

Our Citizenship Is in Heaven

by Alan Redpath

Our citizenship is in heaven, and we must live in the light of Jesus' return, having an insatiable longing to be like him and giving our love to him.

Duration: 45:33

Scripture: Philippians 1:9-10, Philippians 2:14-16, Philippians 3:17, Philippians 3:20-21

Topics: "Heaven"

Description

In this sermon, the preacher emphasizes the importance of living in anticipation of Jesus' return. He highlights the four accounts of God's riches mentioned in the Bible: his goodness, wisdom, grace, and glory, which provide for all our needs. The preacher encourages believers to live holy lives, testing and discerning what is excellent, in preparation for the day of Christ. The sermon also emphasizes the joy and hope that comes from knowing Jesus is coming back, and the need for a revival of this hope in the present world.

Transcript

We thank you this afternoon, our gracious God and loving Heavenly Father, for Jesus. Oh, we thank you, Lord, this afternoon that we can sing, O hail, Redeemer, hail, for thou hast died for me. We praise and glorify you this afternoon, Lord, for so great salvation, for the love that drew salvation's plan, for the grace that brought it down to man, and for the mighty gulf that God did span at Calvary, and all our hearts rejoice within us this afternoon, and there is a song of praise upon our lips, our God, for all thy goodness, thy love, and thy tender mercies towards each one.

We thank you this afternoon for your leading and for your guiding. We thank you, Lord, for your good hand upon us continually, and all the things that we enjoy, both spiritual and temporal, in this life. We do indeed praise thee, Lord, for what are we? The dust of the earth, and yet, Lord, in your love, you have drawn us to yourself, thy cords of love divine, and this afternoon we're glad to be in the fold and in the family of God.

We're glad to be in the royal family. We're glad to be a kingdom of priests unto our God, and oh, Lord, as we think of thy near return, and in the light of that near return, Lord, we might pray that we might be found faithful unto thee. We realize, Lord, that the days are going by, the moments are ticking slowly by, and the time will come when Jesus shall return, when we shall hear the trumpet, and we shall hear the voice, and oh, Lord, what a glorious day that will be, when from every clime and nation thou wilt call thy people home.

What a gathering and a greeting there will be, and we're glad, Lord, that we are part of it tonight. We have a blessed assurance within our hearts, and so this afternoon, Lord, we're here once again that your name shall be glorified. We're here once again to listen to thy precious word, which is preeminent, Lord, in this meeting this afternoon, and we pray you'll bless our dear brother as he has come amongst us.

We pray that thou wilt mantle him with the Holy Ghost and with power this afternoon, that the word shall come to us as thus saith the Lord, and Lord, what we hear, we pray that we might understand, and that we'll find a lodging place deep within our hearts, that, Lord, as we go out of this place, having been together in fellowship with thee and one with another, we shall be changed that little more, and that little more prepared for thy coming, and, Lord, we shall be just that little more like thee, as we take the word and allow it to do its work in our hearts. So, Lord, just bless us to that this end, we pray, and any that would fain have been with us this afternoon and have not been able to come, through sickness or force of circumstance, we pray that thou wilt give them their own special blessing in their own places, in beds of sickness, in hospital, wherever they may be. Meet them, we pray, for Jesus' sake.

So bless us now, and just have your way in the midst of your people. For your name's sake, we ask it. Amen.

Good afternoon, everyone. Thank you, yes. Good afternoon, everybody.

Thank you very much. I'm just glad we're on speaking terms before I start. I hope you've got your Bible with you.

If you have, will you turn to Philippians, chapter 3. Philippians, chapter 3. Just going to read, to begin with, from verse 70. Philippians 3, verse 70. Brethren, join in imitating me, and mark those who so live, as you have an example in us.

For many of whom I have often told you, and now tell you even with tears, live as the enemies of the cross of Christ. Their end is destruction, their God is the belly, and they glory in their shame, with minds set on earthly things. But our commonwealth is in heaven, and from it we await a Saviour, the Lord Jesus Christ, who will change our lowly body to be like His glorious body, by the power which enables Him even to subject all things to Himself.

