

A Change of Mind

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[0 : 0 0] We'll turn this evening with God's help to Luke chapter 15. Luke chapter 15 we're looking especially at verses 17 to the first part of verse 20.

We can read from verse 11 just to go over what we saw last time and find again the continuation of the passage to the verses we're looking at tonight.

So Luke chapter 15 and verse 11. Jesus said there was a man who had two sons and the younger of them said to his father, Father give me the share of property that is coming to me.

And he divided his property between them. Not many days later the younger son gathered all he had and took a journey into a far country. There he squandered his property in reckless living.

When he had spent everything a severe famine arose in that country and he began to be in need. So he went and hired himself out to one of the citizens of that country who sent him into his fields to feed pigs.

[1 : 0 0] And he was longing to be fed with the pods that the pigs ate. And no one gave him anything. But when he came to himself he said, Many of my father's hired servants have more than enough bread, but I perish here with hunger.

I will arise and go to my father and I will say to him, Father, I have sinned against heaven and before you. I'm no longer worthy to be called your son.

Treat me as one of your hired servants. And he arose and came to his father. Now you recall from last time this famous parable that we looked at the first part of it in a change of company where this younger son longing to leave his father's home.

The company and the conditions and the environment of his father's home. He looked forward to that freedom which he at that moment saw as a great thing. But as we saw last time, what he regarded as freedom before he left home very soon became a terrible prison.

When he found himself in the condition described there in verses 15 and 16. And we try to relate that to the concept of freedom that so many people in the world have.

[2 : 1 9] Which wants to push away the things that we find to do with God, with salvation, with the Bible, with the teaching of the Bible. That freedom really is a freedom from all of these things that are seen to be so restrictive.

And I want to go over that ground again. But in the same way, we have come to realize ourselves as Christian people that God in his freedom in Jesus Christ.

That that is the real freedom that God enables us to explore. The freedom of his salvation, of his redemption in Christ. Which is something that we will be able to explore for all eternity.

Whereas everything else that pretends to be freedom very much imprisons our souls and restricts us in the ways of sin and unrighteousness. We come to the second part of this account we have here of this younger son.

Where we find a change of mind. He came to this point after a change of company. After that had been such a disappointment. And after he had fallen upon such hard times.

[3 : 28] Now he comes to a change of mind. And what you find here in these verses 17 to the first part of 20 is a really superb description.

Or definition if you like. In the way in which it is set in the form of the parable. But it is a superb definition of repentance. Repentance. What repentance is in our turning back to God.

Away from where we are in our sin. And back to God and to being at home with God again as we should have been. And in that definition of repentance.

We find three things in these verses that help us understand what repentance is. But more importantly. Not just understand what repentance is.

But come and put it to ourselves. And know that we have repented. That we have indeed come back home properly and truly and finally. That we are not mistaken.

[4 : 28] That we are not deluding ourselves. By thinking that we have come back to God when we haven't. By actually persuading ourselves that something other than coming back to God is what is required of us.

What is in these verses that teaches us then about repentance. There is first of all reflection on the part of this young man.

And then there is secondly resolution. He began as he reflected upon things. He began to resolve in his mind what he was going to do. And what he was going to say to his father when he got back home.

And thirdly there is action. Without which the other two would not have brought him back home. The action he arose and he came to his father.

Is something that completes the repentance if you like. Completes the change in his life. It is not just a cerebral thing. It is not a theological thing.

[5 : 28] It is not just a thing that exists in the mind alone. It is the coming back of the person. To where his life really belongs.

With God. With his father. Or her father. Let us look at the reflection first of all. As he reflected upon two things. He reflected on the conditions back home.

And he reflected on the condition that he was in. In contrast to that. Look at what he is saying. When he came to himself. We will look at that phrase in a minute. And what it means.

It is something that we can come back to. Looking at something of what it entailed. When he came to himself he said. How many of my father's hired servants.

Have more than enough bread. But I perish here with hunger. He began thinking seriously. About the place he had left. The place he had been longing to leave.

[6 : 25] The company that he was so desperate to leave behind. And move away from and be free from. Now that he is in this situation. Now that he has really come to himself. It wasn't just that he was in that desperate situation.

That made him do this. People can be in very desperate situations. And still want to keep as far away from God as possible. What made the difference is that he came to himself.

He had a change of mind. He began to see things and to realize things. As he had never realized them before. And what he came to realize here. First of all meaningfully as never before.

Is that even the servants. Even the slaves back home. Had more than he had. As a son of that home. Who was now at such a distance from it.

