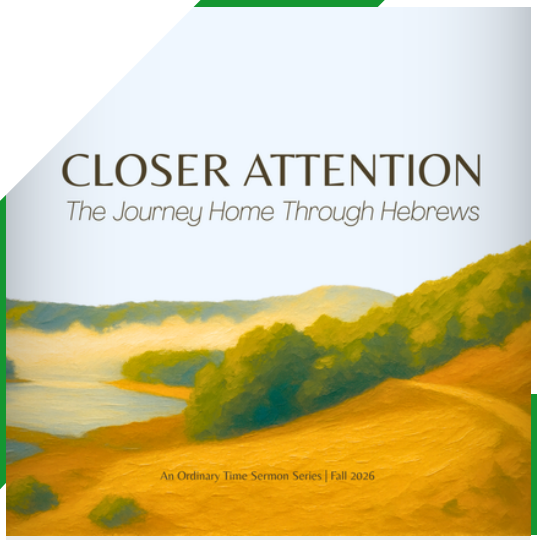


SERMON NOTES

October 18, 2026

SERMON INFO

TITLE

"A Better Home"

PREACHER

Rev. Tim Frickenschmidt

TEXTS

Jeremiah 2:9-13
Hebrews 10:39-11:10, 13-16
John 14:1-6

DISCUSSION QUESTIONS

1. What is your home, and why do you consider that your answer?
2. What are your cisterns-- the places, people, and routines you use to distract from home?

SERMON IN SUMMARY

Our sermon series reached one of the most famous passages in Hebrews, sometimes called the "Hall of Faith," and Tim used the notable figures of faith listed in those verses to explain how we must live by faith with the hope for our eternal home with God.

The Experience of Faith

We all have something we build our lives on, and for the Christian, this is faith. There are three main characteristics of a life of faith--that it is unseen, is something out of your control, and something we move towards. First, faith is living as if there is more to reality than we can see, and Noah is an example of this, as the author of Hebrews notes. Noah acts in light of an impending event, the flood. The second point is that life is more than we can control. Abraham is another person cited as someone who acted by faith. God called him out of the land of Ur of the Chaldeans to a land that God would show him. Abraham doesn't know the land, but he goes anyway. A life of faith is one of complete surrender. Lastly, a life of faith is one that looks towards what is next, being attentive and trusting of God's call on our lives. An example of someone who was looking backwards rather than forwards was Lot's wife, who looked back toward Sodom as it was being destroyed. Additionally, even though Abraham didn't know where God was calling him, he still looked towards God and that unknown place rather than holding onto Ur of the Chaldeans. We all have cities of our own making, places that God must call us out of. When God calls us to him, we must go out from them.

The Mistake of Sin

If you live a life of faith, you will be an exile and a pilgrim in this world. This is not something you grow out of as you mature in faith; no matter how hard we try to avoid this fact, we will always feel disappointed or hurt by the things we try to put in place of God and make our home. When we do resist this fact, if we make anything of this world our home, we will commit the twofold mistake detailed in Jeremiah 2-- putting someone else in the place of God and succumbing to broken cisterns. We have an unquenchable thirst for God because we are called to live a life of faith, and also because God is the "fountain of living waters" who can ultimately quench our thirst. Yet, we tend to look for other things to quench our thirst, broken ones at that. These two types of water offer powerful illustrations of the twofold mistake when we forsake God for "that which does not profit." We exchange fresh, spring water for cistern water (a cistern is a water well dug into limestone where runoff water, rain, and other sources of water were funneled into); the gift of a spring for laboring for our water; fresh, living water for stale, stagnant, and even diseased water; an endless supply for a limited supply. This profitless tradeoff can be our lives under this twofold mistake, but instead of water, our cistern can be good things made ultimate-- from friendships to marriage to money to achievement to work to school to dating. We drink from these wells until we find them having run dry. In doing so, we realize that what we tried to quench our thirst with before no longer helps the way it used to. So we move on from that well and drink until empty at another one, and so on and so forth. These things are good gifts of God and can be used to give thanks to him, but they aren't home; they aren't living water.

As the book of Hebrews repeats, Jesus is the perfect fulfillment of the Old Testament and perfect example of what we should do. He exemplifies going out from his home when he became flesh, spending his time on earth looking towards heaven and living by faith rather than of the world, and, in his death, letting God be in control to bring him, and ultimately us, back home to God. His life, and the life of those in the Hall of Faith, show that the promises won't all be fulfilled in this life, but if we pursue what is unseen, what we cannot control, what we strive for with our whole heart and with truth, we will make it to the city yet.