

I Am A Stranger and Pilgrim

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[0 : 00] Take your Bibles and turn to 1 Peter, chapter 1. We'll be reading the first 21 verses and then skipping over to chapter 2, where we'll read! beginning in verse 9 through 12.

Peter, an apostle of Jesus Christ, to God's elect, strangers in the world, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, who have been chosen according to the foreknowledge of God the Father through the sanctifying work of the Spirit for obedience to Jesus Christ and sprinkling by his blood.

Grace and peace be yours in abundance. Praise be to the God and Father of our Lord Jesus Christ. In his great mercy, he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead and into an inheritance that can never perish, spoil, or fade, kept in heaven for you, who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time.

In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that your faith of greater worth and gold, which perishes even though refined by fire, may be proved genuine and may result in praise, glory, and honor when Jesus Christ is revealed.

Though you have not seen him, you love him. And even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy.

[2 : 01] For you are receiving the goal of your faith, the salvation of your souls. Concerning the salvation, the prophets who spoke of the grace that was to come to you, searched intently and with the greatest care, trying to find out the time and circumstances to which the spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow.

It was revealed to them that they were not serving themselves, but you when they spoke of the things that have now been told you by those who have preached the gospel to you by the Holy Spirit sent from heaven, even angels long to look into these things.

Therefore, prepare your minds for action. Be self-controlled. Set your hope fully on the grace to be given you when Jesus Christ is revealed. As obedient children, do not conform to the evil desires you had when you lived in ignorance.

But just as he who called you is holy, so be holy in all you do. For it is written, be holy, because I am holy. Since you call on a father who judges each man's work impartially, live your lives as strangers here in reverent fear.

For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers.

[3 : 34] But with the precious blood of Christ, a lamb without blemish or defect, he was chosen before the creation of the world, but was revealed in these last times for your sake.

Through him, you believe in God who raised him from the dead and glorified him. And so your faith and hope are in God.

Chapter 2, verse 9. But you are a chosen people. A royal priesthood.

A holy nation. A people belonging to God. That you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God.

Once you had not received mercy, but now you have received mercy. Dear friends, I urge you as aliens and strangers in the world to abstain from sinful desires which war against your soul.

[4 : 41] Live such good lives among the pagans that though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us.

As the apostle Peter took up his pen and began to write to those believers that were scattered all throughout Asia Minor, he calls them strangers.

A word that sometimes translated pilgrims or sojourners. And that word is often coupled with other words such as aliens and foreigners.

And this whole word group gives us the description of a people then who are traveling or are sojourning in a foreign land. People who are away from their real homeland but journeying toward it. Now this word of Peter then becomes an identity statement about all the people of God. We are pilgrims on this earth.

[5 : 52] We are strangers in a foreign land. And we're making our way to heaven, our homeland. Our true fatherland is there.

Our citizenship is in heaven. Our savior is in heaven. Our people are in heaven. Our glorious inheritance is in heaven. And I'm going home where I belong.

And brothers and sisters, that there is even a heaven for rebellious, redeemed rebels. That's grace. And that you or I should be one of them is amazing grace. So as we think about the fact that there are these people on this earth who aren't like it but are strangers to it and are going to this home in heaven is only due to what we just read in 1 Peter 1.

That we have been redeemed not with silver and gold but with the precious blood of Christ. So let's rejoice in this identity. I wonder, do you get the picture then? I want it crystal clear in your mind because knowing who we are affects how we live.

[7 : 05] And that's true of this identity statement as well as any other. So if Christ is your savior and Lord, you can say with me, and I'm asking you to do that, I'm a stranger and pilgrim here.

I am a stranger and pilgrim here. Well, we find that as we dip here into 1 Peter 1.

But the historical roots of this identity are found way back in the Old Testament. When God called Abraham to leave his homeland in Ur of the Chaldeans and to go to a new homeland that God would show him.

Hebrews chapter 11 says, By faith he obeyed and went even though he did not know where he was going. And God led him to Canaan, that promised land.

But when he got there, he found people living in that land. People inhabiting the houses and they were in no attitude or frame of mind to leave those houses and to leave that land.

[8 : 06] And so Hebrews tells us again that by faith Abraham made his home in the promised land like a stranger in a foreign country.

So there he is in that land that had been promised to him. But he's now living there as a stranger in a foreign land among strangers. He lived in tents as did Isaac and Jacob who were heirs with him of the same promise.