How many of my father's hired servants. Have more than enough bread. And I am perishing here with hunger. At home with God.

[7 : 27] There is the picture that he has in his mind. At home with his father. What is at home with his father? There is warmth. There is company. There is plenty to eat.

And more than he could actually eat. At any one time. There is security. There is all of that and more. In his father's house. And that is now what he is thinking of.

As something that he has left behind. And is beginning now to long. To go back to. That is how it is with ourselves too.

And our lives. Until we come to ourselves. Until we come to know this change of mind. This radical change that takes place in our soul.

This thing that the Bible calls repentance. A turning from sin to God. That includes this reflection. Until that comes. Until that comes. We don't really realize and appreciate things.

[8 : 27] As they really are. It is only when you come to that point. When you come to yourself. When you come to that turning point. Repentance.

And remember. Remember it is not just. People who fall upon desperately hard times. That come to repent. Repentance is for everyone. Whether they are on hard times.

Or whether they are just enjoying the best things of life. It is a spiritual turn about. It is a U-turn of life. And this young man.

Beginning now to think about what he left behind. Is beginning to be taken up with. The contrast between what he now has. And what he has left behind. And it is getting to him.

And his mind is beginning to reflect. Meaningfully upon it. You can think. That he may have thought about home at other times. I am sure he did. It does not tell us anything. In detail in the parable.

[9 : 27] But as you can think of. This time that he spent. That he had. When he was spending everything. In reckless living. He squandered the property.

That his father had given him. At his request. He went away to this far country. And there he squandered his property. In reckless living. He wasn't looking to the future.

He wasn't saving up for the future. He wasn't at all looking for a famine. Or expecting that a famine. Or something like that might come. Where he could. He would need to use something that he had kept behind.

He spent it all. He wasn't planning forward. It was just enjoying a good time. And if he had thought of his father's house. In those circumstances. At that stage of his life.

And in that lifestyle. I'm sure what he would have said. Was something like. Well yes I. I respect my father. I respect who he is. He's an honorable man.

[10 : 21] But I'm really glad I didn't stay there. I'm glad to be free. I'm glad to be able to do what I'm doing. And to spend this property. That he's given me. Not at home.

And keep it all locked up at home. Until he dies. But spending it all. And having a good time. Enjoying the freedom that I've got. Now he's saying.

I really wish I was back home. It's nothing like what I imagined before I left. Or when I was enjoying that lifestyle of reckless living.

I've now discovered that. Actually this is not freedom at all. This is not really having a good time. There's no security here for me.

There's no fellowship here for me. I have nothing. And I have no one. And everything that's good. Is back in my father's house. And I've left it. You see.

- [11 : 21] In the change of mind. That comes about. In our repentance. It is then that we come to really appreciate. What we have with God.
- This young man had thought about it. Many times before. As we've suggested. But he had never come to appreciate it. Up to now he was glad to be away from it. Up to now he was thanking himself.
- That he had been. As wise. And as courageous. As to have left home. To have turned his back on that. And gone as far away as possible. From it.
- Now he really has appreciation. For the things that he no longer possess. The things that he left behind. The things that he knows.
- Exist back in his father's house. He's now longing that he had them. And he wants to go back. And repentance. Involves that type of reflection.
- [12 : 19] There comes a moment. In a person's life. In the life of those who repent. That is. When they reflect upon. What really is. And is not important.
- What really is. And is not basic. To life itself. Life. In the highest sense. And especially. What is.
- And isn't true. Of our relationship with God. God. And. Here is a young man. Whose situation. Is saying to us. The thing that is really important.
- To him now. Is the relationship. He had with his father. When he was at home. The things his father gave him. The security that. Provided for him.
- And. And. And. It is really hurting him now. That he doesn't have that. That he willingly turned away from it.
- [13 : 13] And he wants to get back to it. Now is that not. What comes to yourself. Through the gospel. It's very easy to. Become so used.
- To a habit. Of a life. That's at a distance. From God. And to the habits. That that life. Away from God. Has brought. Into our own experience.
- It doesn't have to be. A life. That is openly. Hostile to God. It doesn't have to be. A life. That shows to the world. And says to the world. I don't like God. And I don't like religion.
- And I don't like church. This. Can. Be. And often is. The very situation. That people have. Who sit in church pews. From week to week. They've not come back to God.
- And yet. Through the gospel. God. Is touching their heart. And their conscience. And say. Look at what you've left behind. Look at what's really important.
- [14 : 14] To your life. Look at the things. That you now. Don't have. That you would have. If you went back. To your father. And the gospel.
- Is getting. To your heart. And to my heart. As the gospel. Proclaims. These issues. To us. Maybe that's. How you're feeling. Tonight. Maybe that's.
- How it is. In your own experience. That you're beginning. To reflect. Or have been reflecting. For some time. On the things. That you know.
- Are with God. And in God's home. And being with God. At home. Is what you now see. Is really essential. For you. Well.
- He began to think of that. And he began also. To contrast that. With his. Present condition. How many. Of my father's. Hired servants. Have bread enough. More than enough.
- [15 : 08] To bread. And I. Perish. Here. With hunger. What he's saying. Is not only. That there's so much. Of plenty. And of warmth. And of good things. Back in his father's home.
- But my present situation. He's saying. In his reflection. Is one of the exact. Opposite of that. And that's what really. Shows you. It's the fact that he's. Weaving up these two things.

