



## Longing for Home

Hebrews 11:13-16

As most of you know, my family and I were away on a vacation for the last couple of weeks. We had a wonderful time in Northern Michigan, climbing sand dunes, swimming in the turquoise waters of Lake Michigan, eating ice cream, grilling out, staying up late, playing Monopoly, doing crafts – and so much more. But even on this vacation, some of our children expressed over time that they missed home. They wanted their bed. They wanted the familiar surroundings.

Have you ever been homesick? I can become quite homesick. When I was a child, I didn't like to be away from home for any length of time. Even as a teenager, when friends were hanging out with each other, I enjoyed to do that – but for only so long. I liked being home. I liked being with my parents. I enjoyed my family.

As I've grown older, I can still become homesick. Yes, I can want to sleep in my own bed and be in familiar surroundings. But, being married and having five kids also changes my perspective on being homesick. For me, it doesn't simply mean wanting to be in a certain place, it means being with *family*, too. When Tracy's away or our kids are away, something just isn't right. And, our kids have felt it with us, too. When Tracy and I have taken some nights away, they enjoy being with Nana and Papa or Aunt Kendra – but they also don't like us being away for too long.

Home – the place and the people – has a draw on our hearts. And, it's something that I believe God has placed within us: a desire for our ultimate home. Timothy Keller, who is a retired pastor, once wrote about the theology of home and said this,

---

*Home is a place where life fully flourishes—spiritually, physically, and socially. It is, therefore, a place of rest and shalom. It is a place where physical life and health is sustained, where our most intimate love relationships are nurtured. The story of the human race, however, is one of exile and a longing for homecoming. Death and disease have marred and ruined God's good physical creation. Also, society is a Babel—selfishness and pride, exploitation and violence mar and ruin human community. The world as it is not our home. We were made for a place without death or parting from love, without decay, disease and aging. We are, therefore, 'exiles' and 'aliens' here. – Timothy Keller (as quot. in <http://www.thecompanyofpastors.com/tim-keller-on-exile-and-going-home/>)*

---

We long for an ultimate home because we know that even in the best of circumstances today, there's still brokenness. And, we as Christians, of all people – know where home truly resides. Many of us have sung these words before: "This world is not my home I'm just a passing through/My treasures are laid up somewhere beyond the blue/The angels beckon me from heaven's open door/And I can't feel at home in this world anymore."

But here's where the concern of the author of Hebrews lies. In the face of Roman persecution, and apparent spiritual lethargy on the part of this church in Rome, it looks like these Christians have drifted to a point to where they are wanting to make this world their home. Because they have forgotten the beauty of majesty of Jesus' superior glory and what he has done for them, they are toying with embracing the fading and vain promises of this world.

I personally think that we ought to be concerned about this in our lives as well. We live in this world, but the Bible tells us that we are not of this world anymore. As the author stated in the passage you studied last week, we are to be a people who are "looking forward to the city that has foundations, whose designer and builder is God."<sup>1</sup> But I wonder if we spend far too much of our mental, emotional and physical energy thinking about our earthly home. Trials of pain and even trials of prosperity in this world can lure our hearts away from Heaven and keep us from the mission God has given us in the here-and-now. The author of Hebrews is concerned about this drift, and he clearly tells us that kind of living is *not* living by faith.

But you could say, "But what does living by faith look like?" Let's go back to chapter 10 for a moment. There, we are reminded of the amazing grace and superior glory of Jesus. "[We] have confidence to enter the holy places by the blood of Jesus. . ."<sup>2</sup> Jesus' sacrifice has given us complete, unrestricted, joyous access to God – to the One who we were created to know, love and obey. Therefore, as the author wrote in chapter 6, we have a sure and steadfast anchor of our soul in the heavens! We are secure in Christ.

But we are not only secure, we are empowered to follow Jesus. Living by faith means that we are connected to Jesus. And being connected to Jesus, who is Life, means that we will exhibit his life through us. You do not have faith if you live a life of spiritual death. Just like plugging something into a live outlet means there's an electrical current coursing through the wire; so, being *in Christ* means we have the gift of life coursing through us. So, the author says that we have need of endurance and then at the end of the chapter, he says that "we are not of those who shrink back and are destroyed, but of those who have faith and preserve their souls."<sup>3</sup>

This all sounds good and makes sense, but we could still wonder, "What does it mean to *live* by faith?" Hebrews 11 details what it looks like to be like people who didn't shrink back. This chapter is referred to as the Hall of Faith. The author goes back into the Old Testament to share about people and scenarios that reveal living faith. He doesn't share the names of these people so that we'll do in-depth character sketches of each person. He does this so that we see examples of faith. The goal is to give us a clearer picture of what actions flow from faith. Or, as the apostle James would put it, Hebrews 11 shows us the people's faith by their works.