And then when we read of Abraham's wife Sarah dying, we read that he wept over her and then rose from beside his dead wife and said to the Hittites living in that land, I am an alien and stranger among you.

Sell me some property for a burial site here so that I can bury my dead. Notice how he identifies himself. I am a stranger.

I'm an alien and stranger among you. In Genesis chapter 15, God had told Abraham, Know for certain that your descendants will be strangers in a country not their own for 400 years.

[9 : 18] So this identity is strangers in a foreign land described Abraham, Isaac and Jacob and his descendants for 400 years.

Now when Abraham's grandson Jacob is an old man and he's brought by his son Joseph or his yes, his son Joseph down to Egypt where there was grain to be had in the time of famine.

You remember when Jacob appeared before Pharaoh. Pharaoh was interested in in meeting the father of this Joseph who had been such a blessing to his country. And so he he has this interview with the Pharaoh and Joseph said, Jacob, the old man says to him, The years of my pilgrimage are 130.

My years have been few and difficult and they do not equal the years of the pilgrimage of my father's. Twice he speaks of the years of the years of our pilgrimage.

In other words, the whole of life is a pilgrimage here. In a strange land. That's the idea you see that emerges in this historical context of this language.

[10 : 38] Where is it coming from? We begin to see it clearer and clearer. 900 years later, David takes the same identity to himself when he says in Psalm 39, 12, as he speaks to the Lord, he says,

I dwell with you as an alien and stranger, as all my fathers have done.

So he he gathers again another 900 years of history and and says, all of us, we have been dwelling here as aliens and strangers.

But by then, David and the people of God were living in the promised land as their home. And yet he can identify himself as as an alien and stranger, as one away from their true home.

And so we begin to see that what was literally true of the patriarchs in the promised land was was a picture of an even bigger reality. That all of our lives here are lived as strangers and pilgrims in a foreign land.

And that we are traveling to our true home in heaven. And Hebrews 11 makes that very clear as Abraham was living as a stranger in tents in a foreign land.

[11:53] The writer says, for he was looking forward to a city with foundations, whose architect and builder is God. So he was dwelling as a stranger away from his homeland, but looking forward to a city of his own, whose architect and builder is God.

These patriarchs were told in Hebrews 11, all confessed that they were aliens and strangers on earth. Wherever they lived, they were still aliens and strangers.

In a foreign land, away from their heavenly homeland, for they were looking for a country of their own, a better country, a heavenly one.

Not just looking for a parcel of ground over in Palestine called the promised land, but looking for a country of their own, a better country than even that.

A heavenly one. That's the better country of their own. Therefore, God is not ashamed to be called their God because he has prepared a city for them.

[13:02] Now, Peter then has good reasons when he takes up his pen for describing all believers then as strangers and pilgrims. So we too confess, I am a stranger on earth, a pilgrim bound for the promised land.

Now, Peter takes up this same identity two more times in his letter. If you look down to verse 17. He says, since you call on a father who judges each man's work impartially, live your lives as strangers here in reverent fear.

Or conduct yourselves as a sojourner here. Notice how our identity as strangers is to affect the way that we live.

It's to affect our conduct, how we conduct ourselves while we're here. We're to conduct ourselves as as strangers would. You are a stranger here.

Now live like it is the emphasis. Remember what you are. This isn't your home. So don't live like it as if it were. Live the life of a sojourner in a strange way away from home.

[14:13] So our pilgrim identity is to give focus and insight and direction to how we live our lives here. It's to make a notable difference.

Now, what is that life of a pilgrim look like then? I hope to unpack that in the next week or two. This morning and the next perhaps couple of weeks.

But let's start right here with Peter in his exhortation in verse 17. The life of a stranger and pilgrim is first of all a holy life that sets us apart from the world.

A holy life that marks us off and sets us apart from the world. In the two verses before verse 17, Peter says, Just as he who calls you is holy, so you be holy in all you do.

For it is written, Be holy because I am holy. Four times in these two verses we hear this word holy. Now, holiness then is to mark everything we do in our sojourn here.

[15:18] The basic idea of being holy is to be separated, to be set apart, apart from the world and set apart to God.

And that's the that's the message here for the pilgrim who doesn't belong to this world, but belongs to God and is is just marching through this world, but headed home to God.

We are to live holy lives separated from the world. Now, that's an old fashioned message not heard much anymore.

Life separated, the separated life. That we're to be not like the world, but set apart from it in very unique ways, clearly seen ways.