Just a word of prayer together, can we? Perhaps you would echo in your heart the prayer which I would offer on your behalf and on my own. Speak, Lord, in the stillness while we wait on thee. Hush our hearts to listen in expectancy.

Speak, O blessed Master, in this quiet hour. May we see thy face, Lord, and feel thy touch of power. For Jesus' sake, Amen.

The subject of the Lord's return is one which dominates the whole of the New Testament. Out of the twenty-seven books, you probably know, out of the twenty-seven books, there are only four which make no reference to it. That is Galatians, second and third John, and the little letter to Philemon.

In all the other twenty-three, this great truth comes ringing loud and clear. In fact, the motivation for the ministry of the New Testament church was that Jesus is coming soon. And it put passion into the evangelism.

It gave them a tremendous sense of urge and need. And most of all, it was the, what shall I say, the burning motive for a holy life. And this Philippian letter is no exception.

Remember, of course, this is Paul's love letter. There's not a word of rebuke in it. It's full of love.

It's full of rejoicing, and it's full of suffering, too. And this church had come alive through suffering. That often happens.

And a tremendous note of joy. The word joy and rejoice occur about nineteen times throughout these four chapters. And the secret of their joy was that Jesus is coming back and coming soon.

That was the great hope. I'm sure that if ever there was a time when this truth needed emphasizing, it's today. A revival of that great hope in our hearts.

I don't know how I'd live, do you, if we didn't know that he was coming? What a hopeless future it would be, with the world in such a mess. But you know, it has a tremendous implication for our life, and for our service, and for our holiness of living. A thousand years are but as a day, says the word of God.

And the promise of his return was made yesterday, in his calendar. Coming soon. He's not slack concerning his promise, Peter says.

But, as some men count slackness, but long-suffering to us would not willing that any should perish, but that all should come to repentance and faith. Now I haven't much use, you forgive me for saying this, for theorizing about this second coming of Christ. I'm one of those who believe we're in great danger when we get involved in timetables.

I well remember, I've been around quite a while, before the war, Second Advent meetings in the Kingsway Hall, London, were packed to capacity. And there were books published at that time, when Mussolini was the Antichrist, and Hitler was something else. Well, they're not worth the paper they're written on now.

And we are in grave danger when we relate too closely the return of the Lord Jesus to world events. Mind you, we can see the trend, and see the general signs, but be very careful before you relate any particular incident to the fact that Jesus is coming. Nevertheless, we know he is very near.

But this truth of the second coming of the Lord is always, in the New Testament, intimately connected with your life and mine. It's the greatest challenge to holy living. And it is from this light in the Philippian letter that I want to deal with it today.

Not to tickle your mind about fresh ideas or fresh theories, not to make you wonder about exactly when he's coming, not to make you wonder about Wedgwood, Benn, etc., and communism, etc., but to say to you that these are days when the one hope of the Church is the revival of Holy Spirit life and power, that we will live in the light of his return, worthy of the kingdom of God. So therefore, we're going to be very practical today. And first of all, in our portion that we read, there are two words that need clarifying.

At least, if you are reading from the authorized version, they do. You will have there, our conversation is in heaven. That usually means our manner of life.

But here is a word that's only used this once in the New Testament, and it means citizenship. A state to which we belong. The literal translation would be, we are a colony of heaven.

That's exciting. Our temporary home is here, but it's not our permanent home. We don't belong here.

And Roman citizens living in the outpost of Philippi would at once catch on to the idea. And the second word is look, from whence we look for the appearing of our Lord and Savior Jesus Christ. That's a very weak translation of the word, which means an eager expectation.

The Amplified New Testament has it this way. We are citizens of the homeland, which is in heaven. And from it also, we earnestly and patiently await the coming of the Lord Jesus Christ.

Now, see how this is the whole burden of the Philippian letter. Paul is saying all the way through, Jesus is coming, therefore live in the light of that fact. If he's coming, don't just relate it to theories, relate it to your own personal, practical Christian life, seven days a week.