---

<sup>1</sup> [\*The Holy Bible: English Standard Version\*](#) (Wheaton: Standard Bible Society, 2016), Heb 11:10.

<sup>2</sup> [\*The Holy Bible: English Standard Version\*](#) (Wheaton: Standard Bible Society, 2016), Heb 10:19.

<sup>3</sup> [\*The Holy Bible: English Standard Version\*](#) (Wheaton: Standard Bible Society, 2016), Heb 10:39.

In each scenario, we see another facet to what it means to live by faith and these stories challenge not only the 1<sup>st</sup> century Roman church, but they challenge us as well to truly live by genuine faith. And, with that understanding, if you haven't already, please turn to Hebrews 11, and I'm going to read verses 13-16 for us today:

---

*<sup>13</sup> 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. <sup>14</sup> For people who speak thus make it clear that they are seeking a homeland. <sup>15</sup> If they had been thinking of that land from which they had gone out, they would have had opportunity to return. <sup>16</sup> 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.*<sup>4</sup>

---

The facet of living by faith that's being brought out in these verses is that living by faith means that you're homesick. But this homesickness leads to something. It's not just that you're curled up in a ball waiting to get to Heaven. I think the big idea of these verses is that, **Living by faith leads to noticeable transformation because you long for home.** Because you long for home, your life will look different from how the rest of the world lives. Today, tomorrow, next week, next year should be noticeably different. And these verses reveals three different ways our lives look different: through our beliefs, our actions and our focus.

Before going further into the verses, we should probably ask ourselves an important question, "Who is the author talking about in verses 13-16?" I believe he's talking primarily about Abraham, Sarah, Isaac and Jacob. Then he says that they all died in faith. The emphasis on death here is interesting. It's not merely that they lived by faith, but they ended well. **Will you die well (i.e. – in faith)?**

Have you ever thought to yourself, "Will I still follow Jesus 20 years from now?" Those of you who are older than I by a couple of generations are a tremendous encouragement to me because you have persevered to the end. But I imagine you can think of others who you knew who seemed to have a spark for Jesus and then drifted away. Those stories are painful. And yet, your stories are encouraging.

As a pastor, I've also been encouraged by doing funerals of people I knew followed Jesus. I can't tell you how much Ruthie Mayou's funeral made me long for Heaven. She died in faith. Now, if you are a Christian, then you will die in faith because chapter 10 said we don't shirk back because we're connected to Christ! So, we will end well, too! Living by faith means we will die in faith.

But do you know what dying in faith necessarily means? That means you don't receive all of God's promises in this life. Yes, we do receive many blessings. We have union with God, a relationship with Jesus, the power of the Holy Spirit at work in us, the ability to know and understand the Bible, God's joy, God's strength to obey and persevere. But there is still death in this world. There's sorrow. There's aging. There's pain. There's poverty. There's injustice. We still feel the effects of the curse. Add to that, we don't see God with our eyes and we still have a flesh and the devil that tempts us.

---

<sup>4</sup> [\*The Holy Bible: English Standard Version\*](#) (Wheaton: Standard Bible Society, 2016), Heb 11:13–16.

But, as a part of God's promises – he actually does promise to do away with all of those things. Do you believe that? I hope so! God promised these things. It's just that we don't see these things in fullness today. In a similar way to Abraham and the patriarchs, God promised to give them a posterity that numbered more than the sand on the seashore! God promised a land. And yet, Abraham, Isaac and Jacob never experienced the fullness of these promises. If they had held God to keep his promises in their earthly lifetime, they would have given up. But instead, we see that a faith that dies well is not clinging to the promises. It clings to the One who made the promises. If you "trust" God because he's giving you something – and you're holding God to give you that thing – then you're not clinging to God. You're clinging to that thing. But one who dies in faith is one who dies still clinging to God! Why? Because they've always wanted God! They're homesick for him.

Now, this idea of dying in faith actually informs how we ought to live by faith. The author moves on to show how the patriarchs and Sarah lived in light of not receiving the promises in this life. As I said earlier, "Living by faith leads to noticeable transformation because you long for home." So, let's jump in and see in what ways our lives are transformed when we live by faith:

#### **Noticeable transformation:**

**In beliefs (v. 13).** Verse 13 goes on to say, ". . .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."<sup>5</sup>

Ok, they did *not* receive the things promised; however, the author says that's not a reason to despair. Instead, these people saw and greeted the promises from afar. It's very interesting that the author earlier in this chapter says that faith is the evidence of things not seen. And then here he says that through faith, these patriarchs saw the promises. He's not contradicting himself. Instead, he's saying that faith sees what our physical eyes don't see. Faith believes God and is then able to gaze into eternity.

This is entirely reasonable, by the way. Some people view faith as opposed to facts. But faith and facts actually go together. Think about Abraham and Sarah. Had God proven himself to Abraham? Yes. God revealed himself to Abraham! Abraham communed with God and God has rescued Abraham and Sarah on occasions. God proved himself worthy of trust. And, as a result, Abraham trust God.

In a similar fashion with us, has God proved himself trustworthy? Let me put it another way. Did Jesus actually come to this earth physically? Did he live and die and rise from the dead? If yes, then he is worthy of our complete trust even if we don't see all the promises fulfilled in this life!

And, even though we don't experience all the promises in this life, we can peer into eternity and see the promises there. Ventura, faith informs our beliefs. Do you often ponder what's to come in eternity? About a year or two ago, an older Christian friend of mine said to me something like, "When I was your age, I wasn't as excited about Heaven as you are." And his point was that it was over the course of years that he grew in his excitement. But for some reason, I was excited. My response to him was that there have been various things in my life that have caused me to have less taste for this world and greater taste for the world to come. In the world to come, I see God dwelling with mankind. I see a New Heaven and New Earth. I see pleasures forevermore. When my children talk to me about Heaven, I get excited as

---

<sup>5</sup> [\*The Holy Bible: English Standard Version\*](#) (Wheaton: Standard Bible Society, 2016), Heb 11:13.

I tell them that there's a gloriously huge mountain and the gates of the mountain are open so that means *all* people can enter into this city – and there is eternal peace there. I get excited talking about the world to come because I see God's promises fulfilled. That's why I get so excited at communion, too! That's when all of God's promises are going to be seen! When Jesus lifts the chalice and drinks the cup of consummation, I will be there in amazement in uproarious praise with his church throughout the ages! Can you see this, Ventura? Do you believe it?

If you do believe these things, train your mind to ponder them more. I say that because of the word "greeted" in the ESV. I actually prefer the NIV's translation that says "welcomed." When I think of greet, I think of something brief. You greet someone, and who knows if you'll remember them anymore. But to welcome is more. And, actually, the Greek understanding of this word is even more than what I think we think of in English. This word means "to be happy about something, on the basis that it would prove particularly welcome."<sup>6</sup> It involves a pleasing anticipation.

What we see here is that living by faith transforms our beliefs in such a way that it affects our emotions! I know, some of you, like me, can be wary of your emotions. Your emotions have gone haywire before. And we know our emotions aren't a completely trustworthy source. But please listen to the testimony of Scripture – just because your emotions can go haywire does not mean emotions are bad. Let faith inform your beliefs and then let your beliefs affect your emotions.

I'm reminded of Psalm 86:11, "<sup>11</sup>Teach me your way, O Lord, that I may walk in your truth; unite my heart to fear your name."<sup>7</sup> Or, think of Psalm 16:11, "You make known to me the path of life." God has taught the psalmist information. And then he says, "in your presence there is fullness of joy; at your right hand are pleasures forevermore." Belief is intended to pervade your emotions and breed greater confidence. All of this takes place because of faith (i.e. – dependence on the Lord, who is life). He teaches us and grows us so that we increase in our delight in the Lord and his promises!