But that's precisely what it means to to be holy and what it means to live as a stranger here to this world. We're not like it. We're strange to them, even as they are to us.

[16:21] So we're strangers here because this world is not our home. We don't fit in here. We don't belong to this world, nor to the ruler of this age, Satan. We belong to a kingdom that is not of this

world, to a different king with different laws.

The world's laws are not our laws. This world's morals are not our morals. This world's priorities are not the priorities of the strangers and pilgrims heading home.

Their goals are not our goals. Their treasures are not our treasures. Their pleasures are not our pleasures. Yes, there's some overlap. But there's also a vast difference in which we stand out as separate from the world.

That's the core idea of holiness set apart to the Lord. So if we're living as strangers here, we'll find ourselves out of step with the world.

We're marching to the beat of a different drummer. We're following the laws of a different king, a different kingdom. We hail to a different home. And the rules of our king are different.

[17:32] That makes us strangers here in a sin-loving world. It marks us out as different from the locals. We're not like them. We're a bit odd from them. From men of this world whose reward is in this life, Psalm 17, 14.

We're not like the men of this world whose reward and portion is all found here. No, we're headed home where our best portion is found. And so we're strangers.

Strangers because of the holy life we're living. And Peter says here that this holy life is fueled by the fear of God. Notice it in verse 17. Live your lives as strangers here in reverent fear.

Now that's something that God plants in the heart of every one of his newborn children. He gives us the fear of God.

He unites our hearts to fear his name. That means to hold him in the highest regard. To esteem him as the most important being in the universe.

[18:41] This is God. I fear him. I reverence him. And that means that what he wants is far more important than what anybody else wants, including me. So my greatest delight is to please him.

And my greatest fear is to displease him. My greatest joy is his smile. My greatest sadness is his frown. And so we're to live here as strangers with reverent fear.

All the way home as we're traveling. We set the Lord before us. And it's he. It's him that we live for. That our lives are oriented around.

The one that we hold in reverence. And all. There's no one like him. Either in reality or in our hearts. Nothing compares to him.

Now that's fitting for people who are going home to the Lord, right? We're going to meet him. We're going to see the king in his beauty. Well, it befits those who are traveling through this world on their way to see the king.

[19:44] To live in the reverence of our king. And to conduct ourselves in that reverent fear. But it's that very fear of God that marks you out as strangers here, you see.

Because the Bible is everywhere telling us that there's no fear of God before their eyes, isn't it? That's one of the marks of the unconverted. They don't hold God high. And themselves low and regard him with reverence and all.

They take his name as if there's nothing reverent about it. They live their lives just irrespective of what he's said or wants. They don't fear him. But you do.

And there's the rub, you see. There's the difference. There's the thing that makes you odd to them and them odd to you. Strangers to each other. So strangers and pilgrims live a holy life that sets us apart from the world.

And notice the emphasis is given again. The same emphasis down in chapter 2 and verses 11 and 12.

[20:50] 1 Peter 2, 11 and 12. Dear friends, I urge you as aliens and strangers in the world.

Now let me, this is time out there. I urge you as aliens and strangers in the world. That's your identity. And you won't get the thrust of this exhortation unless you think of yourself in those terms. If you don't remember your identity as aliens and foreigners and strangers in the world, you'll miss what I'm going to tell you. Because I am urging you as one who is an alien and stranger in the world.

Dear friends, I urge you as aliens and strangers in the world to abstain from sinful desires which war against your soul. So once again, you see it's the holy life that marks the stranger, the pilgrim in this world.

And it's that holy life that sets us apart from them. The world's not abstaining from sinful desires, are they?

[21 : 55] But strangers and pilgrims are. They're living for the God they fear and reverence. And so the world is not abstaining from these sinful desires.

They're just being true to themselves, as they say. If I have this inward urge, then it's only being true to myself to give expression to it. Are you wanting to quell that sense of being who I am?

Well, strangers and pilgrims living in the fear of God don't follow their sinful desires. They abstain. And that's what he's telling these people.

Since you are aliens and strangers, abstain. Stay away from sinful desires and what they would encourage you to. Now we understand well enough why the world does not abstain.

They do not have a new nature. They love their sin. They're deceived and enslaved by all kinds of passions and sinful desires. Furthermore, they have no heavenly home to look forward to, do they?

[23 : 07] Where the highest pleasures are found forevermore. And so men of this world, whose reward is in this life, will sell their souls, chasing after pleasures. All the pleasures that they can get, whether sinful or not.