See how he gets at that, will you, with me for a moment. Turn with me to chapter 1 and verse 6, as a starting point. And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ.

That's his first reference to the coming of our Lord. He will bring it to completion at the day of Jesus Christ. Now you see, here's the whole action of the grace of God.

Beginning when we were born again, and continuing right through until the day of Jesus Christ. Bringing what he began into full completion, right up to the day of his return. No satanic opposition will hinder him.

He'll be unmoved by the stubbornness of our own hearts, that can't overcome. What grace began, grace will perfect. Now get this, because this is the whole idea of Christian living.

He will not help me to complete what he began. That's to say, he doesn't come with a little bit of reinforcement to help me to live a Christian life until Jesus comes. No, he won't help me.

And if I'm trying to do the thing, I'm heading for a nervous breakdown. Because of tensions and strains that build up, because I try to perfect what grace began. You cannot do that.

Neither will he complete with my help. You cannot do a thing to add to the ministry of the Holy Spirit in your heart. And he completes it.

And he himself will complete what he began. The day when you were born again was when he began. He's going on doing it right now, and he'll go on doing it until we meet him face to face.

He who planted the seed in my heart is the Lord of the harvest. He who created the initial desire to seek for the Lord Jesus, he it is alone who can complete what he began. Until every one of us is able to say, I have finished the work which you gave me to do.

See, in the beginning, God. I'm kept by the power of God today. He is able to present me faultless before the throne of God.

That's the future. So the power of a holy life till the day of his return is by his grace alone. But Christian growth isn't automatic.

Don't get away with that idea. A Christian who lives in the light of the return of the Lord Jesus has no room for idols in his heart. His concern will be God's concern.

That God will complete what he began. And no idol and no rival claim to Jesus will be allowed in my heart. His burden, his concern for my maturity will be my concern too.

An insatiable longing to be like Jesus will fill my life every day. The evidence of the Holy Spirit operating in me is that I long more and more to be like him and less like myself. So you see, there is the power for holy living.

The grace of God which is adequate for every situation. I was in Johannesburg not so long ago and met a very fine Christian man who was a member of the South African government. And he had just bought a Rolls-Royce car two years previously.

And he was very impressed by this vehicle. It was so smooth and so fast that he went to the agent from whom he bought it and said, what exactly is the horsepower of this car? He said, I can't tell you that. Rolls-Royce never tell anybody.

Well, he said, find out. Well, he was an important customer, so the agent thought he'd have a try. So he sent a cable to Derby in England, a Rolls-Royce factory.

And the cable was two pages long. It said, Rolls-Royce, silver shadow, 1972 model, cubic capacity of engine so much, brake horsepower so much, V8 engine from zero to a hundred miles an hour in so many seconds. Presumably Rolls-Royce knew all that because they made it.

And then at the end of it all he said, please cable by return exact horsepower of this vehicle. He had his answer in an hour's time. One word, adequate.

Typically British, typically snooty, but adequate. What more do you want than adequacy? The grace of the Lord began, the grace of God continues, the grace of God will perfect what he began. All that God requires from you and me is total abandonment to that purpose.

Total identification with Jesus and a great desire to be like him. More and more every day. Now I'm afraid that in many Christian circles that desire has gone.

It's A. W. Tulsa in one of his books, *In Pursuit of God*, who says, everything is made to center these days on the initial act of accepting Christ. We're not expected thereafter to crave for any further revelation of God to our hearts. Once we've found him, we need no more seek him.

That language would have sounded strange in the ears of Augustine, David, Bernard, and thousands more of fragrant saints. But today it's regarded as the last word in orthodoxy. Would that the language of John Samuel Munsell was in our hearts again.

I hunger and I thirst, Jesus my manna be, ye living waters burst out of the rock for me. For still the desert lies, my thirsty soul before, ye living waters rise within me evermore. Yes, and there's nothing like the assurance that Jesus is coming to create that longing in our hearts.