In contrast. What's back in his father's home. What he now has. In his present situation. How the two. Really are so much. In contrast. How different they are. It's that.

That tells you. This man's at a change of mind. This man's at a change of heart. This man is now seeing things. As he's not seen them before. This man now sees things. As they really are.

Not as he once imagined them to be. Or let others persuade him they were. In other words. He came. To himself. Where had he been before that?

[16 : 09] Well. He had been living. In a world of make believe. He was in a kind of spiritual trance. If you like. It's like somebody. That you see. If. If we. Believe such things. Of hypnosis. When people. Are sent into. A hypnotic state.

They can do things. Which they don't actually realize. They're doing. At that time. And then. When they come out of that. Hypnotic state. They're back to reality.

And sin. Has that. Hypnotic effect. On ourselves. Not that we're not aware. Of what we're doing. That's the. The difference. With a hypnotic trance. We're not in a hypnotic trance.

But there's nevertheless. A kind of. Hypnosis. Because sin. Persuades you. That all is well. When it isn't. And our own heart. Deceives us. That's what Jeremiah. In one of the famous passages.

[17 : 05] In Jeremiah says. That the heart is. Deceitful. Above all things. And desperately wicked. Who can know it? And then he goes on.

To speak about God. And God's ability. To turn things around. Well here is reflection. On the conditions of home.

And on his present condition. And as he contrasts them. It shows you. That he's come to a right understanding. And a right appreciation. Of where his life is.

And where his life will go. If he doesn't get back home. And what he should be doing. And where he ought to be. That's what repentance. Actually contains.

A mind. That has changed direction. That sees things. As they really are. Have you come. Yourself. To that point.

[18 : 00] I don't say that. Only God can do this for you. We all know that God. Is sovereignly.

Involved. And engaged. In our redemption. In our salvation. In our salvation. In our salvation. But God's gospel. Is addressed. To your responsibility. And mine.

And when the Bible. And the gospel tonight. Addresses. That responsibility. It doesn't say to us. Get God. To give you repentance. It says.

Repent. It says. Believe. It addresses. Our responsibility. Things which God. Requires. Us. To do. And coming back.

To him. Is one of the main things. And that's what's included. In this reflection. Of this young man. He's now come. To know things.

[18 : 58] As they really are. And having done that. He comes to a resolution. Secondly. I will arise. And go to my father. And I will say to him.

Father. I have sinned. Against heaven. And before you. I am no longer worthy. To be called your son. The resolution also. Has two aspects to it.

The first one is. He resolves. To go back home. A resolution. To go back to his father. After his reflection. Or through the reflection.

That has contrasted. These conditions. At home. With his own one. He's now saying. I will arise. The best thing I can do. Is to get up from here. And go back to my father.

He has a resolution. To go back home. Now you can see the difference. You can see the contrast. With what you find. In verse 15. When he really came. To a point of need.

[19 : 56] At the time. Of the severe famine. You might expect. That that would be the point. At which he would say. I will arise. And go back to my father. But he didn't. Because he hadn't had. The change of mind. At that stage.

He was still persuading himself. That all would be well. If he followed out. This course. That he had planned. For himself. If he went. And took. Up employment. Somewhere else.

That's what he did. He joined himself. To a citizen. Of that country. Who sent him. To feed pigs. Now he's saying.

I will arise. And go. To my father. Sometimes. It takes. Many lessons.

Before we come. To realize. Things as they are. Very often. We will try. Different things. Instead of going.

[20 : 50] Back to God. Where we should be. We will try. Different activities. We will try. Different ways. Of satisfying. The need of our souls. We will try.

Various things. That the world affords. We will try. All kinds. Of experiences. And there's hardly. An end. To the list. But all of these.

Are actually. The opposite. Of what we should. Be doing. Now. This young man. Is saying. I will arise. And go back. To my father. Maybe.

Before repentance. He was somewhat. Afraid. Of going home. And it's. It's. It's like that. With ourselves. Too. Isn't it? Before. We really. Come to ourselves. Before we realize.

What things are like. We somehow. Have an. In our imagination. That God. Will frown. Upon us. When we come back. And if we go back. To him. The way we are. Just now. And say to the Lord.

[21 : 43] That we're sorry. For what we've done. And please. Receive us back. Into fellowship. He will say to us. Well. You expect me. To receive you back. Now. The way you are. There's that kind of.

Fear. That somehow. God. Will be angry. With us. To the extent. That he will not. Receive us. And he won't. Want to know us. But when we come. To ourselves.

You see. The interesting thing is. That. That also. That kind of thinking. Is also turned around. The realization. That he offended. His father. Now that he realizes.

It properly. It doesn't put him. Off. Going home. It doesn't persuade him. Now. Well. I'd better not go back there. Otherwise. I'm really in for it. It has the opposite effect.

Now that he's changed his mind. He realizes. That when he goes back home. And speaks to his father. His father. Is the kind of person. Because of his. Knowledge of him.

[22 : 42] And who he is. That will not. Chuck him back out again. But will receive him. And will forgive him. And will give him. At least a place. With the servants. If nothing else.

You see. Before repentance. He was a bit like Adam and Eve. In the garden of Edom. He was very much. The same. Sort of thing. To hide himself. Amongst the trees. Of the garden.

When God. Came into the garden. In the cool of the day. But now that his mind. Has changed. Now that he's come. To realize things. Properly. That fear.

Is no longer. The fear he has. The fear of going back. Is replaced by the fear. Of staying where he is. The fear of.

Actually. Not going back. And the implications. Of not going back home. Are made very real. Let's put that into. Language that. Or into.

- [23 : 41] Our own circumstances. In relation to God. God. In our sinfulness. We initially. Think that. Going back to God. Is a bad idea. We're afraid.
- To go back to him. We have a fear. That somehow or other. We said. He'll not receive us. And he'll deal with us. In accordance. With really. What we deserve. God. But when we repent.
- When our mind. Comes to be changed. When we have that. Change of direction. When we begin. To think straight. Then we're really afraid. Of not getting back.
- To God. We're afraid. Of not going back home. We're afraid. Of missing out. On the things. That home. Provides for us. That's the fear.
- That begins. To fill our hearts. What will it be. For me. If I don't. Go back. Back. What will it be. For me. If I fail. To reach back home. If I don't. Go back. To my father.
- [24 : 38] For him. To restore me. What then. I'm done for. You see. The change. In thinking. The change. Of mind. Repentance.
- Has that. Fear. Of not going back. Whereas previously. It's the fear. Of going back. And that's. What you see.
- In this young man. As well. I remember. If I can. Make a personal reference. And it's. Something I know. Is true. Of many others.
- As well. That in. In the first days. After. The change of mind. The change of life. The repentance. My life being turned around. I would wake up in the morning.
- And wonder. Has this feeling gone? Has this impression gone? Was it something. That was just. A notion? Was it just something. That happened. For a short time? Is it really real? Is it with me today?
- [25 : 33] And of course. There's a great sense. Of relief. And. A further. Understanding. Of things. When you realize. No. It's still here. I'm still the way I was.
- When I went to sleep. I've come back to God. I've come to know. Something again. Of the joy. Of salvation. Something of the. The wonder of fellowship. With God.
- The desire for God. Is still here. It's not going away. So it's real. And that's. What answers the fear.
- Of our own natural heart. Don't. Ever. Be afraid. Of going back home. Your father.
- Your heavenly father. Is different. To any other father. Even the best. Human father. Can't compare.
- [26 : 29] With your father. In heaven. Because when we come back. In repentance. He doesn't tell us. Go and clean yourself up. And then I might look at you. He does.
- What this father did. He throws his arms. Around us. And says. Why did you take. So long. Before you came back. Why didn't you come back.
- A long time ago. I was waiting for you. I was looking out. For you. That's anticipating. The next part. Of the study. But that is really. The kind of father. We have.
- In heaven. That's why we're saying. That when you come. To repentance. And to a change. Of mind. You come to a realization. That the God. To whom you're going. The God.
- That is waiting. To receive you. Is not a God. Who will throw. Accusations. In your face. That's why the psalmist. In Psalm 130. Psalm 130. Was so adamant.
- [27 : 25] In this point. Lord. If you were to. Mask iniquity. Lord. Who should stand. Act. With you. There is forgiveness.
- God. Oh. What great. Great. Words. These are. My friends. Tonight. As we come. To think. Of our lives. In relation. To God. That the words.

Of the psalmist. Assure us. That God. Is a receptive God. A receiving God. A welcoming God. A God. Who will receive us. Into his very bosom. A God.

Who will cast his arms. Around us. And welcome him back. To the. Welcome us. Back to the family. A God. Who will not leave us. Out in the cold. A God. Whose own heart. And whose own desire.

Is set. On our coming. Back to him. So if you haven't done it. Go back to him. Rise and go.

[28 : 21] To your father. That's the kind of God. That's waiting for you. The God. Who forgives. And receives sinners.

Isn't that what really began. This series of parables. The accusation. That they were making. The Pharisees and scribes. Against Jesus. This man receives.

Sinners. And eats with them. There is a savior. In heaven. Tonight. That waits. To receive you. There is a savior. In heaven. Tonight. That waits. To have fellowship. With you. That waits.

To eat. With you. At your table. That waits. To enter your life. If you come back to him. That is the savior. Who is presented to us. In this great passage. And that's why.

He's presented to us. So that none of us here. Will wait out in the far country. So that none of us will say. It's too early to go back to my God. So that every one of us will say.

[29 : 16] Now that I know. What God is like. I'm going to go back to him. And I'm going to do it now. That's the resolution.

That is what he's. Resolving to do. But not only that. He's resolving also. In his resolution. To pray. A certain prayer. Which will especially. Confess his sins. I will arise.

And go to my father. And I will say to him. Father. I have sinned. Against heaven. And before you. I am no longer worthy. To be called your son.

Treat me as one of your hired servants. Repentance. Is never repentance. Without an honest confession.

And an honest confession. Brings in. The fact that we have sinned. Primarily against God. The way that. This young man is saying. I have sinned. Against heaven.

[30 : 13] That's his first confession. The first point of his confession. And also including. And before you. Or against you. He has done wrong to his father as well. And he has sinned against God.

And that was David's burden. In the psalm that we read. Psalm 51. He had come to himself. He had spent all of that time.

Closed really within this world. That he had made for himself. Which had included taking someone else's wife. And causing the death of her husband. So that he could have it all to himself.

And when God brought the truth of it home to him. Through Nathan the prophet. This is what poured out of David's heart. Against you. You only.

I have sinned. And I have done. This evil in your sight. And that's what's burdening. This young man as well.

[31 : 12] In his resolution. He is coming to think of himself. As somebody utterly unworthy. Of any good to be received from his father.

He is willing even to take the lowest place. Amongst the servants in the house. If there is one thing that shows our repentance to be genuine.

It's that we see our unworthiness. It's that we come before God in true humility. And humble ourselves before him. And say to him in confession.

Lord I am so unworthy. Of anything good from your hand. But if you give me anything. As you see fit.

I'll accept it. There's no pride with this young man. There's no sense of self achievement with this young man. All the things that he had in his mind before he left home.

[32 : 14] Are long since gone. When he thought so well of himself. When he was able to enjoy what he called freedom. All of that is gone. He has come to realize where his freedom is.

And he's going to go back there. And he's going to pray to his father. He's going to confess rather to his father. That he has done all of this wrong. Against heaven and against him.

And he's going to humble himself. And confess that he's not even worthy to be called his son. That he'll be happy to be sent. To work amongst the servants. And when you open your heart to God.

If we are as we should be. There's no pride. There's no sense of greatness. No sense that somehow or other you deserve what God is going to give you in mercy.

In forgiveness. In acceptance. In salvation. What you come with is your own expression of unworthiness. And you say to God.

[33 : 19] Lord. There is absolutely nothing to depend on in me. I need to depend on your mercy. Your mercy alone.

Is what keeps me now from hell. You see this young man is not coming to express this. Just because he feels the pain.

Of his circumstances. Repentance is not coming to express. To God that we are sorry. Just because we now.

Feel. The discomfort that we bring upon ourselves. Or the pain that a life. Away from God brings. Although there is that. That's not what repentance.

Really is about at all. Repentance is burdened. Not with. The. The pains that we experience. In our sinfulness.

