- But such a realistic statement. For here. We have no. Lasting city. But he goes on. As Douglas Cranston. Said last week. Praise God. For the but.
- Of scripture. But. We seek. The city. That is. To come. We seek. The city. That is to come.
- We seek it. That's what our aim is. At. That is what we are. Running. Towards. Our eyes are. Focused on. The city. That is.
- [45 : 34] To we come. To we. As I said. To we see it. As our lives. As a journey. As a pilgrimage. Towards heaven.
- heaven. Thanks God. Thanks God. Thanks God. Just a read. From Jonathan Edwards. Again. On a similar theme. Um. He writes.
- This is a way. To have death. Death. To have death. Death. Comfortable. To us. To spend our lives. So as to be only a journeying. Towards heaven.
- Is a way to be free from bondage. And to have the prospect and forethought of death. Comfortable. Does the traveller think of his journey's end with fear and terror?
- Is it terrible to him to think that he has almost got to his journey's end? Were the children of Israel sorry after 40 years travel in the wilderness when they had almost got to Canaan?
- [46 : 34] This is a way to be able to part with the world without grief. Does it grieve the traveller when he has got home to quit his staff and load of provision?
- That he had to sustain him by the way. We have come to the butt. The watershed of this verse. It's as if we have climbed up a tortuous mountainside.
- With mental difficulty and strain and stress and shortage of breath. And we've reached the ridge. And we're looking beyond. To the beautiful valley.
- Running before us. The valley of glory. We seek the city that is to come. What can we say about this city?
- What can we say about the design of this city?
- [47 : 39] What can we say about the design of this city? We read in Hebrews chapter 11 that the designer and builder of this city is God.
- God is the architect. God is the architect. God is the architect. And the one who has built it. In my father's house, Jesus said, there are many, many mansions or many, many rooms.

He is the designer and builder. He is the designer and the builder. Now in life today, in the past, when I work, I sometimes be at meetings where discussion will be had on the progress of a building.

And the architect will be there. And the architect will be there. And the builder will be there. And there will be disagreement between them. Between the designer and the builder. But God is the perfect designer.

He is the perfect builder. All he does is well. And not only about the design, but it is a permanent city.

[48 : 42] It is a, as the writer of the Hebrews says, it's a lasting city. And we read in Revelation that the central attraction of this city is the Lamb.

The Lamb standing in the center of the throne. The Lamb still bearing the marks of his suffering at Golgotha for us.

And the size of this city will be immense. In fact, even the word city is a picture for what it will be.

In Revelation, we read that there is this vision which is seen by John. And the size is almost beyond comprehension. He sees this perfect cube.

Its height and its length and its breadth. It's all 1400 miles. A huge structure. But then elsewhere he says, God is going to create a new heaven and a new earth.

[49 : 45] Where righteousness will dwell. We cannot begin to describe the immensity and the beauty and the wonder of heaven.

Where all the glory will be our Lord and Saviour, Jesus Christ. We look forward to a new heaven and a new earth, a new cosmos.

And scripture assures us that it will be glory. A glory which we cannot begin to imagine. And we shall be near Christ.

We read in Revelation that he will shepherd us to springs of living water to refresh our souls.

We shall always be refreshed by Christ as he leads us to springs of living water. And we who love the Lord will be together again living at home.

[50 : 49] Living at home. Donald MacLeod has written quite sharply. He wrote, Well, in view of these things.

How should we live now? Very briefly. It's all there for us. Shortly in Hebrews, continuing from verse 14 onwards.

How should we live in the light of the fact that we have no lasting city here? But we seek the city that is to come. How should our life look like?

Verse 15. Through him, then let us continually offer up a sacrifice of praise to God. And how do we do that? How do we offer up a sacrifice of praise to God?

That is, the fruit of lips that acknowledge his name. The challenge to each one of us.

[52 : 06] The fruit of lips that acknowledge his name. And he adds, Do not neglect to do good and to share what you have.