The power for a holy life. Then, chapter 1, verse 10, I would call, or verse 9 and 10, the pattern of a holy life. It is my prayer that your love may abound more and more with knowledge and all discernment, so that you may approve what is excellent.

A better rendering of that, you may test things that differ. You may test things that differ. And may be pure and blameless for the day of Christ.

That's his second reference to the Lord's return in the Philippian letter. The second reference. And it means simply this, that I give and you give my whole backing to that which through testing has proved vital and essential in my life.

An intelligent love, the first fruit of the Spirit in my heart, the love and joy and peace, the fruit of the Spirit. The result of that is a right sense of values. I get my priorities right then.

And that means that I become sincere and flawless when tested against the light, without causing offense to other Christians, without being a stumbling block to others, right up to the day of the Lord Jesus. My priorities become right. That's the pattern for holy living.

And you see, a Christian living in the light of his return has no room for slackness in his service. No room for slackness in his service. Matthew 6, 33, Seek ye first the kingdom of God and his righteousness, and all these things shall be added to you.

Seek ye first in intensity. Seek ye first in time. Seek ye first in preference before everything else, the kingdom of God.

That's right priority. Now, how do I face that test? Proving things that are excellent. Am I putting the right priorities in my heart? Where does Jesus come in my love life? First? Second? Or third? Or one of the also rands? Will it have to be said of us, of what our Lord said to the church at Ephesus? I have somewhat against you.

You have abandoned the love you had at the first. Ah, that's a searching test. It is my prayer that you will love me abound more and more for the day of Jesus.

What a tragedy it will be to meet him face to face and know that he never really had that. A friend of mine who was a deacon of the church of which I was pastor in Chicago told me that he just had his silver wedding. And at that silver wedding, he had decided to talk to his wife on a rather personal matter.

They'd had a happy life, happy married life, but they very seldom talked about Jesus. And they never spoke about the Lord in the home. They were Christians, of course, but they didn't do that.

And somehow or other it got very stale, and his wife had become very sort of cool and aloof. And this in spite of the fact that he'd given her lots of cars and lots of fur coats and new homes and so on. And he was very concerned about it because he said to me, you know, she's had everything that a woman can expect from a husband.

So he said, I chose our silver wedding as the opportunity to speak to her about this. And we went out for dinner. That's a good beginning if you want to speak to your husband or wife about anything serious.

And he had a wonderful meal, and then he said to her, Now listen, darling, I want to ask you about something. For 25 years we've had a happy home, and I've given you new cars and new fur coats and homes, and you've had everything. But why have you been so cool? Why have you been cooling off? What's the matter with you? Oh, she said, I'm very glad to be asked that, because I've been trying to summon up courage to ask you, to tell you.

She said, I'm very grateful for the cars and very grateful for the clothes and very grateful for the homes and everything. But you know, for 25 years you've never given me the love of your heart. I don't wonder

what that man felt, because I know, he told me.

Have you given Jesus that? That your love might grow more and more for the day of Christ? Oh, you've given him your service. You've given him your time. You've given him your work.

But have you ever given him your love? I mean, let's be honest about it, for it's the use of any conference meeting that isn't honest. I mean, how long is it since you've spent half an hour alone with Jesus and told him you love him? Today? This week? Last year? Never? Never? Hmm. Our Lord has a very unpleasant word for people who behave like that, you know.

I wouldn't use it, but he did. You hypocrites. You worship me with your lips, but your hearts are far from me.

The pattern for holy living. Your love may grow more and more, till Jesus comes. You test your Christian experience by that.

Do you love him more now than ever? Well, what's the motive for all this? Look at chapter 2, verse 14 and 16. Chapter 2, verse 14 to 16. The motive for holy living.

Do all things without grumbling or questioning, or, if you have the King James Version, without murmuring or disputing, that you may be blameless and innocent, children of God without blemish, in the midst of a crooked and perverse nation, among whom you shine as lights in the world, holding fast the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain, in the day of Christ. The motive for holy living. The motive for living in the light of his return.