This point is further reiterated in the other beliefs that faith affects. The end of verse 13 says, "having acknowledged that they were strangers and exiles on the earth."<sup>8</sup> The word "acknowledge" isn't simply saying that Abraham and the others gave a head-nod to this truth. This word "acknowledge" is the same word used in 1 John 1:9 to "confess" our sins. It's the word used in Philippians 2:11, where we read that every tongue will *confess* that Jesus is Lord. This word often has connotations of a public confession to something. Obviously, when the author of Hebrews uses this word here, he's saying that Abraham and the patriarchs steadfastly believed something. They believed it to the point of making it public! In other words, they really believed it. If you believe something in private, but when confronted in public, you shirk, you need to evaluate how strongly you believe it. Faith believes.

But there's something specific that Abraham and the others believed. Because the promises weren't yet fulfilled – and they were homesick – the author says they confess that they were strangers and exiles on earth. I hope you don't gloss over these words. Pastor Kent Hughes wrote of these words that Abraham and the others "embraced the life of a pilgrim as the only proper way for them to live" (Hughes, p. 329).

---

<sup>6</sup> Johannes P. Louw and Eugene Albert Nida, [\*Greek-English Lexicon of the New Testament: Based on Semantic Domains\*](#) (New York: United Bible Societies, 1996), 302.

<sup>7</sup> [\*The Holy Bible: English Standard Version\*](#) (Wheaton: Standard Bible Society, 2016), Ps 86:11.

<sup>8</sup> [\*The Holy Bible: English Standard Version\*](#) (Wheaton: Standard Bible Society, 2016), Heb 11:13.

Now, when you think of pilgrims, you may think of the Mayflower. Maybe you've read up on it *or* you at least watched the Charlie Brown Thanksgiving special. Either way, when we think of the pilgrims, we may hear the words that we're pilgrims in this world and we think, "Yeah, we come over to a new land, build some homes, have a first thanksgiving feast and then start a new nation." But when we think of pilgrim, we need to imagine that we're on the Mayflower, never to get off until we reach Heaven's shore. Or, more accurately, we need to go back to the Old Testament understanding of these words.

The author brings together two words: strangers and exiles. The first word "strangers," means that you actually belong somewhere else with others. Now, even though they belonged in the place of God's promise, they still lived in this world. The promises are yet to be fulfilled. Therefore, they were exiles. To be an exile means you're a temporary resident. From an Old Testament perspective, Abraham was in exile because he wasn't where he belonged. Later on, we get a great picture of exile in the Babylonian captivity. It's an earthly picture of our exile until we get to Heaven. There, the Jews were taken away from their homeland and were under the rule of Babylon. They were not in their homeland with their people. They were estranged and in bondage.

Now, that sounds like a miserable pictures, doesn't it? Yet, the author of Hebrews doesn't say that Abraham was walking around in misery day-by-day. Instead, he adamantly confessed this belief because he knew that there was a greater homeland and he rejoiced and welcomed those thoughts. His beliefs forced him to see the reality of who he was in this world – and he was contented in this belief because he had faith in God.

This is such a different way of viewing things than the world views them. In our sin, we look purely to what we can see. We believe that when we fight for our rights or get a piece of property that we will be more content. But the author of Hebrews says that only in God is your contentment found! You're an exile here – but that's ok – because there's a glorious unfolding coming!

So, we see that living by faith leads to noticeable transformation in beliefs. But also see that it leads to noticeable transformation

**In actions (v. 14).** Verse 14 says, "<sup>14</sup>For people who speak thus make it clear that they are seeking a homeland."<sup>9</sup>

The apostle James in James 2:22 writes, "<sup>22</sup>You see that faith was active along with his works, and faith was completed by his works. . . ."<sup>10</sup> When he says faith was completed by works, he's meaning that faith came to maturity by works. Faith always has to work. So, we see even here in Hebrews that the beliefs led to noticeable action.

People who speak this way. Or, people who believe these things *make it clear* through their words and their actions what they actually believe. Let me ask you something, if I told one of your co-workers or neighbors that you were a Christians, would they be surprised? Or, maybe not surprised. Would they even know?

The author says they spoke this way. They didn't hide that they were looking to God's promises. They made it clear and explicit that they weren't living for this world. They were living for the world to come.

---

<sup>9</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 11:14.

<sup>10</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Jas 2:22.

Ventura, there have been times that I've sat back and wondered if we actually believe we're strangers and exiles in this world. We may sing "This world is not my home," but we don't believe that. When I hear Christians talk politics, they sometimes can argue with such vitriol that it seems like they're living for today. When I hear Christians talk about their neighbors, they don't think they're in exile, seeking to point people to the eternal homeland, they sometimes speak of them as idiots. When I hear my fellow brothers and sisters talk of missions, they speak of missions as something that happens in other countries but not on my street.

The idea of exile in the Old Testament is a powerful lesson of how we ought to live in this world. Before Abraham and Israel entered into Israel, they lived as exiles. And, even those believers in Israel knew that there was a greater promise than the nation of Israel and so the psalmist talks about being in exile. But living in exile in the Babylonian Captivity, God said to the nation of Israel to seek the prosperity of the city that took them in bondage for in its welfare you would find your welfare. How could they live that way? I thought they were to annihilate the enemy? Not in exile. In exile, you love your enemies and pray for them. We even see this in Abraham. Through him, he'd pray for a leader and God would bless through Abraham and the other patriarchs.

And this is how we as Christians are to live – not vying for our rights and wanting our own way (as though this world is our home). Instead, living by faith means living in exile because we don't live for this world. This is what Abraham confessed. This is what he grew to adamantly believe. Since he and the others yearned for the fulfillment of God's promises, the only option was to believe that they were also strangers and exiles in this world. And this belief led them to actually lived like how they believed.

This past week I was sharing some of these things to Ben Jacques and I asked for his help in trying to communicate what it should mean to live as exiles and my concern for us that we may not be living as exiles, and he said a couple of things. First, he talked about finances and the affects the future kingdom should have on our decisions today. If I believe the promises of God in the future and the glories to be revealed, why am I spending my money on this or that thing?

This isn't to say that spending money on things is evil – but we ought to be thinking of laying for ourselves treasures in heaven. To add to Ben's thought, with how we spend our money, can people listen to you and look at your life and say, "You reveal God's glory through your words and actions. I believe you're living for a better homeland!"

But to bring a second point that Ben helped me with was that he reminded me of Egypt. In Egypt, the Israelites were, in a sense, in exile. They're awaiting God's promises. But they're enslaved. Then God sets them free. They wander out in the wilderness and then they start complaining, saying, "We had food. We had stuff. Oh that we could go back!" Wait a second. Weren't they slaves? They want to go back? Why would they *want* Egypt when they could look forward to God's promises?

We can think that's foolish, but we do the same thing. I know Egypt was a negative situation, but if Israel could yearn for immoral Egypt, how much more can we as Christians sometimes get into a settle-in-with-the-American-dream mentality. I'm quoting Ben here when he said, "They longed to be back in Egypt while in the wilderness, even though it was clear that Egypt was not a friendly place for them. Imagine how much more that would have been the case if they were treated kindly and morally while in Egypt. **If the Egyptians lived like 'Christians', would the Israelites really want to leave and fulfill God's plan? I wonder if that is our struggle sometimes.** Church history shows that the church flourishes when

persecution comes in and causes Christians to leave the comfort of home and recognize where their true home is.”

Christian, do you believe you’re a sojourner and an exile? Do you believe God’s promises are yet to be fulfilled? Then you must live like it – and the world around you should know it! Seek the welfare of those around you and speak of the homeland you’re aching for.

So, we see living by faith, longing for home, leads to noticeable transformation in beliefs, in action and finally in focus.

**In Focus (v. 15).** When you hear the call to live as the exile you are because you’re a citizen of Heaven, you might be feeling uncomfortable. You’re thinking through areas of life that you might not be living like an exile – and you’re honestly nervous. One thing *not* to do is to ignore that. I know for me, I can tend to say, “Well, if I lived like that, I’d have to give up doing everything, and that’s not what God wants.” And then I ignore any conviction because I made a slippery slope argument. I bypassed conviction! Phew! But there must be action. And when I read verse 15, I see that Abraham and the others couldn’t get away from the fact that this world was not their home. There was a resolute focus on God and his promises. Verse 15 says, “<sup>15</sup>If they had been thinking of that land from which they had gone out, they would have had opportunity to return.”<sup>11</sup>

They didn’t allow their thinking to go backwards. This is extremely powerful, and only God can give that ability through faith. If you’re like me, you might have sat back and wondered what life would be like if you had a million dollars. You dream about having some *thing* or going to visit some *place*. And while traveling and having things aren’t necessarily sinful, I know for me I’ve yearned for those things more than I’ve yearned for Heaven before. I’ve treated those dreams as of greater value.

