

13.7.25 pm

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Date: 13 July 2025

Preacher: Reverend Kenny I Macleod

[0 : 00] Create a clean heart, Lord renew, and my strength be within.

! Be blessed from sin and the reward of my iniquity.

For my transgressions I confess, my sin I ever see.

Do thou with this soul sprinkle me, I shall be cleansed so.

Yea, wash the weak and then I shall be whiter than the snow.

[1 : 22] Of gladness and of joyfulness, make me to hear their voice.

That so these very bones which thou hast broken, may rejoice.

O my iniquity, Lord, Thou haste high from my sin.

Create a clean heart, Lord renew, Arise, let me with him.

O my iniquity, Lord, O my iniquity, O my iniquity, O my iniquity, O my iniquity, O my iniquity, O my iniquity, O my iniquity, O my iniquity,

[3 : 31] We will not be afraid. We will not be afraid.

We will not be afraid.

We will not be afraid.

We will not be afraid.

We will not be afraid. We will not be afraid.

[5 : 34] We will not be afraid. We will not be afraid.

We will not be afraid. We will not be afraid.

We will not be afraid. We will not be afraid.

We will not be afraid. Turn the way.

We will not be afraid. We will not be afraid.

[6 : 34] We will not be afraid. We will not be afraid. We will not be afraid. We will not be afraid.

We will not be afraid. We will not be afraid.

We will not be afraid. We will not be afraid.

We will not have afraid. CHOIR SINGS CHOIR SINGS

CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS

CHOIR SINGS CHOIR SINGS CHOIR SINGS CHOIR SINGS always for the Lord.

[8 : 52] I say more than they come to watch the pouring night to see.

Let Israel open the Lord or with their mercies be.

Unwesty us redemption is ever found with him and from all his in great he is shall redeem ho ho

Sing to the Lord with cheerful light

His sacred practice praise for tell Come ye before Him and rejoice Know that the Lord is God in thee Without our aid He did us say We are His call, He does us keep And for His sheep he got the same More enter than His gates with grace

Approach with joy His force unto Praise God and bless His name always Are His disengaged soul to do Are why the Lord our God is true His mercy is forever true His truth that all times firmly soon And shall always truly endure

[12 : 46] The Lord my shepherd's I am not one He makes me down to lie In pastures with me meet and meet The fire and water's high I extend a very warm welcome to everybody this evening And particularly any who might be visiting with us I suppose that includes myself I suppose But it's good to gather together and to worship God

And we're going to begin our service Singing in Gaelic in Psalm 107 And we're going to sing verses 3 and 4 And after we sing Mr. Finley McSween will lead us in prayer in Gaelic Psalm 107 verse 3 And we'll remain seated for the singing Zazgach Ferin Isgach Ferin Isgach Ferin chewing chewing

Verse 23. Verse 23.

When Jesus sing with flowing waves, a long to swell our lives, they mount to heaven and to the dead, they do go down again.

Their soul does bend and melt away, with dark and with fear.

[28 : 45] They live and stagger like one dog, and there should know they be.

Their nature thought in trouble dry, who led from sins up cream.

The storm is changing to whom I come, at His commandment will.

So that the winds which raged before, now quiet are still.

Then are they glad because at rest, and quiet now they be.

[30 : 04] So to the heavenly and grace, which it is hard to see.

Let's turn to read God's word now in the epistle to the Hebrews, chapter 11. We pick up a reading at the beginning, Hebrews chapter 11.

It's a great chapter on faith. Hebrews 11 at the beginning. Now faith is the assurance of things hoped for, the conviction of things not seen.

For by it the people of old received their commendation. By faith we understand that the universe was created by the word of God, so that what is seen was not made out of things that are visible.

By faith Abel offered to God a more acceptable sacrifice than Cain, through which he was commended as righteous. God commending him by accepting his gifts.

[31 : 21] And through his faith, though he died, he still speaks. By faith Enoch was taken up so that he should not see death. And he was not found, because God had taken him.

Now before he was taken, he was commended as having pleased God. And without faith it is impossible to please him. For whoever would draw near to God must believe that he exists, and that he rewards those who seek him.

