

# One Shepherd

by Dai Patterson

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*Dai Patterson's sermon emphasizes the transformative power of God's word to bring life and hope to those who feel spiritually dry and hopeless.*

**Duration:** 48:33

**Scripture:** Genesis 1:3, Exodus 40:34, Ezekiel 37:14, Ezekiel 37:27, Zechariah 14:16, John 14:19, 2 Corinthians 6:16

**Topics:** "Holy Spirit", "Spiritual Freedom"

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## Description

In this sermon, the preacher emphasizes the importance of being filled with the Holy Spirit and experiencing the presence of God in our lives. He encourages the congregation to watch and believe that God can bring about a transformation in their lives. The preacher also highlights the power of speaking the word of God into the hearts of others and the need to live in freedom in order to minister to others effectively. The sermon references the story of Ezekiel and the imagery of graves to illustrate the feeling of being trapped and dry, but God promises to open the graves and bring new life.

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## Transcript

We pray, and when you speak, the outcome is always right. It can be no other, and as we look at this wonderful book of yours, we see that when you spoke, there was life indeed, abundant and glorious and full and free, a life that could rise above all the circumstances in which men could ever find themselves, a reality of that kind of life, to be ministered into all our hearts, even now. Amen.

I'm going to take you into the Old Testament to a picture, and the picture is a very unusual one. When I tell you that I'm going to read in Ezekiel chapter 36, those of you who are familiar with the book will think, ah, well, I know where he's going, and I know just what he's going to say, so I go along. Okay, now, some, I don't know, some two, three years ago, I was up in Liverpool, and I was taken to the Tate Gallery, which they've opened up, and the Tate Gallery in Liverpool is filled with modern art, and there were all these people standing around looking, you know, very, very educated and knowledgeable, and they were saying, oh yes, mm-hmm, I can see this, and I can see that.

I stood there, and I looked at it, and I thought, what a lack of rubbish. I couldn't make head nor tail of it. I thought, well, that's got to break up the wrong way.

And then there was a wonderful specimen that I was taken to see. There was a setting, a sofa, and it was suspended on one end, and some 20 years ago, underneath it, or beside it, or whatever, was a small

radio, and it was switched on, and it was playing some kind of music. And I kind of, you know, was taken along to see this, and I thought, oh, dear, dear, dear, someone heavy's stuck on this end, and there's a problem.

But that was it, and you viewed it, and of course you said, you immediately thought, oh, yes, it means this. