

There is A Right Way in Christ Jesus

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If you will this morning, turn with me in the word of God to Psalm 107:7. That is our text this morning. Psalm 107:7 reads this way,

7 And he led them forth by the right way, that they might go to a city of habitation.

Let us pray.

Dear heavenly Father, how glorious thou art. I thank you, O Lord, for thy faithfulness to bring us here this day. Thank you for bringing those back that have been gone for weeks. We thank thee, Lord, that you have united them back with us together today. We pray for those who are not here, Lord, that you would unite our spirits together in thee, that you would speak to our souls. Lord, call us away at this hour that we may come away from the things of this world. O Lord, may you this day, this hour, reveal the right way, what that right way is to thy people to the glory of thee. In Jesus' name I pray. Amen.

"And he led them forth by the right way, that they might go to a city of habitation." Contrary to what a lot of people believe, there is a right way for the people of God. That's not plural. There is a right way. There is one way. I cringe as a dad, I cringe as a preacher, I cringe every time I hear a parent or someone say that a child or someone has to find their own way. I cringe every time I hear that because we're told in the word of God that every man does what's right in his own eyes. We're told that every man seeks his own. We're told that every man finds his own way. So when I hear those words and I hear them, they're supposed to be comforting, "Oh, they've got to find their own way," well, I know what that way ends in, it ends in destruction, it ends in hell, it ends in certain death. There is one right way. I know that many times as I've instructed my children, I've told them and instructed them to know that there are many different paths. Their walk in Christ is going to be different than my walk but it's the same path. It's the same way, I should say. That one way is Christ.

This passage this morning tells us that the Lord, the Lord himself, will lead them forth by the right way. It is preservation of the church. It is preservation of the sheep. It is preservation of the saints. The Lord has a right way for the people of God. This morning I pray as the Holy Spirit searches us, that he leads us to see what that right way is in light

of the Scriptures. I wouldn't want confusion to come. When we look around and we try to mimic our life and we say, "Well, this one's living that way, that must be the right way," and we look by outward appearance and we look on those and we say, "Wow, they live a really godly life. I want to live like them." Or better yet, "Jesus set this example. I should walk that way." But, you see, the Lord as he preserves his people, he has a way and that way always leads to himself. Always. If you are on a path, whatever path that is, whatever way you're going, path, if that path leads to something other than Christ, that is not his way. That's not his way. Yes, the journey for the sheep is different in many pathways in their life. We all are brought to the same way but in different providences the Lord uses to bring us there, but we can't confuse that by being a plurality of ways.

We cannot confuse that. We know in Bunyan's book, "Pilgrim's Progress," there was one at the end of that book who thought he found another way. He thought he found another way. He didn't have to come through the door. He didn't have to come through Christ and he leaped and he went over the wall and he fell through a trapdoor that led all the way down to hell. That is the way of man. That is the wide way that leads to destruction. It's not the straight and narrow way that Christ has ordained for his children.

So the first place we're going to go before we come back to our text is to define the way and that definition comes, of course, from nowhere else but John 14. If you'll turn with me to John 14, we'll look at that first. In John 14, Jesus says these words. Now keep in context why he says these things. Peter had just told him at the end of 13, he told him in 36, "Wherever you go, Lord, I will follow you." And he wanted to know where the Lord was going and the Lord told him, "Whither I go, you cannot follow me now, but thou shalt follow me afterwards." Don't miss that, "thou shalt follow me afterwards." That's the way, the way in Christ. Peter at this moment had a very healthy dose of self. Anytime you have a healthy dose of self, you are not in the way. You're not in the way. If all you can see is yourself, what you will do, what you can do, what you must do, you're out of the way.

So Peter said, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." And Jesus answered him, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me three times." Now, think about that if that had any weight in Peter's soul if he heard it. If he heard those words and they were powerful to him, then he's very very troubled now. "I just said I will follow you anywhere." The Lord who knows everything looks at Peter and says, "You're going to deny me three times." Then he goes into this dialog on how do we get to the way? He says, "Let not your heart be troubled." Now your heart may be troubled a little bit this morning, you might be troubled because you've heard that there is only one way. There is, there is only one way. "How can I find that way? How do I know I'm on that way? How can I find that way when I feel like I'm lost so many times? How do I know that way is not my way and it's the Lord's way?"

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Our Shepherd, this great Shepherd, when he lay down his life and he went into

the grave and he came up out of the grave victorious and he ascended into heaven, he showed the way that he prepared for all of his children. It's the same way that we will all go. We will all go the same way. He went first.

That's what he said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." We're getting to start to see that the picture of the way is starting to narrow, it's starting to narrow even more. How wide is the scope of this way? How big is this way? How much leeway is in this way? Well, Jesus defines it. He says, "I will go first. I will come again and receive you," to what? What will he receive his children to? Himself. He's already foreshadowing before he even speaks it in 6 that he is the way.

"I will come again, and receive you unto myself; that where I am, there ye may be also." That is the union that the children of God have in Christ today. Where the Lord is, where the Lord will be, where the Lord is, we are, we will be. We will follow him wherever he goeth. As he has ascended into heaven, one day we too will ascend into heaven if we be in Christ. As the Lord leads in the way in this life, we will walk in that way because of union to the Shepherd; because of what he has done for us; because of the power of the Shepherd to lead the sheep by the sheep hearing of his voice and following him.

"And whither I go," now look at 4, "whither I go ye know, and the way ye know." You know the way. Now I'm right there with Thomas in the next, "Lord, how am I supposed to know the way?" Look at life out there. You children in here have a lot of life, Lord willing, in front of you, a lot of decisions, a lot of indecisions, a lot of, "Where do I go? What do I do?" But the Lord says to his people, "You know the way." How can we be so sure that we know the way? Because he's our surety. He just told us that where he is, we will be also. Where he leads, we will go. Where he provides a life for the sheep, that is the life that they will follow.

As I get older and I start to reminisce and I start to look back on my life, Satan comes in and starts to hit me with those thoughts, you know, "What if this would have been this way? What if you would have done this? What if this?" Was there ever a "what if"? Was there really ever a "what if"? If the path of the child of God is ordained in Christ, is there a "what if"? And you look back as the Lord gives you eyes of faith, as we'll talk a lot about that today, to see what he has done in your life and how he's brought you to where you are today, and that's very comforting for me because that tells me he's got his way for me the rest of my life, no matter how many days that is, and then the life everlasting. He's already ascended into heaven. He is reigning on my behalf today.

You know the way. If you are in Christ, you know that your Shepherd knows the way. We know it up here. We can assent to it doctrinally, but we have to experience it just like Thomas here. "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" How is it we can know the way? I'm so caught up with everything in this life. He's so bombarded by what Jesus just said to him, "I'm going away." "Well, what does that mean for me? How am I going to adjust to this?" There are going to be a lot of things in your life that you're going to ask that same question, "How

can I go on without this? How can I do this if I've lost this one? How is life going to be?" But the Lord has the way and the way is himself. He is a nurturer. He is a lover of his people. Everything is in him for his children. Everything.

Thomas asked the same carnal question that you and I would have, "How can we know that way?" As these decisions, as these forks in the road, whatever you want to call them, come up in our life and every day we will have things like that. Every day. People will ask us to make decisions every day. How will we know? How do we know what's pleasing to the Lord? The Lord says, "You will know the way."

Then Jesus answers the question. How can we know the way? "I am the way." So you see, the way you and I and the way Thomas looks carnally and he's looking at the way and trying to figure out a way, the Lord takes it to him, "The way is in me. The way is me. I am the answer. I am the leader. I am life to my children. I am."

You may not trust that this morning, you may trust your own carnal abilities and your own carnal reasoning to get from Point A to Point B, but you rest assured of this today as long as I'm standing here, as much as I'm standing here I could testify to this: the Lord will put that down in you and you will surrender in the day of his power. You will be brought to him. You will see that the Lord has performed all things for you and no matter how hard you fight against it, no matter how much you resist the Spirit, the Lord's grace is irresistible.

Jesus said, "I am the way." What's in that way? Truth and life. "I am the way, the truth, and the life: no man can come unto the Father, but by me." That's a highway that is in Christ. It is the way of Christ. Christ is the right way that we have in our text today.

Now with that introduction, we go back to our text. Go back to Psalm 107. We're going to pick it up from the beginning and make a couple of comments as we come down to the text. It starts this way, "O give thanks unto the LORD, for he is good." I hope you can say that. I hope your soul says that this morning of what you've heard, what you've just heard in John 14 and brings that to your soul as the Holy Spirit says to you, "That is my Shepherd. You shall have no want in him. He has everything for you." As the Lord reveals that,

"O give thanks unto the LORD, for he is good: for his mercy endureth for ever." It never runs out. The Lord's mercy never runs out. I find that my mercy runs out a lot. I'm very impatient. I can get angry even in times I need to show mercy. I can be impatient. Why is that? Because I'm dependent upon the fruit of the Spirit, I'm dependent upon Christ to bring forth his peace, his joy, his faith, his longsuffering, his gentleness, his mercy.

"O give thanks unto the LORD, for he is good: for his mercy endureth for ever." Then we see David as he addresses this Psalm, he addresses it to a particular people. "Let the redeemed of the LORD say so." The redeemed. Those who are bought with a price. Those who have been saved from certain death. Those who have been ransomed. Those

who the blood has flowed for. The ones that the Lord died on the cross for. The ones that he rose again for.

"Let the redeemed." The redeemed have this song. The redeemed have this praise. Let them as the Lord comes into your soul, "Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy." He has saved us from the hand of the enemy. We're going to hear a lot about that enemy today, a lot about Satan who is always constantly in our ear trying to get us to doubt; trying to get us to forsake the Lord; trying to get us to do whatever it is that's against Christ. The world is at enmity with the Father. This world hates the Father. Everything that is designed in this world is for man's carnal pleasure. Carnal pleasure. What is the design in that? To take their mind from the Creator and put it on the creation. Be very wary of that, children. Be wary wary of that, adults, that that is the design of the world and Satan and our flesh just drinks that in. It says, "Oh, we need more of that." But praise be to God as he is the power in our soul, our soul mourns, our soul is in a wilderness when that takes over, when the world becomes too much in our life.

Do you find that in yours or do you find no fight? You just sit in the world day after day after day and you have problem with it and you get up from one morning to the next and you want to serve the world and serve the people and serve mammon and serve man. That's not the way. It's not the way in Christ.

"And gathered them out of the lands, from the east, and from the west, from the north, and from the south." The Lord knows where his sheep are. He gathers them from all places all over the world.

"They wandered in the wilderness." Does that sound like a wandering sheep? And they wandered "in a solitary way." Solitary means self. When we wander from Christ, it's because we've exalted self. We believe self knows the way.

I spoke last time about how important it is to know that the Lord maketh us to lie down. He maketh us to know the way. Because as I said, that sheep when he wanders off, he can't come back on his own. His mind is too fixated on what his pleasure is somewhere else, where he thinks that pasture is greener. The Lord brings that sheep back as the faithful Shepherd.

"They wandered in the wilderness in a solitary way; they found no city to dwell in." There's an examining verse. Have you found a city to dwell in? Are you right at home on this earth? And you say, "In this earth it has everything for you. Everything in this life that I have now is great and I'm looking to add more to my stature." You know, I get it. I was young once too and I can honestly say I didn't have any thoughts, deep thoughts at all about what life is and I would be in that same state today, I would still be chasing the dream, the American dream, whatever that is, fame, prosperity, whatever it is, if it wasn't for the Lord arresting my soul and revealing in my soul.

There are too many times I'm in this wilderness. It's not a sustained happiness in the world. It's a joy that runs out as soon as whatever you've done expires. I like taking days off from work once in a while but do you know what? When that day is over, it's twice as bad the next day going back to work because you know what you've already missed and the burden is twice as bad. Why isn't that joy maintained? Because it's a thing of the world. It's not soul work which the Lord does.

"They found no city to dwell in." This place, this life down here that we have as humans walking in the city and where we live and what we do and where we work and where we go, is that eternal life? Does that quench your soul? Does it fill your soul and say as the rich man did and said, "I'm going to commune with my soul and my soul wants more." And the Lord said, "Thou fool, tonight I require your life." How deep of thoughts do you have? Do you have any thoughts that go down to the soul to commune with your own soul? Does the Lord commune with you deeper than what's seen?

Verse 5, "Hungry and thirsty, their soul fainted in them." Hunger and thirst. What are we seeing here? What are we seeing but the Lord's design of the wilderness is to leave us hungry and thirsty.

Notice in verse 6, "Then they cried unto the LORD in their trouble." When did they cry? When they were hungry and thirsty, "and he delivered them out of their distresses." Now I'm not going to talk much about this verse because we're going to come back to it in a minute.

So in all of this, we come down to our text, "And he led them forth by the right way." The right way, when the Lord shows us the right way, we have to be emptied. We have to have a hunger and a thirst after his righteousness. We're not going to find that in this life. We're not going to find it from man. It's not going to do any good to hear man or to listen to tv or to even commune with ourselves. When the Lord empties us and he brings a wilderness in the soul, that is the time that he then leads us forth in the right way, himself.

"And he led them forth by the right way, that they might go to a city of habitation." In this Psalm, this next verse is mentioned three more times after this, "Oh that men would praise the LORD for his goodness." David stops and he says, "Wow, if only we could. If only we could focus on the Lord's goodness to empty us, to bring us to hunger, to bring us to thirst, and to show us the right way." "Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!" If only we could. If only we could.

I want to speak now about this passage about verse 7, "he led them forth by the right way." I want to share with you some characteristics from the word about this right way and the first three come from Isaiah. Isaiah 48:17 says this, "Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit." Is he talking about profiting in this life? Of course, it's the Lord who gives that wisdom. I get that, but is that enough for the child of God? Is that enough for the sheep just to profit in this life? No.

The rest of that verse says, "which leadeth thee by the way that thou shouldest go." There is a way. I want you to notice that. In all of these passages when Jesus said, "I am the way," he shared that throne with no other. He shared that description of himself with no other man and no other thing. He is the way. The prophets of old did the same thing. It is not a pluralistic way. There is one way. The Lord must lead us and show us the right way. It is the only way that we will ever profit. Did you hear that? That's what Isaiah said. That's what the word of God said. That's what the Holy Spirit said.

We only profit in the way that he lead us. I don't care if you children grow up to be presidents, I don't care if you're multimillionaires. All of that profiting in this life you will not take with you. None of it. It's all carnal. When the Lord causes his children to profit in this way, the profitability is Christ in the soul. It's a deeper revelation of what he has done for you in his finished work.

Isaiah 35:8 says, "And an highway shall be there, and a way, and it shall be called The way of holiness." Don't every forget that. The way of Christ is the way of holiness. When you start to examine and you start to think, "How do I know the way? Is this way the way of Christ? Does it lead to Christ's holiness? Is the revelation of Christ holiness in this way?" If it's not, it's not the way of Christ. It's not the way for the sheep. It's a false way. It's a way to destruction.

"And it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those," I love this part, it's so experiential, "it shall be for those: the wayfaring men," the strangers, the pilgrims, the ones who can't find a home here. That's the way of holiness. That's the way that's in Christ.

"It shall be for those: the wayfaring men, though fools." What? There's not a more endearing name for the sheep? We're foolish. That tells me something about me. It tells me I'm too foolish in my nature to find this way on my own. But the Lord says to me here that this way is for me. Even though I'm foolish, he is that way. It is the way of holiness. He puts down that foolishness. He forgives that foolishness. He covers that foolishness with his blood. That's what he does for his children.

"Though fools, shall not err therein." There is no error in the way of Christ because Christ is the way. Do you see how all this fits together? If Christ is the way and we're in the way which is in Christ, there will be no error there. There will be no sin there. There will be no darkness there in the way of Christ. What he does is holy. What he does is pure. What he is is holy. What he is is pure.

Isaiah 42:16 says, "And I will bring the blind by a way that they knew not." You see, this way is not a way we can find on our own, as I've mentioned already. We are blind by nature. We need someone to lead us. That's what our text told us, "he will lead them forth by the right way."

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known." Do you get that? It's not a path you have ever known. It hasn't been studied in schools. It hasn't been studied in this book. It hasn't been studied where we know the way. It's a path that we don't know but we just heard Jesus say, "You know the way. You know the way, Thomas. You know the way." Are they contradicting themselves? No. We know the way in Christ, we don't know the way in our flesh. We don't know the way in ourselves but we do know the way in Christ. He even provides the pathway to the way, the power in the way, the light in the way, the illumination in the way.

"I will make darkness light before them, and crooked things straight." Would you like the crooked things in your life to be made straight? Do you have crooked things? Are there things right now you can think of in your life that you just don't have direction on? The Lord says, "I make those crooked paths straight in me." Not by us hurrying around trying to figure out what to do, how to do it, we must do it. Christ is the way. He maketh me to lie down. Boy, do we need that, don't we? We need to hear his voice. We need the power of the Shepherd to draw us to him because there's no other way.

"I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." I'll not forsake them. It doesn't matter how close you are to anyone in this room or the person next to you or whatever, in your life that person will forsake you at times but the Lord never forsakes his children. He never forsakes them in this way. They're not left to wander around themselves. He brings them to himself and provides everything for them in this way.

We are shown the ignorance of our ability to get in this way all of our lives. We're shown our inability and how much we don't think of this way, how much we don't desire this way, how much we try to blend in in this world, how much we try to follow after this world. Man has made this law, man has made this mandate, these people have done this, our friends have done this. We all try to make our way to fit in and to blend in. All our lives until the Lord shows us the way.

Now, I told you we were going to come back to verse 6 and there's a reason for that. Well, let's read what David said in Psalm 143:8 first, "Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way." How can we know the way? David said, "Lord, reveal the way. Cause me to know the way wherein should walk; for I lift up my soul unto thee." What is David saying? "I've cried out to you, Lord. I need guidance."

How often do we cry out to the Lord? Well, we come back to this Psalm, we come back to verse 6. In 5 and 6, "Hungry and thirsty, their soul fainted in them." When the Lord empties us and he makes us hunger and thirst for his righteousness, we will cry out to him. We will cry out to him. "Then they cried unto the LORD in their trouble, and he delivered them out of their distresses." He is the Lord, our Deliverer.

In this way, there will be lots of trouble. There will be lots of trouble. If you don't believe me, let's go down now to verse 11, "Because they rebelled against the words of God, and contemned the counsel of the most High." You say, "Oh, what a heinous thing to do. I would never do that. I wouldn't condemn the counsel of the Lord. I wouldn't rebel against the words of God." Pick up this Bible every once in a while and you'll see what the words of God are. If you can make it through this book and see where you haven't rebelled against the Lord, wow, I don't know what to say to you. There has never been a man who has. If you're in that kind of darkness, may the Lord deliver your soul.

"Because they rebelled against the words of God, and contemned the counsel of the most High: Therefore he brought down their heart with labour." This is in the right way. The Lord brought down their heart with labor. It was laborious. He brought them down through hardship, through affliction. Do we need that? Do we need chastisement because of our pride? Absolutely and the Lord teaches his children that.

"Therefore he brought down their heart with labour; they fell down, and there was none to help." None. He removes all the crutches. He removes all of man and it's you and he when he reveals the way.

Then look at 13, "Then they cried unto the LORD in their trouble, and he saved them out of their distresses." As we cry unto the Lord, as the Lord reveals this right way, we see that there's salvation in this right way; that he has saved us from this certain way of death. Salvation is of the Lord. That's what he showed Jonah.

We're still not done. Look over here now, look over a little bit to verse 19. We'll start at 16, "For he hath broken the gates of brass, and cut the bars of iron in sunder. Fools because of their transgression, and because of their iniquities, are afflicted." The Lord as we wander away, he brings that chastening hand to reveal to us our need for the Savior. You say, "No, he's already revealed salvation." Well, watch this, "Their soul abhorreth all manner of meat; and they draw near unto the gates of death." That's what happens when we're left to our way, we feed upon the empty husks of this life and there's so much emptiness that we're at the very edge of death. There is nothing for us. We can't save ourselves and that's all by design for the Lord to show us he is life, he is salvation. But look at verse 19, "Then they cry unto the LORD in their trouble, and he saveth." We just heard in the last one that he saved them but he continues to save them. It's applied salvation. We need to hear it over and over again. It's not a one time thing. We have to know it today, we have to know it next week, we have to know it as many days as we live on this earth because we continue to wander away from this Shepherd but he continues to bring us back with great love and great healing to reveal to us that salvation is in him alone.