By faith Noah, being warned by God concerning events as yet unseen, in reverent fear constructed an ark for the saving of his household. By this he condemned the world, and became an heir of the righteousness that comes by faith.

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. For he was looking forward to the city that has foundations, whose designer and builder is God.

[32 : 38] 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 dead, 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 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.

[33 : 42] By faith Abraham, when he was tested, offered up Isaac, and he had received the promises, was in the act of offering up his only son, of whom it was said, through Isaac shall your offspring be named.

He considered that God was able to raise him from the dead, from which, figuratively speaking, he did receive him back. By faith Isaac invoked future blessings on Jacob and Esau.

By faith Jacob, when dying, blessed each of the sons of Joseph, bowing in worship over the head of his staff. By faith Joseph, at the end of his life, made mention of the exodus of the Israelites, and gave direction concerning his bones.

By faith Moses, when he was born, was hidden for three months by his parents, because they saw that the child was beautiful, and they were not afraid of the king's edict.

By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to be mistreated with the people of God than to enjoy the fleeting pleasures of sin.

[34 : 58] He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking to the reward. By faith he left Egypt, not being afraid of the anger of the king, for he

He had his place there. God called him, called him out, leave everything and go out, go to a land that I will show you. And God gave such wonderful promises and told him that ultimately through him that all the nations of the world would be blessed. And of course, that was fulfilled in the coming of the Lord Jesus Christ. Because from a human point of view, from as far as we can follow into genealogies and such like, it is through, this is the actual line where the physical Jesus has come. So this is where these promises were ultimately fulfilled in the Lord Jesus Christ. But Abraham, we never find him God's call. I was better off in Ur of the Chaldees. Because I would know for here that I can sort of say, well, this is home. I'm on the move. You never find Abram like that at all. All the time he is looking ahead, not looking back. Ur was the city of destruction. Ur was in the past. Ur was the place where God's favor wasn't. And he was living where God's favor was.

And even when Lot went to Sodom, we find that Abram refused to go there. And there came a point, remember, when we know that Abram was praying for Lot in Sodom. And Abram, when he delivered and helped Lot and the king of Sodom, when they had been taken in a battle, Abram refused to take anything. And the king of Sodom was offering, no, he said, I want to get anything from you, not a thing. Abram all his life saw himself as a pilgrim and as an exile or as a stranger in this world. And that's kind of the mentality, the spiritual mentality we have. Centuries later, many, many centuries later, the Apostle Paul was kind of saying the same thing. Forgetting the things that are behind. I press, he says, toward the mark for the price of the high calling of God in Christ Jesus. Exact same thinking as Abram displayed, we find Paul display. And I'm sure something of that we can identify with ourselves as well. This refusal to look back. Because, you know, that's part of the problem sometimes with people when it comes to the challenge of faith. It's like the rich young ruler, remember, who came to Jesus and he was a really good guy as far as we can see from Scripture. And Jesus saw that this was a really upright young man.

And yet when Jesus began to spell out the cost of discipleship and what it was going to mean individually and personally for this man, it was too much for him. And he went away sorrowful. [48:16] And you know, there's a lot of people who sit under the gospel and they're weighing up and they say, right, can I? Will I? Won't I? What will I? And so many people sit on the fence and they sit on the fence for years. It's a dangerous place to sit on the fence because you're going to come down one side or the other. And we pray that you'll only come down on the one side, the right side of it.

