

PM 2 Samuel 7:1-11 Jesus said: "I will build my church..."

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Preacher: Rev Kenny Macleod

[0 : 00] Thank you.

Thank you.

I have lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent for my dwelling in all places where I have moved with all the people of Israel.

Did I speak a word with any of the judges of Israel whom I commanded to shepherd my people Israel, saying, Why have you not built me a house of cedar?

Now therefore thus you shall say to my servant David, Thus shall the Lord of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel.

[1 : 41] And I have been with you wherever you went, and have cut off all your enemies from before you, and I will make for you a great name, like the name of the great ones of the earth.

And I will appoint a place for my people, and will plant them so that they may dwell in their own place, and be disturbed no more, and violent men shall afflict them no more as formerly.

Do I read to verse 11? From the time that I appointed judges over the people Israel, and I will give you rest from all your enemies.

Moreover, the Lord declares to you that the Lord will make you a house. Amen. May God bless us for reading of his own holy word.

We're now going to sing the hymn, and chapter 7. And just to consider these words, and the sermon title is, I will build my church.

[2 : 41] This is what Jesus said in Matthew chapter 16 and verse 18, where he speaks about building his church, and the gates of hell will not prevail against this church.

I suppose in our day and age that we live in, you feel so sorry for first-time buyers, and especially now, after these last chaotic weeks that we've experienced in regards to the mortgage rate and interest rate going up.

And this just must be an absolute nightmare for folk who are trying to get on the ladder, that is, the housing ladder, for the first time.

And I suppose that, as I look around, we've all got our houses in regards to that, but without putting anyone off in regards to going for these things, as if you think of young folk, in my young days, in the 80s, you were able to get 100% mortgage, and you didn't need a deposit, and you could get a two-bedroom detached house in Culloden for £30,000.

So how times have changed, really, and it's just incredible. It's, of course, for any young couple, as they look forward to their lives together, they're always looking to have their own property, and as you see, them putting money out on rent just seems to be wasted money, but yet we find nowadays it is getting more difficult for our young folk.

[4 : 15] Even folk are moving back with their parents, spare the thought, too much in regards to that. This is where we see what is happening here, is that that's one of the first things that David did as he settled down in Jerusalem, after becoming king of Israel, as we have in chapter 7, verses 1 and 2.

Now when the king had lived in his house, and the Lord had given him rest from all his surrounding enemies, the king said to Nathan the prophet, see now, I dwell in a house of cedar, but the ark of God dwells in a tent.

Now notice what we see here being said, excuse me, is that God had given him rest. Now when the king lived in his house, and the Lord had given him rest from all the surrounding enemies.

Now, was that forever? Does this mean that the enemies of David are never going to attack again? They are, but this is a time and a moment where the king is able, and Israel are able to catch their breath and recharge their batteries.

There is obviously a danger at times like this to get too settled, thinking that we've arrived, and thinking that, well, we can sit back and take things for granted.

[5 : 45] We've got a nice house, where family is settled, and we have rest from all our enemies. The danger is, obviously, of becoming complacent in life, and thinking about these things.

In fact, David did get complacent later on, as we see in 2 Samuel, not that far from this, down in chapters 11 and 12, where we see that David, remember, became complacent, and it cost him dearly.

Not only did it cost him, it cost his family, and it cost his nation. That was his adultery with Bathsheba. It just doesn't, these things just don't affect the individual.

It affects everyone round about. And to be honest, David's family was in an absolute mess, as we consider his life, even in regards to this.

Things just became, and things were pear-shaped. So, as I thought about this, and the danger is, sometimes, as I think of my own life, I was, say, 61 just that, just last week, there, and, you know, as the saying goes, there is no fool like an old fool.

[6 : 59] And how careful we need to be in our lives that we are at God's throne, asking him to lead us. Because you could have a life, could have a life of service in ministry, and you could be shipwrecked, were it that we were to be left to our own dealings, but without God's grace.

And that is why it's so important for us to pray for God's grace, to guide us each day, because we have an enemy of our soul. And to be honest, there is enough in ourselves to make shipwrecked too.

So we ought to remember that in prayer. Here in 2 Samuel 7, we see that David at least was keeping good company. And the good company that he kept was Nathan, the prophet of God.

And you can understand David's sentiments here, that here he is himself, living in a house of cedar, and he's seeing that God's presence among the people is in a tent.

So what he's doing is well meant. And we see that Nathan agrees with that, as we see in verse 3, and Nathan said to the king, Go, do all that is in your heart, for the Lord is with you.

[8 : 19] Now at the very outset, we need to remember, as we come to a passage like this, that it is always pointing to God.

There's always the danger of us to look to individuals, because we're drawn to these things in Scripture. And how does this affect David? How does it affect the prophet Nathan?

And what God was going to do in the life of David?

I remember when I went in for the ministry, and we had to preach my very first sermon in our free church college, and I had to preach in front of professors, Donald MacLeod, there was John L. Mackay, Dr. MacDonald, and folk like that, and you're preaching in front of all the students.

And I remember I preached on, I can still remember it, and I'm sure they've long forgotten what the sermon was, but it was on Jesus in the storm, in Mark in chapter 4.

[9 : 23] Now being a fisherman, and coming from a fishing island, you could have gone to town on the weather, and how this affected the people, and the boat, and all of that.

But as we, and as you go, and as I was told afterwards, the theme of that story, and that event, is about Jesus.

Because that is where we see, in the gospel, it's not about, in regards to what, and the effect it had, on the disciples.

That is secondary, to the fact, that the impact, that all of that, had, on the disciples, was, to come, and to ask the question, who then, is this, that even the wind, and the sea, obey him?

And that is, for him to simply speak, and the wind dies down, and to speak, and the waves cease. And that is incredible. Now, at this point, in Mark chapter 4, the disciples, are still learning, about Jesus.

[10 : 28] Although they saw, many things. They saw that he was, able to deal with, illnesses. He was able to deal, with the legion, who was on the other side, as they made their journey there.

He dealt with evil spirits. But he was also, had the power, over nature. And this is, what's been taught. So there's a focus, on that. So the point, and the focus, that we have, in 2 Samuel chapter, chapter 7, is also, on God.

The theme, is God. And really, it is interesting, what you have here, in regards to the hinge, is, in the hinge, you've got the pin, obviously in the middle, which you have, and this is, what you have on one side, is the Abrahamic covenant, and it is flowing, into the covenant, of David.

And together, you're hanging here, is what it incorporates, for us, the Abrahamic covenant, and the Davidic covenant. And that is, what we have taught, for us here, God's covenant, with David.

We have seen, the covenant, that God had, with Abraham, leading up to this. And now, flowing into that, through the line, of Abraham, we have, God's covenant, with David.

[11 : 46] We read, in verse 11b, in our passage here, where it says, where it speaks about, reading from the beginning, from the time, that I appointed judges, over my people Israel, I will give you rest, from all your enemies.

Moreover, the Lord declares to you, that the Lord, will make you, a house. It's not David, making God, a house. But it is God, making David, a house.

That is what, this passage, is all about. So, it is important, for us to understand that. So, what do we have then, here? What is the context, we have here?

Well, we've seen, and read, that David is living, in a house, of cedar. And God, God's presence, God's ark, is just simply, in a tent, in Jerusalem.

So, that is, that is, the context, of what we have. And his heart, his heart is open, obviously, to God. And he's thinking, well, surely, God ought to be treated, better, than this, when I consider, my own circumstances, and to do so, to build God, a house.

[13 : 03] And we see, in verse 3, Nathan, the prophet, saying to him, go, do all that is in your heart, for the Lord, is with you. Now, Nathan, is so convinced, by this, by David's plan, he thought, that God, was definitely in it, for the Lord, is with you.

Now, we're talking here, about human reasoning. That is what's happening here, godly men, and we'll see that, in a moment, in regards, to this. God's king, and God's prophet, and they were good men, they were holy men, but men, like us, get things wrong.

We get it wrong, from time to time. So, there is a point of caution, in regards to this. We read in Psalm 146, and verse 3, where it says, put not your trust, and princes, in a son of man, in whom, there is no salvation.

So, what do you do then? We notice, 2nd Samuel, look at 7, verse 4, but that same night, the word of the Lord, came to Nathan.

What you have, first of all, is the reasoning, of David. Nathan backs it up, but in verse 5, we find, that the word of the Lord, verse 4, that same night, the word of the Lord, came to Nathan.

[14 : 33] Last, later that night, and this is what, someone said, revelation, rejected, reason. Revelation, rejected, reason.

This shows us, the difference, between, reasoning, of godly men, compared, to the word, of God. We think, this is what, God's word says, when God says, no it isn't.

And God comes, to his prophet, and he comes, with a word. Now, we notice, the relationship, both men, had with God, here in verse 5. Notice, go and tell, my servant David.

Go and tell. What that is telling us, is that, here is a man, Nathan, who is God's spokesman. He is a prophet. So God speaks, through the prophet, and he is telling, the prophet, I want you to go.

Go where? Tell, my servant David. He is a servant, of God. So these two men, are godly men. One recognized, as a prophet, God's spokesman.

[15 : 39] The other, recognized, as God's servant. The king, as God's servant. So this is what, he is asked, to do, in regards to this. And then, he asks them, the question, in verse 5.

Go and tell, my servant David, thus says the Lord, a verse, my eyesight is terrible, would you build me a house, to dwell in?

So he's putting, a question their way. We've come to this conclusion, ourselves, godly men, they've come to this conclusion, but God questions it.

Would David, build a house, for me? Now, later on, David, tells Solomon, one of the reasons, God had not, for allowing David, to build a house, for God.

And that is, in 1st Chronicles, if you want to turn to it, and you'll see, 1st Chronicles 22, verses 7 and 8. And there we find, what David said, in regards to this, this time, of what he said, to his son.

[16 : 47] David said to Solomon, in verse 7 of chapter 22, 1st Chronicles, David said to Solomon, my son, I had it in my heart, to build a house, in the name of the Lord, my God.

But the word of the Lord, came to me saying, you have shed much blood, and have waged great wars, you shall not build a house, to my name, because you have shed, so much blood, before me, on the earth.

But, that is not mentioned, in our passage. That's not what Nathan said, to David, here, in the context. And, that is, and what is interesting, is the way, it is dealt with, at the giving, of the covenant.

Notice what comes next, in verses 6 and 7. I have not lived, it's like another explanation, of why God didn't want a house. He's saying, I have not lived in a house, since the day, I brought, I brought up, the people of Israel, from Egypt, to this day, but I have been moving, about, in a tent, for my dwelling.

In all places, where I have moved, with all the people of Israel, did I speak a word, with any of the judges, of Israel, whom I commanded, to shepherd my people, Israel, saying, why, have you not built me, a house, of cedar?

[18 : 15] God, here, is explaining, to David, through Nathan, what is really, incredible. And, what is that? It is this, that God, is on the move, with his people.

God, is on the move, with his people. And, it is not just then, it is true, in the New Testament, as well. Remember, Jesus, did not have a place, to lay his head down.

Why? Because, he was on the move, with his people. And, that is the theme, of scripture, of what we have, from the very beginning, when God, used to come, to visit, and to spend the day, the afternoon, and the cool of the day, with Adam, and Eve, what do they do?

He used to meet them, in the garden, and to go walking, with them. God, on the move. That is the picture, we also have, as the picture, you have of Eden, that's the picture, we have of the tabernacle, and we have of the temple, when the high priest, used to go, into God's presence, once a year, with the sacrificial blood, to be sprinkled, on the mercy seat, the folk outside, used to wait, with bated breath, to hear, in silence, if they could hear, the bells, that were at the bottom, of his garment, because do you know, what the priest, was doing, in God's presence, he was walking, with God, walking, with God, we come into, the New Testament, and we find, that God, is on the move, with Jesus, remember John, and we'll notice it later, where it says, that he pitched, his tent, among his people, when you pitch, a tent, you're not building, a castle, are you, you have a tent, simply, short tent pegs, so that the time, might come, that you're going to move, with your people, wherever they go, and you know, what is incredible, about, you're finding this theme, all the way, through scripture,

God on the move, with his people, and when we get home, to glory, what picture, do we have, we have the picture, of the lamb, and what is he doing, he's leading, the flock, to fountains, of living water, walking, with his people, walking, with his Lord, remember, I possibly told you, before, Enoch, that, when he walked, with God, and was no more, we are told, of a righteous man, and a teacher, asked in Sunday school, says, what do you think, that means, walking with God, and he was no more, and this wee girl, put her hand up, I think that they had, walked so far, that they were, closer to God's house, than Enoch's, so God just took, him home, with him, what a lovely thought, what a thought, walking with God, until he takes us home, so as to walk with him, for all eternity, in glory, well, that is the picture,

[21 : 28] God is not, idle, God is on the move, he's on the move here, and there's something, that needs to happen, before he settles, in getting the temple, and that's sorted out, and we'll see that, for a moment, I want you to, to turn, to Acts 7, 34, where Stephen, was given off, his defense, in regards, to his own faith, before the Sanhedrin, Acts 8, chapter 7, and a verse 34, there, we read this, I have surely seen, the affliction of my people, who are in Egypt, and I've heard their groaning, and I have come down, to deliver them, God, on the move, with his people, Acts 7, and 34, and now come, and I will send you, to Egypt, oh, he was going, to send his servant, to Egypt, but who went, before him, you can be sure, that God was there, God had come down, in Egypt, and he came, to show Moses, in the burning bush, that this, was the Exodus, beginning,

I want you, to go back, so that I, can take them out, of the house, of bondage, well, Acts 34, look at verses 6, and 7 again, as we read them, I have not lived, in a house, since the day, I brought up, the people of Israel, from Egypt, to this day, but I have been, moving about, in a tent, for my dwelling, in all places, where I have moved, with all the people, of Israel, did I speak a word, with any of the judges, of Israel, whom I commanded, to shepherd, my people Israel, saying, why, have you not, built me, a house, of cedar, why not, because God, is not ready, to settle, there is a work, to be done, he's on the go, all the time, and he's on the go, with his own people, as we go, into this new week, think of the thought, that whatever, we're doing, you are taking God, with you, into, a new week, he's going, before you, he's come, he's in beside you, he is in you, in his spirit, and the thought of this, and what is interesting, in regards to this, that he will not settle, until the people, are settled, look at verse 10, and I will appoint, a place, for my people Israel, and will plant them, so that they may dwell, in their own place, and be disturbed, no more, you see,

God has something, he's got something, to do, and he will never, be satisfied, until his people, are settled, in the land, and that is so true, in regards to ourselves, but you know, there is this beautiful, picture, that we have, in regards to our salvation, in regards to our salvation, think of God, on the move, all the time, as he is on the move, in our lives, but there is this picture, in regards to our salvation, Jesus went home, to glory, what happened, he sat down, on the right hand, of God's glory, that, on the throne of glory, what does that signify, in regards to our salvation, that work is finished, what we are, are people, who have been rescued, from the flame, that is us, we should never forget that, a people, that God is always, on the move, to make sure, that we are kept, and no wonder, we should be asking, asking for his help, to lead us, and to be with us, well, what does it tell us, about God, in the Old Testament, or some think that, there is a different God, in the New Testament, or not at all, we see here, the same link, the same God, a God who sees, and hears, the affliction, of his people, and a God, who comes down, and a God, who moves about, with his people, remember the children, of Israel, in the wilderness, he was there, as a pillar of cloud, and as a pillar, of fire, 24-7, they were covered, because God, and if God stopped, for a while, what was he doing, he was pitching his tent, and the people, would camp, round, and he would be, at the very centre, of the camp, it is really interesting, we did a study, on this, in, when we looked, at Genesis, and the way, the camp was placed, was, the camp was in the middle, and the tribes, were round about, and to the bottom, was the tribe of Judah, which was the biggest, and the rest, were round about, you'll find the way, the tribe settled, and you know, it actually looks, like the cross, it looks, like the cross, that was the sign, as the people settled, so it is as if, the cross, is before God, in the Old Testament, and in the New, reminding him, that he was to give, his own son, well, the glory of this tent, the glory of God's truth, of God's grace, and of God, coming down, we fully appreciate that, don't we, in the coming, of the Lord Jesus Christ, remember, that is David's, greater son, remember what he said, in John 1, 14, that the word, became flesh, and dwelt, among us, the word became flesh, dwelt, among us, what does that mean, it means that he, pitched his tent, among, his people, a tent, signifying, that Jesus, is on the move, amongst his people, and this is what John, concluded, in regards to this, we have seen, his glory, the glory, of the one and only, son, from the father, who is full, of grace, and truth, the one that's moving, with you, is the one that is full, of grace, and truth, and under his protection, you see, here, in chapter 7, of 2nd Samuel, it is God's grace, and his truth, and it is being revealed, built to David, and it describes, to David, what the house, of the Lord, and the house, that the Lord, is going to build, for his people, that is the promise, that we have here,

notice verses 8, and 9, now therefore, thus, you shall say, to my servant David, thus says, the Lord of hosts, I took you, from the pasture, he always reminds him, to stay humble, to remind him, of his humble background, think of where, he saved you from, from the flames, of hell, he has taken us, and he has secured, I took you, from the pasture, from following the sheep, that you should be, prince, over my people, Israel, and I have been with you, wherever you went, David on the move, God is on the move, with him, and have cut off, your enemies, from before you, and I will make you, a great name, like the name, of the great ones, of the earth, I took you, from the pasture, by God's grace, remember, what the prophet, Micah said, in chapter 5, and verse 2, he says this, but you,

O Bethlehem Ephrathah, you are too little, to be among, the clans of Judah, from you, shall come forth, for me, one, who is to be ruler, in Israel, it's only God, only God, who could do that, it wasn't even, considered big enough, to be a clan, but from them, he took a ruler, and notice, in verse 8, it says, now therefore, thus you shall say, to my servant David, thus says the Lord, Lord of hosts, I took you, from the pasture, from following the sheep, that you, should be prince, over, my people, Israel, see how he loved, his people, this is the covenant, of God, being described, to him, and, by David's life, you see, the nation, saw God, through their king, and that, should have an influence, on the people, just as,

[30 : 17] God today, the nations, of the world, should see his grace, and love, in the church, as the church, goes out, to the towns, and villages, and to the nations, of the world, we then notice, that God comes down, to be with his servant, we read that, and I have been with you, wherever you went, and I've cut off, your enemy, from before you, and God is still, on the go, with his servant, David, how often, do we see God, that he is on the go, in the Old Testament, as we saw, he walked, with his saints, and God, is similar, in our own situation, we should never think, that there is a moment, where he said, I will never leave you, nor forsake you, we should never think, that there is a moment, that God, is not in this, I think I told you, before, when I was in, college, that,

I was struggling, in regards to, where I came from, I believe, the building site, into full time study, and it just became, too much for me, at the time, and I felt, at a moment, that the heavens, were as brass, and that God, wasn't listening to me, and the only thing, that kept me going, was Maggie, my wife, sending me a text, the next morning, to say things were well, how are things today, we are fine, and I remember, telling my mate, to work for London City Mission, telling him this, and I said, I just felt that God, just wasn't listening to me, and he said to me, Kenny, who gave you, your wife, was it not God, and God, made, made her, send that text, to encourage you, to keep on going, I will never leave, nor forsake you, do you know, the wonderful thing, of hindsight, is looking back, oh it's quite dark, sometimes, when you're going through it, but you know, looking back, you are so thankful, that God, was on the move, with you, and as you're going, through these dark moments,

I remember, a dear friend of mine, saying, you know, someone said to him, he said, you know, there's always a light, at the end of a tunnel, and he said, do you know what, where I am right now, it is pretty dark, and I can't see it, I can't see it, though you walk, through the valley, in the shadow of death, and evil, after you, yet, I will not, let you go, I have laid a table, before your enemy, for you to enjoy, and to fellowship, with God, and to be a prince, over my people, let's read verse 10, again, and I will appoint, a place, for my people, Israel, this is what he had, all the time, is the view, and to be honest, was Israel worth it, when you think of them, were they worth it, I often think, that, you know, the way Israel, went from one, to twelve, one to twelve, why couldn't it just be, one family, one happy family, it's because God knew, they couldn't live together, so what did he do, he made them tribes, he knew they couldn't do it, and the land, was split up, like that, and that is so, like ourselves, in the church, there are so many things, we just simply, because if we don't do it, this way or that way, then, we don't like it, we have to, look to God, for him to answer us, and I will appoint, a place for my people,

Israel, and will plant them, so that they may dwell, in their own place, and be disturbed, no more, what do they have, they have the peace of God, which passes, all understanding, have you ever, experienced being, in a state of chaos, in life, but yet, you can't get over, how content you are, how is that, it is because, God, is moving, with you, I remember, a family, when we were in Callaway, and they were, going through, a court case, a family court case, over land, and things, they reckon, that half, or 90% of lawyers, in the highlands, would be out of business, if it went for these law, and land disputes, and anyway, they were going through this, and they had a daughter, in Aberdeen, in university, and each morning, she would send them, a text, from the Bible, to encourage them, as they went, to the courtroom, and they said, it was so timely, and it got us, through the day, it got us, through the day, what did,

God, on the move, with his word, to encourage, his own people, well, God sent Joseph, didn't he, ahead, into Egypt, to preserve, at the very least, to preserve Judah, Judah, had to be preserved, you know, I was thinking of that, coming down today, and how Judah, was preserved, and how Judah, was preserved, after, the exiles, you know, the ones, the ten tribes, that went off, to Assyria, there's no word, of them, coming back, it is Judah, that God, took back, from Babylon, and you know, why is that, because David's, greater son, and because of, God's covenant, with, the house of Judah, with the house of David, they had to be, preserved, at all costs, and known, now, as Israel, well, what does God do,

[36 : 04] God plants, them, in a land, so that they may, dwell, in their own place, to be disturbed, no more, we look forward, to a day, when this will be true, of ourselves, but I want you, just for a moment, to take you, to Romans, Romans, and Romans chapter 8, and there, where we see, where Paul writes, about God, and it is, Romans 8, verse 32, you know it, I'm sure, without even looking it up, what it says, he who did not spare, his own son, but gave him up, for us all, how will he not, also, with him, graciously, give us, all things, you see, this is the theme, of scripture, from the Old Testament, into the New, let's turn to Jeremiah, chapter 23, Jeremiah 23, and there we read, verses 5, and 6, Jeremiah, chapter 23, verses 5, and 6, behold the days, are coming, declares the Lord, when I will raise up, for David, a righteous branch, and he shall reign, as king, and deal wisely, and shall execute, justice and righteousness, in the land, in his days,

Judah, will be saved, and Israel, will dwell securely, and this is the name, by which, he will be called, the Lord, is our righteousness, where are we tonight, those of us, who are believers, we are clothed, in the righteousness, of Jesus, who are they, who are they, that are arrayed, in these beautiful clothes, even if the father, was to ask, he said, father, they are wearing, my clothes, remember, I was stripped, for them, at Calvary, so that your righteousness, could be imputed, to them, they are clothed, in his righteousness, a man, an Old Testament scholar, called Dale Ralph Davis, he said this, God never abandons, his passion, to establish, a safe home, for his people, at least, not until, he brings them, into the city, so safe, that gates, can be left, wide open, what gates, is he talking about, we read in Revelation, chapter 21, and, a verse 25, save you, looking up,

I'll turn to it, Revelation 21, and verse 25, where it says this, where it speaks about, heaven, and I saw no temple, in the city, verse 22, for its temple, is the Lord God, the Almighty, and the Lamb, and the city, has no need of sun, or moon, to shine on it, for the glory, of God, gives it light, and it lamps, is the Lamb, and, by its lights, by its light, will the nations, walk, notice, notice what they're doing, they're walking, in the city, and the kings of the earth, will bring their glory, into it, and its gates, will never, be shut by thee, and there will be, no night, there, are we walking, are we walking, tonight, on our way, to glory, well, think of this, you are not walking, alone, because God, is right, by your side, right, by, your side,

David, wanted to build, a house, for God, but God said, no David, I want to make you, a home, and, when you think of, men's reasoning, sometimes, we should remain, quiet, and listen, to what God, has to say to us, for the Lord's people, whom God, never, abandons, we can claim, the words, of David, the psalmist, in verse 6, surely goodness, in Psalm 23, surely goodness, and mercy, shall follow me, all the days, of my life, and I, shall dwell, in the house, of the Lord, forever, you know, isn't there, we have the theme, of walking, again, because, to be followed, you need to be, on the move, don't you, God, following us, God with us, God in us, as we make our way, and I shall dwell, in the house, of the Lord, forever, well, if we're not, in Christ, tonight, then it is time, for us to get, a new postcode, it is important, they speak, about the postcode, lottery,

I heard about it, I don't do it, but you know, this postcode, that we have, in God, is the most important, and the most precious, postcode, that we could have, it is God's passion, to establish, a safe home, for us, tonight, and those of you, who are older, will remember, the person, who was prison, for three years, and he put a message, to his wife, if it is, that you will accept, me back, I want you to tie, a yellow ribbon, to the old oak tree, outside our home, it's a true story, it was a song, in the 70, tie a yellow ribbon, round the old oak tree, this was a sign, to a released, a prisoner, requesting of his wife, to indicate, if she would welcome, him back, again, did God, not send his son, into the world, to do what, to proclaim liberty, to prisoners, that is what I was, that is what you are, that is what you were, but we have been set free, by Jesus Christ, and what is God saying, tonight, well the picture, we have of the prodigal son, is that it took him, to come to his senses, to make his way home, and when God saw him,

[42 : 27] God, the father, was on the move, to welcome him, oh he was, honking of pigs, but that didn't matter, he fell on him, and he had compassion, on him, and he kissed him, purity, embracing, filth, that is what Christ, has done for us, so surely then, if any of us, have not come home, we should come home, tonight, and you can be guaranteed, of a great welcome, may God bless to us, these thoughts, intensifies, you, will be, of a great welcome, to welcome you, thank you, by ■o, of a great welcome, you, 2ipps to you, do like, thanks, let's get back, let's just take the empty's ■, into the empty house, in the ■, over a little, let's get back,