Christian, our anchor isn’t here in things or places. It’s in a Person, Jesus! And we look for our homeland. Don’t waste your time filling your mind with making this world your home. When you do that, you will drift from Jesus and fail to speak the gospel faithfully. Martin Luther wrote of Abraham, “And then it is clear that with his obedience o faith Abraham gave a supreme example of an evangelical life, because he left everything and followed the Lord. Preferring the Word of God to everything and loving it above everything” (as quot. in R.K. Hughes, p. 325).

So, living by faith leads to transformation in beliefs, action and focus. Your thinking changes. Your life reveals to others what you believe, and you yourself won’t let yourself ponder the beauties of what it could be like to settle-in with this world – even with Holland, MI.

Now, why do we live this way? It’s because of what faith looks forward to. Look at verse 16 with me:  
**<sup>16</sup>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.**<sup>12</sup>

Are we giving up anything when we live as exiles and sojourners? What if the world treats us like that? What if America were to persecute Christians? What if we lost all our rights in this world? Or, let’s just talk about today. What if someone smirked at you and thought you were odd for talking about Jesus?

---

<sup>11</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 11:15.

<sup>12</sup> [The Holy Bible: English Standard Version](#) (Wheaton: Standard Bible Society, 2016), Heb 11:16.

What if you stopped working a certain job or rearranged your schedule because of God's priorities for your life? Are you losing anything by doing so?

Absolutely not! You're on your way home! Abraham and the others desired a better country. It's a heavenly one – meaning, it's One that cannot be destroyed – one that God made. This past week, I came across a story of a missionary named Henry Morrison. He was coming to New York City after having been in Africa for 40 years. On that same boat was President Theodore Roosevelt. When the boat entered the harbor, there was a huge welcoming for Roosevelt, and Morrison actually felt somewhat discouraged. He had spent 40 years serving the Lord, after all! But then a voice reminded him of something. And it said, "Henry . . . you're not home yet" (see R.K. Hughes, p. 330).

Christian, you're not home yet. Don't live a lie and treat this life as if it's home. That's not faith. That's not believing God's promises. But, if you live for that heavenly country while in this world, look at what the verse says, "God is not ashamed to be called their God."

God is not ashamed. Oh, amazing grace. When I think of my life and my disobedience and sin, why would God *not* be ashamed of me? Yet, instead of being ashamed, he prepared for me a glorious home where I'll be eternally welcomed. You see here in this verse that home is a person and a place where we are welcomed with others. It's a place of belonging with God and with his Church.

And all of this comes because of Jesus. Jesus became an exile in this world when he came in the flesh as a human being. And, he loved his enemies – the moral and the immoral ones. He perfectly obeyed the Father and worshipped him as human beings were created to do. And even though he was perfect, he was punished. He wasn't only punished by people, but he willfully took the punishment that we deserved on himself. Our eyes couldn't see it, but Jesus was cursed by God and bore the sins of people in order to bring them healing and forgiveness. There, on the cross, forsaken by God, he paid the price for sinners and conquered sin. And then, being Life himself, he rose from the dead. And in resurrecting from the dead, he conquered death. Forty days later, he ascended to Heaven and went home. Now all who trust in Jesus have a new belonging – a welcome into God's arms. The Bible tells us that those who trust in Jesus are declared righteous with Jesus' righteousness and are forgiven. Now, we have the joy of knowing God's not ashamed of us. Instead, he rejoices over us and welcomes us. And in God's arms, there is home.

**Live by faith. Long for home. And let there be noticeable transformation in your beliefs, action and focus! As we wait for the fulfillment of his promises, persevere in following Jesus. Don't let *anything* get in the way. He is worthy. He is superior!**

#### **BIBLIOGRAPHY**

1. Hughes, R. Kent. *Preaching the Word: Hebrews, An Anchor for the Soul*. Wheaton, IL: Crossway, 2015.
2. Hughes, Philip Edgcumbe. *A Commentary on the Epistle to the Hebrews*. Grand Rapids, MI: Eerdmans, 1990.
3. Lane, William. *Word Biblical Commentary: Hebrews 1-8*. Grand Rapids, MI: Zondervan, 1991.
4. Longman III, Tremper. *The Expositor's Bible Commentary: Hebrews, Revelation*. Grand Rapids, MI: Zondervan, 2006.