Why? Because this is, they only go around once. And they've got to get it all right now. Because they don't have heaven's pleasures to look forward to. This is their home.

That's all they have. So we understand why the world does not abstain from sinful desires. But you, dear friends, you're different. You are aliens and strangers here.

You don't belong here. You do have a heavenly home with greater pleasures. Eternal pleasures at God's right hand. You've got so much more and so much better things than they have.

So abstain from these sinful desires. That war against your soul. These sinful urges we've been studying in Romans 7.

[24 : 10] That indwelling sin. Those things war against you getting to heaven. Those are the very things that would keep you out of heaven.

You're a pilgrim. You're a stranger. You're on your way to heaven. And these sinful desires within you would stand in your way and keep you from that destination. So abstain from them.

Don't let them get between you and heaven. Remember who you are. A stranger heading home to heaven. Sin when it is finished brings forth death.

James 1 says. That's sin's tendency and aim. Every time. Every time it comes calling. What's it aiming? Oh, it's just aiming for a little trouble in my life. No, it's aiming for your death and damnation.

That's what James 1.15 says. Sin when it's finished. If it gets its way of all that it wants. It wants you damned. It wants you kept out of heaven. So abstain.

[25 : 14] Abstain. Abstain from what wars against your soul. Don't sell heaven for the indulgence of sinful desires like the locals are doing all around you. Momentary pleasures of sin for eternal consequences of torment.

Abstain. It's a word that means stay away from. Have nothing to do with satisfying those sinful desires or anything that would stir them up.

They war against your soul. And wasn't that the problem of Israel as they were traveling to their heavenly home? That they continually were falling into the traps of their neighbors and becoming like the people around them.

Instead of standing out as the strangers and pilgrims on their way to a better land. They started to be conformed to the world.

That same world is still trying to squeeze us into its mold. To get us to live for the same sinful desires that they're living for. Serving the same gods that they serve.

[26 : 15] Thinking as they do. Adopting values, morals, and so on. So there are powerful motives for holy living. Locked up in your identity as a stranger and pilgrim on the earth.

John Brown says that as aliens and strangers in the world. Our aim is to get through all the temptations of this foreign land with as little injury as possible.

And to make it safely to our better land. And to take as many along with us as we can. That's our aim. So abstain from that which wars against the soul.

And live such good lives among the pagans. That though they accuse you of doing wrong. They may see your good deeds and glorify God on the day he visits us. So that's one thing that it means to live as a stranger and pilgrim in this world.

A holy life that sets us apart from this world. And is marked by abstaining from sinful desires. And motivated and fueled by the fear.

[27 : 19] The reverent fear of God. Now the more you do that. The more you live as strangers and pilgrims here. The more out of step you will be with the world.

And the more it will be seen that you don't belong. You don't fit in. And by the way the world doesn't like people who don't fit in.

And that leads us to the second thing. What does a life of a stranger and pilgrim look like? Well secondly. To live as an alien and stranger in the world. Is to expect persecution and ridicule from the world.

To expect persecution. From the world. Many recent polls on moral values reveal that we're no longer the moral majority. That we are becoming increasingly the moral minority.

As I said. The world is not abstaining from sinful desires. So pilgrims. Prepare for increased persecution.

[28 : 24] Because that's the way it works. People who don't fit in. Are often the ones who are persecuted. Slandered. Maligned. Mistreated. I wonder if you've noticed that many.

Many jokes. Are directed at minorities. Because they are the minority. They don't fit in.

They're different. And their differences attract persecution. It's just the way the world is.

So. Expect it. That's what Jesus told his disciples. John 15. 18 and 19. If the world hates you. Keep in mind it hated me first.

Now listen. If you belonged to the world. It would love you as its own. As it is. You do not belong to the world. But I have chosen you out of the world.

[29 : 16] That's why the world hates you. How does Jesus explain this phenomenon. That it's. That it's the people of God. It's Christians of all people. Who are being persecuted.

And hated by the world. How can you explain that? Jesus explains it by our identity. As strangers and pilgrims here. We don't belong to this world.

And they see that. We're out of step with it. We're not thinking like they are. We're not modeling our lives. After what they say. And what they're doing. And they don't like that. It's like.

Coming into contact with darkness. And so remember. Jesus says.

The servant is not greater than his Lord. If they persecuted me. They'll persecute you also. So that's. That's just. Part of the territory. For strangers. Walking in a strange land.

[30 : 11] Heading home to heaven. Paul prepared Timothy. For the same treatment. From the world. Everyone who wants to live. A godly life in Christ Jesus. Will suffer persecution. Why? Because the world is not living. A godly life in Christ Jesus.

They're fulfilling. Their sinful desires. And if you don't. You'll be marked out. As a stranger. And that invites persecution. And that's why Peter.

In this very letter. Goes on to write. Later in chapter 4. In verses 12 and 13. Dear friends. Do not be surprised. At the painful trial. You are suffering. As though some. Strange thing.

Were happening to you. And though we have those words. In our bible. Is it not true. That often.

When we are. We are mistreated. In this world. And somebody doesn't. Give us a fair shake.

And we're overlooked. And we're. We don't get justice. And someone does wrong. For us. The first reaction. Is we're shocked. How could they do that to us? How could they think such? How could they say such?

[31 : 06] And Jesus has warned us. Paul has warned us. Peter has warned us. There's hardly a. An epistle in the. New Testament. That does not.

Tell us to expect. Persecution. From this world. And why? Because. We don't belong to it. We're strangers. We're pilgrims. In it.

But rejoice. That you participate. In the sufferings of Christ. So that you may be overjoyed. When his glory is revealed. So don't. Don't be surprised. Expect it. That's. That's what.

Strangers and pilgrims. Should do. So. So being a stranger and pilgrim. Should prepare you to take persecution in stride. Unsurprised. Oh yes.

This is what I was told to expect. After all. They did. Nail my. Savior. To a cross. Didn't they? And he said. If they treated me that way.

[32 : 03] They will persecute you. Okay. Yeah. This is it. Monday afternoon. The office. The way that my boss looked at me. With disdain. Because of.

Something Christ like about me. That's it. Not. Not surprised. Not surprised. But not only should your identity.

As strangers and pilgrims here. Make you expect. Persecution. Keep you from being surprised. It will also help you cope with. With persecution.

Because though you. Are a stranger here. You are going somewhere. Aren't you? And you are loved there. You are respected there.

And you are cherished there. You're on a pilgrimage. To your real home. Where you belong. Where your savior is. Your people are. Where none. But the righteous dwell. And where your reward.

[33 : 01] Is waiting for you. That's part of your identity. A stranger and pilgrim. You're not only. Stranger from the world. But you're. You're going home. And that will help you.

Deal with persecution. That's why Jesus. Pronounces a blessing. On any of his people. Who. Who are ever persecuted here. It's one of the beatitudes. Isn't it? Blessed.

Are those who are persecuted. Because of righteousness. For theirs is the kingdom. Of heaven. Blessed are you. When people insult you. Because that's.

That means when they. They call you names. When they. They. They. Teach you to nobody. When they persecute you. And falsely say. All kinds of evil. Because of me.

They lie about you. Because of me. You're blessed. Now. Now such treatment. Doesn't make us feel blessed. But. Jesus says.

[33 : 57] It does really. Place us in a state. Of blessedness. We really are blessed. When that's happening. To us. So much so. That it calls for felt joy.

And gladness. Why? Rejoice. And be glad. For great. Is your reward. In heaven. For in the same way. They persecuted. The prophets. Who were before you. Belong to that people. In heaven.

That's the way. The prophets were treated. They didn't. Fall in with the world. And they were persecuted. They're now in heaven. Rejoice. And be glad.

Your reward. Will be great. In heaven. A heaven bound. Pilgrim. Knows that this persecution. Is just temporary. It's just for a little while.

In the timeline of eternity. And then eternal reward. For you. From your savior. So don't forget where you're going. Pilgrim. That will help you. In enduring.

[34 : 50] In coping with mistreatment. From the world. Now. Hebrews 10. The Hebrew Christians. Are being praised. For the way they endured persecution. Especially at their.

Early stage of the Christian life. When it became clear. That they no longer belong. To this world. They once did. But then. They were saved. And they got a new heart. And out of that.

New heart. Flowed a new. Life. And people started to see it. And they. They recognize it. And that brought persecution. Yeah. Yeah. Yeah. Yeah. Yeah. Yeah. Yeah. Yeah.

Yeah. Belong anymore. Sometimes you were publicly exposed. To insult and persecution. Other times you stood side by side. With those who were so treated. And you sympathize with those in prison.

And you joyfully accepted. The confiscation. Of your property. Joyfully. Accepted. The confiscation. Of your property.

[35 : 45] That is so unnatural. That is so contrary. To. To fall in human nature. That we ought to sit up and say. What in the world is. Is driving that.