For such sacrifices are pleasing to God. For such sacrifices are pleasing to God. And we are to acknowledge our Lord Jesus before men.

The fruit of lips that acknowledge his name. And we are to do good and share with others. And be generous to all and sundry.

That's how our life should look. That describes the Christian's life. For here we have no lasting city.

But we seek the city that is to come. Are our hearts challenged and warmed by God's word?

[53 : 07] Do we feel thankful for what God has promised us? Sure and certain promises guaranteed by the Lord Jesus Christ.

Are we encouraged because of what the Lord has prepared for us? Well, if so, then we are wearing the helmet, which is the hope of salvation, which Paul refers to in Galatians and in 1 Thessalonians.

We are wearing the helmet, the helmet which protects the mind and the thoughts from doubts and fears. We are wearing the helmet, which is the hope of salvation, as we feel thankful for what God is preparing for us.

And that he will welcome us home. And that should permeate our lifestyle. However, there is a presumption in this text that we are all looking forward to God's city.

We all, every person living, must surely acknowledge the first part of the statement. For here we have no lasting city.

[54 : 34] But are we seeking the city that is to come? Or are our hopes vague, uncertain, unsure, shadowy?

There's a song some of you may know. It's a song from the musical West Side Story, a haunting song called Somewhere.

Somewhere, and this could describe some people's faint and shadowy hopes for their future.

The story ends as, I think it's two people are dying, two young people are dying, and this is what they sing. There's a place for us, somewhere a place for us, peace and quiet and open air wait for us, somewhere, someday, somewhere, we'll find a new way of living, we'll find a way of forgiving, somehow, someday, somewhere, from Bernstein's West Side Story.

It's a song singing hopelessly in the darkness.

[56 : 00] And that's how many people are, I think. I think that song reflects how many people are today. They have no hope.

As I said, the words are just a crying in the darkness. that perhaps it might be alright on the day. Jonathan Edwards also wrote this, if our lives be not a journey to heaven, they will be a journey to hell.

God forbid that any of us are on that awful journey, a journey that does not bear thinking about.

Only we must think about it so that we do not go there and we find our way in Christ Jesus, our Lord and Saviour, to glory, to heaven, to be with him, to be sheltering in his presence.

therefore, let us go to him outside the camp and bear the reproach he endured, for here we have no lasting city, but we seek the city that is to come.

[57 : 34] to close our time of worship this evening by listening to Psalm 84 in Sing Psalms on page 112 and it's verses 1 to 7 particularly looking at the third stanza verses 5, 6 and 7 which summarises really what we've just been reflecting upon.

Blessed are those whose strength is in you, those who have a pilgrim's mind, pools from autumn rains refresh them, springs in Baker's Vale they find.

Baker's Vale was a dry and dusty place apparently but God's people find springs of water even in times of difficulty and darkness and a challenge.

Springs in Baker's Vale they find and then strength increasing Zion word they go on their way to God.

We seek a city that is to come. Psalm 84 How delightful are your dwellings the first three stanzas. How deep my soul are your dwellings O almighty Lord to me For your force my soul is journeying In your house I long to be I and fresh cry out alive For the true and living God even even sparrows find their dwelling and the sorrow fills the rest near near near your altar Lord almighty where the most rain may have rest blast

[60 : 19] Whose from autumn's rich refreshment Spins in pain as they'll be fine Spreading peace inside of our feet Go on their way to God Let's close in prayer.

O Lord, we have just heard the singing and perhaps sung in our hearts these words that happy is the one whose strength is in you those who have the mind of a pilgrim the strength increasing Zionward we go on our way to God so may this great blessing be ours what greater blessing can we know than to know that we are on a journey home to heaven to be with Christ to know glory so Lord, we pray that you'll strengthen us in our most holy faith and grant, O Lord, that that we may have those lips which acknowledge your name and seeing yet others coming with us on the same pilgrim's journey to glory so bless us each one bless us as we make our way home and be with us and do us good in this coming week we pray in Jesus' name

Amen Amen Thank you.