But we find that for Abraham, there was this forgetting what was behind and looking ahead. And even for the Christian, there are times when the devil will come at you and he'll whisper in your ear and say, you know this, see, since you started following the Lord, it'd be nothing but heartache, nothing but hassle. Remember how easy life was? Remember how easy it was before you became a Christian? Now there's all these tensions and difficulties and pressures that you didn't have before. And he tries to make us look back. But we've always got to remember the devil is a liar and he's been a liar from the very start. So we do not look back because this world, this world at the end of the day has nothing for us. Now we're not dismissing all the good things that we do have in this life, but when we take it in its entirety, this world has nothing of any lasting meaning to us. We can get, yes, we know that through our work, through our families, through various things, through our leisure, we have time, we have time, we of course we enjoy, there's so much that it makes up life. But what really, what we need to deep-rooted, ultimate meaning and satisfaction cannot be found in things or anything in this world. If that's the only place we look, it's like chasing the wind, chasing shadows. It will never ultimately satisfy. And we've discovered that, that the only place of true satisfaction is found in the Lord. Once you've tasted what it is, tasted that the Lord is gracious, when you've said, you know, you know yourself and you say, this is it. Because you discover what real peace is. You discover what real hope is. You have this discovery that you know for the first time in your life what you're really about. You know where you're going. So many people today, that's a shame. I don't know what it's about. What's life about? I don't know what I, I don't know why I'm here. I don't know where I'm going.

Well, a Christian's never like that. We know why we're here. We know where we're going. We know something of the purpose and the meaning in life because God has set us here and we're here to glorify God. That's our number one rule in our number one aim in life. And so there is a peace. Maybe I've said before, but I know people said to me when I was became a Christian, what do you have that you didn't have now? And there was so much I couldn't explain earlier on. But the one thing I could say is I have peace. I have peace that I never, ever had before. And I used to think I

had peace.

But the peace of God, we're told, passes understanding. Jesus said, my peace I give you. Not as the world gives, give I unto you. The world's peace is dependent upon the circumstances of life and upon everything kind of going well. Take that away and the peace goes. But the peace that Christ gives is deep rooted because it's not that Jesus takes a bit of peace here and gives it to you. It's him giving himself. It's him. It's his coming through the spirit into our heart, his peace. So we've discovered that this world, this world is also a place of sorrow. And even although there are so many good times and wonderful times, we know there are often heartaches. They come around the corner. And we've all experienced in different ways some of the life's pains and sorrows. And that's part of what we're looking forward to in heaven, where God will wipe away all tears. And we're looking to this world where there will be nothing, no pain, no sorrow, no disappointments, no death. [52 : 41] And so there is that longing within our heart. And again, we're so often crippled by a sense of sin and what we are, our sense of failure, of letting God down, letting each other down, letting ourselves down. We long for the day when that'll change, when we will be in an environment where there is no stain, not even a cloud of sin anywhere around, nothing on the horizon to mar or spoil our eternal enjoyment of being with Christ. And again, even in our service and whatever we do for the Lord, we often feel such a failure, such a sense of unworthiness. Well, you know, in glory, that won't be the case. Our service will be perfect. There'll be no sense of unworthiness. There'll be no getting in the way. There'll be no wrong pride, nothing of these things.

So it's inevitable, but that the Christian is longing for this heavenly country. If you're a believer tonight, that desire is within your heart. You desire. That's what it tells us. But as it is, they desire a better country. That is a heavenly one. Question tonight, do you desire that country?

The person who hasn't come to faith may say, yeah, I do. But their idea, their picture of heaven is maybe a kind of a hazy sort of dreamland, sort of there's no real idea. And they think of heaven as simply as a better alternative to hell. If you were to say to a person, what should you rather, go to heaven or stay in this world forever? I think people would say, a lot of people would say, I'd rather just stay in this world forever. But the Christian will say, no, I don't want to.

Because a Christian wants to be with Christ. Because that's what heaven is. That's really, I would say, one of the things that sort of separates the believer from the unbeliever.

Because heaven is being in the immediate presence of Christ. You see, if a person in this world says, ah, I don't really want to be a Christian. I don't have the, I don't really want this commitment. [55 : 14] I believe the Bible. I'm okay coming to church and that, but I don't know. I want my own life. I want to live my life and I want to call the shots and I want the freedom to be who I want to be.

Well, with that kind of spirit, with that kind of attitude, we couldn't enjoy, when you think about it logically, being in the immediate presence of Christ who we're rejecting here in this world, we couldn't be in his presence and enjoying him forever. Because that's logically how it works.

And I think, if you ask yourself this question just now, what would I really like as the end, as death approaches? Would it be to go into a sort of state of unconscious nothingness, or just that there's nothing? When you're dead, you're dead. End of. Nothing else. We're gone. That's it. No more.