How could anybody. You ever had something taken from you. Wrongfully. Did you rejoice. Were you glad. Did you scream bloody murder.

Whatever can account for joyfully accepting. The confiscation of your property. Because you knew. That you had better. And lasting possessions. That's the pilgrim mentality.

Isn't it? This world is not my home. I'm just passing through. My treasures are laid up. Somewhere. Beyond the blue. My homeland. Where I'm going.

Where I belong. So if along the way. Some of my stuff is taken. That's okay. I've got better stuff there. I've got lasting stuff there.

[36 : 53] I've got stuff that. That. That moth and rust cannot corrupt. And no thief can break through and steal. And no. Stock market could ever. Plunge and.

Bottom out. My bottom line. You see. It's the pilgrim mentality. Helping us endure. The confiscation. And that's what they're doing. To Christians. In the world today.

Taking their homes. Taking. Them. And imprisoning them. Separating them. From their possessions. And. This is what will help them. To remember.

Their pilgrim status. When Christian and faithful. And pilgrim's progress. Came through vanity fair. They stood out from the rest. Of the townsmen.

Their. Their. Dress was different. Their speech. Was different. No one could understand them. Their values. Were different. They weren't buying and selling.

[37 : 49] What the world was offering. Or they weren't buying. What the world was selling. Their behavior was different. Because they were different. They were different people. They didn't belong there.

And it was seen. They were. They were in the world. But they were not of it. And so the world saw them. As strangers. And mocked. And mobbed them.

Falsely accused them in court. Condemned them. And it's not surprising. That they didn't both. Christian and faithful. Did not both get through. That city. Alive. Christian was burned.

At this. Or faithful. Was burned. At the stake. Well that's. That's Bunyan's story. You see. That's what. That's what pilgrims. Can expect. On the way. To the celestial city. So as strangers.

Here on our way. To heaven. Don't expect. The favor. And applause. Of the earth. Dads. Don't. Don't expect. To have. Time magazine. Name you. Father of the year. They give that.

[38 : 45] To the likes. Of a John McEnroe. And so. Some of this. Persecution. That we receive. In the world. Is often. Just being overlooked. Just being passed over. Just being treated. As a nobody.

Retiring missionaries. Were returning. To the United States. After a whole lifetime. Spent in sacrificial service. To Christ. And his kingdom. There in Africa. And on the same boat.

With them. Was the. President. Teddy Roosevelt. Returning from. Hunting expedition. That he had. Been on.

And as they. Pulled into harbor. The bands were playing. The flags were. Were waving. People were cheering. Glad just to be able. To catch a glimpse. Of their president. And. But no one.

Was there. To greet these two. Who had poured out. Their. Lives. Spent. And. Being spent. Spending. And being spent. For the kingdom.

[39 : 42] And. Nobody was there. To welcome them home. And. This wife. Noticed in her husband. That the comparison. Of how they were treating.

Teddy Roosevelt. The president. And how they were treating. Them. Servants of Christ. Was getting to him. And she just leaned over. And said. Honey.

We're not home yet. We're not home yet. And weary pilgrim. Who's. Not receiving the accolades. And praises. Of this world. Who doesn't. Understand you. Doesn't know you. And who you are. And your royal dignity. As a son of the living God.

Remember. You're not home yet. You're in a foreign land. These aren't your people. Don't expect. To receive. A welcome from them. Like you will receive.

[40 : 41] When you get home. And thousands. And thousands. Of angels. In joyful assembly. In the spirit. Of just men. Made perfect. Are there to welcome you.

And Jesus. Himself. Is there to receive you. Into eternal dwellings. A rich welcome. Indeed. Is coming.

But can you see. It's. It's important to remember. We're not home. That I am still. A pilgrim. And a stranger here. It affects.

It affects. The way. That we live. Now next week. We'll consider further. What this looks like. But for now. Let me just ask you. How is this. Pilgrim status. Being seen. In your life.

Here. Now. As you're making your way. Through this world. To your home. How is it being seen? Is it being seen. In a holy life. That's distinctly different. From the world.

[41 : 35] In that. You live. With reverent fear of God. And you live a holy life. Of abstaining. From sinful desires. And. And so much so. That. That you're marked off.

As just a little bit different. By your friends. And by your work associates. And. Perhaps people. In your very families. Or are there ways.

As well. That you might need to confess. That. Where you've settled in. And you've started to grow comfortable. With this world. And are treating it. As if it were your home. And adopting its morals.