"He saveth them out of their distresses. He sent his word, and healed them, and delivered them from their destructions." That's how the Lord heals us, with his word. Big "W" for the Lord Jesus Christ. Little "w" for the words that he speaks to us with power that come forth from his mouth.

Look at verse 26, "They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble." Here we are, we're in trouble again. We're still in trouble. After all of this, after being delivered out of distresses, after having salvation revealed, after having salvation continuously revealed, we're back in trouble again.

"Their soul is melted because of trouble. They reel to and fro." Does that sound like you? Do you feel that way at times that you're so tossed and turned by everything that comes your way, you sit there and you say, "Gosh, why am I so weak? Why is it I get angry so quickly? Why is it I don't believe? Why is it that this one little thing can shake my very core? I can be just happy and have joy and one little thought comes into mind and all of a sudden I'm shaking."

"They reel to and fro, and stagger like a drunken man, and are at their wits' end." O Lord, if it be so, why am I thus? Why does this continue to keep happening in me? Have you ever been there? Have you ever been brought there? That's the key word because that's what the Lord tells us.

"Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses." The way that he leads us forth in him is this way of trouble but deliverance from trouble to see Christ, to see the great Shepherd and how he has saved us, and salvation is in him and him alone. He brings us to the banqueting table because his banner over us is love. The Lord has done that. The Lord does that over and over again as we fight in this life, as the warfare continues on in this life. I'd like to paint a better picture for you, that sometime, I know Wesley said that, that we're going to grow one day that we don't sin anymore and then we're going to go to heaven. I've never seen a man do that. I've never heard of one doing that and I don't see it in the word of God. We are only sinless in Christ and when that old nature is finally put down and that old nature is gone forever and our day of tasting of falling asleep here in this life, when it's no longer a burden to us, then we will be ultimately set free.

We're going to talk about that now because the rest of this verse says, "that they might go to a city of habitation." Well, what is that habitation? What is that city? Well, we've already heard that it's not a wilderness. This habitation is a city that's inhabited by him and his sheep. It is himself.

You know, it's hard. Sometimes I hear that from people, "Well, you say that the way is Christ and then you're going to sit there and talk about a way, that the way is Christ. Well, you're going to talk about a city and a habitation but then you say the habitation is Christ." That's right. That's the key to life, dear ones. The key to life is our life is hidden in Christ, that Christ is life, and until he reveals that to you, you will continue to grope in the darkness, continue to grope at what you think life is. He is the habitation of the people of God.

David said it in Psalm 71:3, he said, "Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress." In Psalm 132:13, he says, "For the LORD hath chosen Zion; he hath desired

it for his habitation." We see Christ as our habitation, we see the church as the habitation, so what does that mean? The church is in Christ. The church is in its head. They are the body of the Lord. This habitation that the Lord has that he led us forth in the right way that we may go to the city of habitation is life in Christ. It's eternal life in Christ.

I'd like to kind of finish today with three New Testament passages so let's begin in Hebrews 11. They're very short but I just have a couple of comments about this habitation to make. Hebrews 11. We know Hebrews 11 is that great chapter of the Lord's faith being exercised and, believe me, as we sit here today, we need the Lord's faith exercised to believe in this habitation, to believe that there is a right way.

But look at verse 8, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed." I want you to understand that's what Christ's faith does, it obeys. Abraham didn't obey in his own self. Abraham didn't have something all of a sudden and he just said, "I'm going to believe now and I'm going to go out." The Lord gave him faith. That's what this whole chapter is about, what the Lord's faith does in a child of God's life, and by his faith we see this habitation.

"And he went out, not knowing whither he went." Do you see that? Because faith is the substance of things hoped for, the evidence of things not seen. A child of God is led in a way, we've already heard, that he doesn't know, but he's made to lie down because it's the Shepherd's way and the Shepherd will lead him there. None of us can look into our future and know what the future holds for us but by faith we can know who holds it, by the faith of Christ.