Or is your desire to. I know I would hate that. I just want to be with Christ forever. That will tell you exactly where you really are. We know that the end is not the, there is an afterlife.

We know that, but I'm just saying, if that was the way your thinking was. And for the Christian, they want to be with Christ, to see him as he is.

[56 : 41] I must say, that's one of the things I long for. Because, you know, it says, we see but through a glass darkly. And so often you feel, maybe you think that everybody has a better vision of Christ, a better sight of Christ than you have.

Because, you see, we're still here in this world. It's by faith we see. As Jesus said to Thomas, blessed are those whom, having not seen, yet believe.

That's where we're at here. But the day will come when we will go from the world of just seeing by faith into his immediate presence. And not only will we see him as he is, but we will be like him.

And that is something that excites the Christian. It's something that propels them forward. It creates our longing within the heart for that time, for that particular day to dawn.

And the wonderful thing is this. If we have that desire within our heart, that desire is from the Holy Spirit. You didn't work that desire up yourself.

[57 : 56] It's God who gave it to you. You know, sometimes, I suppose the one thing, the one stumbling block between where we are now and glory is death.

What is our death going to be like? Well, we have no idea. For some people, it's sudden. For some people, it can be very lingering. Some, it can be painful. We don't know what's ahead of us. We have no idea. And sometimes, some Christians go through a period of struggle before the end. And they have a fear. What if I come short? What if I don't make it? For my great desire is to be with the Lord. Well, all I'll say is, if your desire is to be with the Lord, then that desire has been given you by the Holy Spirit.

And the Holy Spirit doesn't create a desire within our heart to play games with us. The Holy Spirit creates a desire in your heart to fulfill that desire. And if that desire, that real desire to be with Christ is there, then you will experience the fulfillment of that.

[59 : 05] But there's another side to it. Not only are you and all believers tonight are longing for the day when you will be with Christ, but we've got to look at it the other way. Christ is longing far more than you are longing for the day when you will be with him.

It's not just us that are longing to be with Christ, but Christ is longing for you, for me, to be with him. Do you remember in the high priestly prayer before he went to the cross?

This is what Jesus was praying.

Father, there's this desire in the heart of Christ for all his blood-bought ones to be with him. I go to prepare a place for you.

That's what he says. And I will come again and receive you to myself that where I am, there you may be also. And we know, of course, the way he prepared the way was by what he did on the cross.

[60 : 15] But in the meantime, he's preparing you for that place. We've always got to think that there's more to it than just the way we think.

We've got to remember. Remember the scripture declares that we, it's used in the description of a bride and groom. That Christ is the groom and the church, the believers, you are the bride.

And just as like on a wedding day, the groom and bride is there together, the groom can't wait to take his bride home to be with her forever.

That's how it is with Jesus. He's longing for the day when his church all will be at home with himself forever. And just in a word we see, it goes on to say, therefore God is not ashamed to be called their God.

Isn't that a wonderful thought? Tonight, as a believer, God is not ashamed to be called your God. And when you look at your life, as I look at my life, and so often we see the failure.

[61 : 25] So often we see how wrong we have got things. And so often we're saying, oh Lord, forgive me, forgive me for what I've said and what I didn't say. Forgive me for what I did and what I didn't do.

Lord, forgive me. And still tells us he's not ashamed to be our God. And even when we're so slow to go to it, if you really loved somebody, but they didn't get in touch with you very often, and you're waiting for a word from them, it'd be difficult.

But we cannot fathom just the depth of the love of God to us in Christ. And I'm sure there are many times he's waiting, waiting for us to come to him.

We're sometimes slow in going to him in prayer, aren't we? But he's not ashamed, because he will receive glory eternally through what he has done for his people.

And as the Father has loved the Son with an everlasting love that comes beyond our comprehension, the Father will also love all those who love his Son.

[62 : 35] And he also tells us that at the end he will not be ashamed of those who have not been ashamed of him. Have you stood up for Christ?

Have you nailed your colors to the mast? Do people know who you belong to? You know, it's no little thing declaring whose side you're on.