Holding out the word of life to a nation, a generation, if you like, distorted morally, no longer with any standards of right and wrong. In that situation, the word of the Lord held out by a Christian people, like a torch, is the one thing that shines for Christ. But to accomplish that, effectively, we have to be blameless.

That doesn't mean sinless, but blameless and without guile. You see, Jesus imparts to my heart and to yours, when we're born again, the life that loves the light and hates the darkness. He doesn't simply give me new teaching, doesn't simply help me to understand problems, but he gives to me new desires, new hopes, new longings, and if I stop short of that, I have no gospel.

The motive for a holy life till the day of Jesus. A Christian living in the light of his return has no room for division in his fellowship. Do all things without murmuring and disputing.

No room for division in his fellowship. A church, a divided church, in which there's rift and trouble, is absolutely helpless to hold out the word of truth and the word of life. And alas, it's often the case that that is so.

Do all things as are two interesting words without murmuring and disputing. They're quite different. Murmur.

If I have some schoolteachers here today, they would tell you that that word is an automatic sounding word. You can tell its meaning by its sound, murmur. It's like the word bang.

An automatic sounding word. Are you a murmuring sort of Christian? Murmuring, you're always grumbling. Grumbling at the diet you get from your pulpit.

Grumbling at the leadership. Always complaining about something in your church. Are you murmuring or encouraging? You know the children of Israel were addicted to murmuring.

That's why they never made it to the promised land. They were all cut off, except two, Joshua and Caleb. They were murmuring, longing for the good old days.

It isn't like this before, you know. You know what it is when you're a new pastor at your church. It's wonderful if for a year you have a honeymoon.

For about six months. It may last less, usually it does, but it may last just a little more. And then, before that, he couldn't do a thing wrong.

Now, he can't do a thing right. Murmuring, murmuring, murmuring all the time. And disputing.

Well, we all know what that means. Does it mean that Christians have always to agree with each other? No, it doesn't. But it does mean we have to disagree agreeably.

And not to break fellowship. Or else there's no distinctive mark of Christ about your church. Christians who disagree disagreeably and leave the church, just behave like any other unbeliever.

But a man who loves Jesus more and more, motive for holy living, holding out the word of life, doing everything without murmuring and disputing, how do you handle difficult people in your church? Perhaps you haven't got any. Oh, haven't you? Well, would you let me be a member? You'd have one in your hands then. But it's the only church I've ever heard of that has no difficult people.

How do you handle difficult people? That's a great test, you know. Practical test of holy living in the light of Jesus' return. I know that from experience, through experience of failure in my own ministry very often.

Because it's easy to react the wrong way to people who are difficult, isn't it? I remember a man used to come in to the vestry from which I went into the pulpit about 30 seconds before the service began, looked at me and said, Hopeless pastor, the church is half empty today. He went out. That does something to a minister right down inside here.

But he was followed 15 seconds later by another man who said, Wonderful pastor, the church is half full today. Well, both of them were saying the same thing. One with a view to raking me through, another with a view to encouraging me.

Which of those two people was it easier to love? You know the answer to that, don't you? My reaction to the first man was totally negative. Totally negative. I mean, the church held 4,000 people.

2,000 wasn't a bad congregation. But every time I went into that pulpit, a little devil hopped out of every empty seat and sneered at me. Didn't need him to come along and reinforce him.

And I reacted violently. Of course, mind you, I had scripture to justify it. And you can always get a text to support any argument or any point of view if you take it out of its context.

And I said, No, Lord, you know we've got to have a holy church, pure church. That's right. And you know that people who are not like that have to be excommunicated.

I said, Yes, that's right. One Corinthians, I can find out that there. And then, Lord, you know, you can't write a letter to the man, but I ought to.

I mean, really, we must deal with him, Lord. So you don't write to people, let me do it for you. So I wrote him a letter.

Oh, it blistered. Absolutely blistered. And I sort of said, You know, we don't need people like you around here.

You go to some other fundamental church and do your thing there, but leave me alone. A very shocking letter. But I left it open on my study desk, and my wife saw it.