And values. And being squeezed. Into its mold. Of what it's seeking after. And what it's chasing after. And what it treasures. And counts pleasures. Are you abstaining.

From those sinful desires. That war against your soul. Or are you feeding them. Are you going places. And being with people.

[42 : 32] And doing activities. That fan them. Then. That's what we're talking about. That's. That's the. Where your status. As a pilgrim. Needs to come to bear. In your life. Things you need to stop doing.

Start doing. Things that are befitting. Of a pilgrim. Going to meet the God. That he holds. In highest reverence. Is the whole of your journey. Every step of the journey.

Being marked with. This. Awareness of God. Seeking his pleasure. Over our own. Ask the Lord. To search you. To know your heart. And to try you.

And to test your thoughts. And then to show you. What he finds. That you might. Walk as a pilgrim. Through this life. Home to glory. Pray that God.

Would give you a sense. Of your. Pilgrim identity. We simply don't live well. When we forget it.

When. When. When we. Have. A pilgrim has amnesia.

[43 : 28] And just temporarily forgets. That. Oh that's right. I don't live here. I'm. I belong there. And I'm going there. I don't fit in here. When we forget that. And we start to. To settle.

And treat this world. As if it were our home. We get into trouble. We adjust our expectations. To what. The world expects to get.

Well. This world. Will never be home to us. Until a big makeover. Takes place. When Jesus Christ. Returns. And in judgment. Cleanses this earth. Of all of its curse.

And sin. And sinful people. And it becomes a new heaven. And a new earth. The home of righteousness. Then. And only then. Will this earth. Be our final home.

But until then. We are. Strangers. In a foreign land. How can we be more aware of that. As we live from day to day. Well. Let me just say. Besides.

[44 : 24] Asking God. To. To give you that sense. Read your Bible. Every day. Do you know. There are a lot of verses. In here. That. That. That refer to us.

As strangers. And pilgrims. That. That tell us. This isn't our home. That. The dew point is. That heaven is our home. We're going there. If you're regularly. Reading your Bible. You can't get through a week.

Without bumping into this identity. You're a stranger here. You're. You belong to that land. So. So. Read your Bible. Regularly. It.

It will help. Remind you. Of your pilgrim identity. There are songs. We're going to sing one. As we close. In a few minutes. Songs. That. That remind us. That we.

Are pilgrims. Heading to heaven. Fill your. Your little. Selections of songs. With songs about heaven. And songs about. Your.

[45 : 18] Your pilgrim status. And then there are good books to read. Where this identity. Is helpfully. Hammered home. And I'm speaking especially. Of. John Bunyan's work.

Pilgrims. Progress. And the core doctrine. Or theme. That he's driving home there. Is. We're pilgrims. We don't belong here.

We once belong to the city of destruction. But God saved us by his grace. And we're now making our way through this world. As pilgrims. Travelers. Strangers. Sojourners. We're going to the celestial city.

And we get to follow this. This imaginary character. There. But so much about him. Is found in scripture. And. And. He meets up with all kinds of characters.

And temptations along the way. That mark out the pilgrim path. In this line. And you begin to see people. That you identify in your world. There's. There's worldly wise men.

[46 : 16] Oh yes. I've met her. And. And. And. And. And there's. This guy. And that guy. There's giant despair. Oh yeah. I've. I've. I've. I've been locked up in his castle.

For more than three nights. And. And you begin to see the troubles. Of. Of a. Of a pilgrim. Heading home. Trying to make it through this world. That where he doesn't fit. And sometimes by his successes.

Other times by his failures. You are learning. What it looks like. To live as a pilgrim here. I commend it to you. And especially to you. Parents. To introduce that to your children.

Teach them the pilgrim life. As. As pilgrim travels to heaven. His song. Along the way. Is this. He who would valiant be against all. Disaster.

Let him with constancy. Follow his master. There no discouragement. Shall make him once relent. His first avowed intent.

[47 : 14] To be a pilgrim. Is that your first. Avowed intention. That. I will be a pilgrim. I will follow my savior.

That's the pilgrim song. Is that identity. Burned in your soul. And branded on your heart. To be a pilgrim. Well. I'm happy to tell you this morning.