You know, it's one of the great things when we come into membership within a congregation, that we are making a public statement, a public declaration. Christ is mine.

I belong to him. I'm not ashamed to own my Lord or to defend his cause. Well, that's what the Christian does. And at the end of the day, it tells us that the Lord is not ashamed of those who have not been ashamed of him.

But the reverse has told us. On that day, he will be ashamed of all those who have been ashamed of him. And you know, there are people who are ashamed to become Christians.

[63 : 43] Because of what people will say, what people will think. And I know we live in small communities and people talk. And we know ourselves. I'm sure we go back. It's one of the things I battled with for a long time.

Oh, man. I don't want to be the social conversation. People will be raptured talking. And we go, oh, did he hear so? And he's going to, oh, he started. And you're saying, oh, I can't cope with that. Well, that's being ashamed. Ashamed of the Lord. So it's a serious thing to be ashamed of the Lord. But here it tells us that when we come to faith and live and rest in him, he's not ashamed of us. And the last thing it tells us here, with this we finish, for he has prepared for them a city. Two things. In the Old Testament, the city was always looked as a place of permanence. The wilderness, the desert, that was the place where you wandered. They strayed in deserts pathless way. No city found to rest.

[64 : 49] When you built the city, it was the place where people were going to stay. It was pointing to a place of permanence. And that's what heaven is. This world is fleeting.

It's transient. We're always moving. We're always going. But heaven is a place. It's home. There's no place like home. You know the saying? And it's true, particularly if you've had a hard day at work.

If you've been away and you've been having a, it's been exhausting and you come home and you sit down and you say, oh man, there's no place like home. It's true. By how we will say it when we get to glory.

Oh, there's no place like home. But the thing is, in this world, we've got to go back out again the next day and the next. But in glory, there's no more going out.

Eternally home. The peace, the satisfaction, the joy, the fulfillment forever and ever. The other thing about a city is the number of people that are there.

[65 : 51] And you look at the wilderness, there's people here and people there. There might be miles before you see somebody else. Cities, they're compact and full of people.

In fact, we're going to sing in Psalm 72 in a minute. Remember how it says here, the city shall be flourishing and the citizens abound in number like unto the grass that grow upon the ground. Can you go down to Raleigh Park? Could I go down to Raleigh Park just now and count all the blades of grass here? Not a chance. We started one end and counted. We could be at it for weeks. I'm sure there would be other blades. And that's just a wee part. A wee part of it. And that's speaking about the innumerable number of glory.

There's going to be, there's going to be, Revelation gives us this picture of a great number that no man can number. That's speaking of just the vast number.

[66 : 49] But you know the wonder of it is, there'll be nobody lonely, nobody isolated, nobody shy, nobody intimidated. So many of the things that happen in this world, sometimes particularly with crowds, people can feel claustrophobic or feel unsettled.

It'll be the very reverse in glory because we'll all be united as one. No disagreements, no falling out, no divisions. All of one accord, one voice forever praising.

It's a wonderful prospect. And that's what belongs. That's the inheritance that belongs to you if you love the Lord Jesus.

If you don't, then you don't have that to look forward to tonight. But that can change. All you have to do is to ask the Lord. Ask the Lord, give me the desire.

If you've never had the desire before, ask the Lord, create that desire in my heart. And if the Lord creates that desire, you'll fulfill it. Ask the Lord, Lord, please come into my heart.

[68 : 01] Let us pray. Lord, we pray to bless us and we give thanks for all your goodness to us, for your patience with us, for your love to us. And we pray that that great desire that we're reflecting tonight might be truly within all our hearts.

And we pray that you'll bless us and that you will guide us throughout this week. Bless homes, bless families, bless those who are in real need of you. We're so conscious in this life there are so many with pressing needs.

Lord, we pray for help and grace and strength. Watch over us and take us to our home safely. Part us with your blessing, we pray. Give us our sin in Jesus' name.

Amen. We're going to conclude singing in Psalm number 72 in the Scottish Sorte. Psalm 72. And we're going to sing from the middle of verse 16.