[34 : 20] Repentance is burdened with the dishonor. That we have done to God. This young man is saying. Father. I have sinned against heaven. And before you.

I have done it against you. I have brought dishonor upon your name. I have brought dishonor upon this home. I have brought dishonor upon this house. I have besmirched your name. And my longing.

To be away from this home. I have brought this upon you. Because in my recklessness. And in my lack of thought. And in my selfishness. That's how I acted.

And that's what repentance contains. A confession. Of the dishonor we have brought upon God. In David's words again.

Against you. You only. I have done. This evil. And that's why. He's resolving to confess.

[35 : 22] His sins. That's what's now in his mind. And it shows again. How genuine. His change of mind is. Not only reflection. But also resolution. But there's finally action.

He arose. And came to his father. Now for some people. There's a long time.

Between verse 18. And verse 19. Verse 18. And verse 20. I should say. Between the resolution. I will arise. And go to my father. And verse 20.

He arose. And came. To his father. But as you look at this passage. There is no time lapse. Between. I will arise.

And he arose. And came. That's what it should be. Don't spend a long time. Pondering over your return. Don't leave it.

- [36 : 23] To a long time. Of resolving. To go back. To God. When the gospel. Touches your heart. And persuades you. That this is what you must do. If you've not done it before.
- Or up to now. Don't put it to the back of your mind. And say. I will do it. And just leave it at that. Because that's not repentance. That's not actually coming back to God.
- Just because it's in your mind. As a resolution. To do so. What you find is. The complete picture of. Of repentance. In this. Wonderful definition of it.
- In the parable. It doesn't just say. I will arise and go. It says. He arose. And went. It's a brilliant portrayal.
- Of this change of mind. Of this repentance. Without which we are not. Expecting to receive. Forgiveness. And what proves.
- [37 : 24] The genuineness. Of this change of mind. Is his action. In going back. He arose. And he came.
- To his father. Tonight. Your resolution is. I will. Go back to my father.
- I will arise. And I will go to my father. The Lord has persuaded you. That is what you should do. That is the best thing.
- For you to do. The Lord has persuaded you. That that's where your freedom. That's where your security lies. The Lord has brought you to that. By reflecting upon.
- What you know is with God. In contrast to what you possess. Without him. The Lord has brought you to that. By this resolution. To go back. And to confess before him.
- [38 : 20] How you know things now are. And your unworthiness. And your happiness. To receive whatever he will give you. From his hand. Whatever position that will be. You will be glad of it.
- Don't leave it at that. Go back to him. Make your way instantly.
- To your father's house. To your God in heaven. To God in Christ. And say to him.
- Lord I'm not unworthiness. I'm not worthy. To be called one of your children. But please receive me back home. Make me as one of your hired servants.
- If need. Give me the lowest place. In your kingdom. And I'll have it. But don't leave me outside. He arose.
- [39 : 28] And came to his father. You see. He has a renewed will. Everything about this man's thinking is new. His outlook is new.
- His talk is new. His resolve is new. His action is new. He's going in an entirely new direction. And now he's got up from where he is.
- And he's got back to his father. The relish that he once had. To be away from his father's house. Has been replaced by a longing.
- To be back to where he should be. And he's gone back. He's made his way back. He's there. And that love.
- That he has for his father. Has taken the place of everything. That he had since he left home. He has come.
- [40 : 29] To a change of mind. And he has come with that. To make his way back. To his father. We know where we should be.
- We know where we want to be. We know where we desire to be. So let's you and I say together tonight.
- I'm going back. Whatever people will say about it. Whatever version people have of it. Whatever accounts may appear of it. In the way that people talk.

What does it matter? If I have made my way back to God. My father. That is what counts. And nothing else will do.

Short of that. For you life. Or mine. Let's pray. Lord our God.

[41 : 35] We thank you that. As we appeal to you. That we appeal to a gracious father. That we appeal to a God. Who has made himself known to us. In such a wondrous way.

In Jesus Christ. That you have opened your heart to us. In him. So that we can see. The motions of your love. Of your mercy.

Of your mercy toward us. Of your provision of salvation. Forbid it Lord. That we should be short of coming. To make our way back home to you.

Grant Lord. That when you have placed before us. The beauty. The security. The wonder of that. Home that is with you. Grant to us that we.

May willingly embrace it. That we may arise. At all times when we need to repent. And come back to you as our father. Hear us now we pray.

[42 : 32] For Jesus sake. Amen.