"By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city." He looked for a city. "Oh, okay, so he was looking for a physical habitation. That's what we're looking for." No, "he looked for a city which hath foundations, whose builder and maker is God." God is a spirit and they that worship him must worship him in spirit and in truth. That habitation is Christ. That habitation is our Lord and he cause his people to look for that city, that life that's in him. He is the builder and maker of it. He is the essence of it. He is the all-in-all of it. He is that habitation.

Now turn with me over to Ephesians 2 real quick, the end of Ephesians 2 beginning in 18. "For through him we both have access by one Spirit unto the Father." Paul speaking to the elect people, he says by him we have access by one Spirit, the Holy Spirit, unto the Father. So we have all three of them, all Triune Lord right there.

"Now therefore ye are no more strangers and foreigners." The city that the children of God look for is not a city down here. The habitation that we have in Christ, we're not looking for a better city, we're not a stranger and a pilgrim there. "You are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets." Isn't that what we've read today? We've heard from the apostles, we've heard from the prophets the same foundation, the foundation is Christ that they were built upon, that you and I if we be in

Christ, are built upon. Jesus Christ himself being the chief cornerstone, that is where life is built upon. That is this right way that the Lord leads his children.

"In whom," love those words. That's that union again. "In whom all the building fitly framed together groweth unto an holy temple in the Lord." We've already heard that temple is not a physical temple. That is growing up in the body of Christ, in the church of the Lord, in the Lord himself.

Here we go again, 22, "In whom ye also are builded together for an habitation of God through the Spirit." The Lord dwells in his people. That habitation in that city in that right way is in the Lord himself and we as the church are in that. We are that habitation in Christ too by union. Don't miss that, by union. That's why it's so vital. That's why it's eternal. The Lord chose these people before the foundation of the world and in his great mercy, oh that we would praise the Lord for his great mercy, to condescend to reveal it to us today in a great hope of tomorrow.

Let's go to our last place which is in the last book, let's go to Revelation 21. In this chapter, the Holy Spirit and John are writing about this great city and just when you start to get caught up with all of the physical explanations, the gates are gold and the clear glass and all these things, well, we'll just read through it starting in 15. "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass." Now we just got taken to a very good which we can't even start to imagine this physical place and there's a reason for that. It's something no man can imagine. It's not a place in physicality.

You say, "Well, why was all of that?" Well, listen to how this ends. "And I saw no temple therein." In this place, in the place of habitation, in the place the Lord has for us, there is no temple therein. There is not a formal worship place. There's no Judaistic religion. There is no formal building like we're meeting in today.

"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." Now if the Lord is pleased to take our thoughts in our minds away from the physicality of what habitation in the Lord is and take us now into these words as they are read, may the Holy Spirit take us to communion to what we have in Christ.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." In this place the only thing that the children of God will see is the light of the Lamb, the glory of the Father, the glory of the Holy Ghost. Our thoughts, everything in this habitation, this is what we've been trying to explain all day that there's a way in Christ and I can't physically explain to you what that way is in each one of your lives. I mean, I can tell you it's Christ but the Lord must reveal to you that right way and that right way leads to this union that sees Christ this way as he's explained in his book that is written of him.

"And the nations of them which are saved shall walk in the light of it." Now think about that. He is the light of life.

"And the kings of the earth do bring their glory and honour into it." There is no glory for man. It's all to the Lord God, the Triune Lord.

"And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." They're the only ones that this right is for and as the Lord reveals a glimpse of it in this life, in the eternal life to come he will be the light of that life and we will be swallowed up in his glory. No place for man, for man's exaltation. No place for us to sit there and say, "What about me?" No place for self. Self is gone. I hope you saw that. There is no self here. Everything is fixated on the Triune Lord who has done all things for his children. There will be nothing to hinder the child of God. I know as long as we live that specter of death is over us, but may the Lord take us to what life is in him and what life is for his children.

The text one more time, Psalm 107:7, "he led them forth by the right way, that they may go to a city of habitation." May the Lord lead us there now.

Dear heavenly Father, glorify thy name, reveal to us the city and the way in thee, that it is thee and, Lord, may you reveal to thy children that we are indeed in that number and what you have done for us to the glory of thee. In Jesus' name I pray. Amen.