That an anonymous donor. Who really loves pilgrim's progress. Donated thirty five thousand dollars. To a project. You say. He wasn't. He really did like pilgrim's progress. And he. And with the thirty five thousand. He published three books. Pilgrim's progress. In a hardback. Many illustrations. And in a paperback. Publication. And then a commentary. On the pilgrim's progress. Three books. And. He not only published them. But he wants to give them away free. To certain churches on a list. [48 : 14] And the good news is that our church. Made the list. And so next week. Lord willing. We'll. We'll have a table in the back. And every family here. Can pick up. Three. Three. Three books.

And. All. To do with. Pilgrim. Our pilgrim. Identity. My father loved pilgrim's progress. He read it through every year. His last twenty five to thirty years. Of his life. It reminded him. That every day here. We're traveling through. A place we don't belong. But we're going to a place. That we do belong at. Home. Where our savior is. And what glory is. You see. He needed that reminder. In his life. And he found help. In pilgrim's progress. Yes. That's me.

[49 : 15] How am I doing? How am I doing with. Giant despair. Doubting castle. You see. Am I. Am I. Do I have the key of promise? Am I using it?

He found it helpful. I trust that we will. As well. I think of Melba Holliday. The years of her pilgrimage. Were. Ninety and four. And.

On the day after her surgery. A couple of months ago. She. Was lying there. In her hospital bed. She said. With a twinkle in her eye.

Pastor. I can just imagine. Jesus saying. Melba. Come on home. She was ready to go. She was urgent. And. Longing to go. Her. Her sins had been. Paid for. By the blood of Jesus Christ. He was all her hope. All her righteousness. She was longing for a.

[50 : 18] A better country. She came from Kansas. Came out to Indiana. Didn't find it. This to be the better country. She was longing for a better. Country. A heavenly one.

And. Therefore. God. Is not ashamed. To be called her God. Because he has prepared. Such. A place for her. In my father's house.

Are many mansions. Jesus said. I'm going there. To prepare a place. For you. And if I go. And prepare a place. For you. I will come back. And take you. To be with me. That you. Also may be. Where I am. Her dangerous journey. Is over. She's. Gone home. Where she belongs. Where Jesus. Our forerunner.

Has. Gone. Before us. You know. Jesus was a man. Too. Wasn't he. Fully God. Fully man. And as a man. He. Was a.

[51 : 14] Stranger. And pilgrim. Here. He lived. The strange. Stranger life. In a foreign place. How did they treat him? Well. They didn't like him. He was different. And he spoke different.

And the things that. He said about them. Caused them to hate him. And finally. They nailed him to a tree. Despised. And rejected. In this world. In this world. And after he had provided purification. For sin on the cross. He ascended. To the right hand. Of the almighty. In heaven. Where he is now. For us. And if the head is there. The body of Christ.

Will one day be there. His presence there. As our forerunner. Guarantees. That. We pilgrims. Will one day be there as well. We who are trusting. In this savior. We will be there.

Until then. We are still traveling. As pilgrims. Taking up our cross. And following him. With our trust. In his blood. And righteousness. Crying out.

[52 : 10] To our great Jehovah. Help us. And that is what we are going to sing. Right now. Guide me. Oh thou. Great Jehovah. Pilgrim. Through this barren land. It is number 501.

Take your hymnal. And turn to 501. I am weak. But thou art mighty. Hold me.

Hold me Jesus. I am in the midst. Of this storm. This battle. This journey to heaven. Hold me. With thy powerful hand. Let's stand and sing.

Number 501. As pilgrims. Crying. To our master. Let's pray.

Great Jehovah. Living. True God. Holy one. We. Adore you. As the God of grace. That there should be a heaven.

[53 : 07] For. Rebel. Sinners. Who have been washed. In the blood of Jesus. We thank you that. We don't belong here. We thank you that. We do belong there. Please remind us.

Today. Tomorrow. Indeed every. Day that we journey. Through this life. That we're not alone.
You're ever. At our right hand. Lord Jesus.
Even dwelling in us. By your spirit. So help us to see you there. And to depend upon your strength.
And to cry for your help. And for your guidance. And oh.
Take us. Through this dangerous. World. And keep us. From its sins. And keep us from sins. Aim.
To keep us out of heaven. Bring us safely.
And land us. Safe on heaven's shore. Bring others. Who are traveling. That are going down the
broad road.
[54 : 03] To a different destination. Of. Damnation. And hell forever. We pray that you would open
their eyes. And turn their hearts.
And cause them to come with us. On our journey to heaven. Trusting in the savior. Enjoying him.
And the eternity that he's preparing for us.
We ask it in Jesus name. Amen. Amen. Amen.