She's a very wonderful person. And when she saw it, she said to me, Don't you think we should pray together about this before you send it? Oh, I said, Sure, but I've prayed already. But if you'd like to have some more, by all means, let's pray.

So come on. And we knelt down and prayed. And I have never forgotten listening to her pray for 20 minutes.

Not for the man, but for her husband. I tell you, that shattered me and broke me. And I had to repent and tell the Lord I was sorry.

And my attitude to that man changed. I was going to say I began to love him, but that wouldn't be true. But I disliked him.

And I still went on disliking him. And I still do dislike him. But likes and dislikes are based on temperament.

But I found that when I went to the cross with this and told the Lord I was sorry, then the love of Jesus got through. And he began to love that man in me. And I began to be concerned to pray about him.

See what I mean? Get the thrust of it. The motive for holy living. That your light may shine.

Do everything without murmuring, without disputing. Love till Jesus comes. Until the day of Christ.

That's what Paul is saying. What about you and your fellowship? What about difficult people? What about your reaction to them? What about sparks that fly? What about disagreements that make the work of the Holy Spirit impossible? What about the murmuring and disputing that goes on that splits church after church? It's a disgrace that these things are allowed to happen in evangelical circles. A Christian living in the light of the Lord's return has no room for division in his fellowship.

No room. Of course, Philippi, Philippian church, just had a cloud in the sky, signs of a little rift coming through two ladies who, let me be fair, might equally well have been men, called Iodius and Syntyche. Syntyche, you've probably heard them called Odius and Syntuchie.

And these people were threatening a quarrel. And I want to say to you with all my heart, if that's happening in your fellowship in the name of the Lord Jesus, take it to Calvary today. And get it under the blood.

To let the Holy Spirit loose in that situation. He is the only one who can deal and handle situations in your fellowship. But he can't do it if my attitudes are always critical, unkind, murmuring, disputing with other people.

A man living in the light of the return of the Lord Jesus has no room for rifts in his church fellowship. And then there comes this amazing reward, reward of a holy life in chapter 3 that I read to you earlier. Our commonwealth is in heaven.

From it we await a savior, the Lord Jesus Christ, who will change our lowly body to be like his glorious body by the power which enables him even to subject all things to himself. So, a transformation that requires supernatural power, the very power that's necessary to establish his universal dominion in the world, subjecting all things to himself. That's the kind of power Jesus uses to transform this body of sin into the likeness of his own glorious body.

Living in the light of his return, therefore, there will be a striking contrast in the behavior and outlook in comparison with all other people. I'm concerned about this today in my own life as well as in Christian living. You see, Christian testimony isn't handing tracts around just.

That's good, of course. It isn't that. It isn't merely, merely knocking on doors and seeking to get people to consider spiritual things.

It is that. But primarily, primarily, it is so living the kind of life that makes other people ask, how does he react as he does? A Christian cannot be explained except on the basis of miracle. Some things happen to that fellow, that girl, which makes him sweet where he used to be sour, which makes him love where he used to hate.

Something, something different with no explanation. What is it that he's got? You see? And the presence of those in Philippi whose manner of life was undermining the effectiveness of the gospel led Paul to exhort believers to observe carefully, and I always think this is a marvelous piece of, almost something that sounds like spiritual arrogance, but it wasn't, to observe carefully how he and all who had this hope lived. Join in imitating me.

Would you like to put that in any letter that you wrote to anybody? And mark those who so live as you have an example in us. That word example is a fascinating word. It's the same word as was used by Thomas on Easter Sunday, the first Easter Sunday, when he wasn't there, when Jesus came to see a few of the disciples, but he came later.

And they told him they'd seen the Lord, and he said, except I see in his hands the print of the nails, I will not believe. The print of the nails, an example, the same word. It's just as if people are saying, I won't believe in your Jesus until I see the marks of the cross on you.

Exactly. That's what I'd expect. They won't believe until they see on God's people the marks of the cross on their lives, on our lives.

You see, the enemies, the enemies of the cross in this chapter, in Philippians, are not heathen people, nor Jews, but people connected with the Church, who interpreted Christian liberty as freedom from all moral restraint. And there's an awful lot of people doing that today. You have a trip on Jesus.

You go high on the Holy Spirit. And if you're moral concerned, don't matter. That, of course, is an extreme instance.

There are only a few, but there are some who talk like that. And a lot more who've got no marks of the reality of Calvary on them, and they're the enemy to everything for which the cross stands. And Paul says

their end is perdition, their God is sensual indulgence, and their mind is set on earthly things.

The enemies of the cross, and they're the enemies today. I tell you, as I travel round now, I have to do this. I miss terribly a pastoral ministry, being in the same people all the time, and getting to know them, getting to talk with them, and understand their problems, and live with them.

But when you go round from church to church, you never know anybody. But I tell you, you see some things, you do. And you see some wonderful things.

Church is coming alive today. I'm certain that the tide is coming in. The spiritual tide of Holy Spirit life is really, really, is really moving.

For thirty-five years and more, I've been preaching the gospel, not so effectively as I wish I had done. But it's been against a tide that's been going out. It's been tough going, except for a few years after the war, when people were hungry and their tummies were empty, and they were ready to listen.

But then we had the affluent society for a little while. You remember? It's never been so good. You've never had it so good for so long.

We don't talk about that now, it's ended. But that's how they talked for a while. And then the spiritual tide ran out.

Oh, it was hard going, but my word, I see exciting things happening, and the tide of blessing flowing, and the Holy Spirit moving. I tell you, it makes my seventeen hairs stand right on end, as I see the Lord really at work all over the world, all over this country too. But alongside that, I see some churches that break one's heart.

You know, the seven last words of a dying church. It's never been done this way before. Nothing changes here, as it was in the beginning, is now, ever shall be.

And if it's not done our way, it's not right. That kind of situation breaks my heart. People who are connected with the Church, but have no vital relationship with Jesus, and have never been gripped with the hope of His coming back.

I can only presume that is so, because they couldn't afford to live like that, if they really believed that He was coming, and coming soon. The reward of a holy life, one day laying aside this body of humiliation, and having the body of resurrection power and glory. Here's what living in the light of His return does for us.

No room for idols in our heart. No room for slackness in our service. No room for division in our fellowship.

No room for sin in our life. You say that's impossible. No, it isn't.

I just close with a reminder of the promise that's here, of fulfillment, Philippians 4, 19. My God shall supply all your need, all your need, according to His riches in glory, by Christ Jesus. My God, in all His mighty power, my God, in all that wonderful personal relationship, alongside Him our need is not so tremendous really, is it? He shall supply all my need, according to His riches.

It's rather like a sort of a check on number two account, that actually the Lord has at least four accounts. He tells us of in the Bible, He has the riches of His goodness, Romans 2, 4. The riches of His wisdom, Romans 11, 33. The riches of His grace, Ephesians 1, 7. The riches of His glory, Ephesians 1, 18.

And in one or other of these accounts, He's got supply that is adequate and sufficient for your every need all the time. Remember therefore, my friend, what we are. Citizens of a colony of heaven, eagerly expecting His return, therefore live like it.

And my God shall supply all your need. Let's pray together, shall we? Thank you Lord Jesus, that you're present with us now, by your Spirit. And thank you Lord Jesus, that one day soon you're coming to take your people home.

Lord, we want to live in the light of your return. Forgive us so often for the compromise. Forgive us for the failure to love.

Forgive us Lord for the breaks and divisions in fellowship. Forgive us for the sin in our life. Cleanse me from my sin, Lord.

Put Thy power within, Lord. Take me as I am, Lord. Make me all Thine own.

Keep me day by day, Lord. Underneath Thy sway, Lord. Make my heart Thy palace and Thy royal throne.

Lord Jesus, look down upon this little company of your people and may it be that you're able to say concerning each one of us, you've begun the work and you're going to continue it and complete it until the day of Christ. We ask it for your name's sake. Amen.

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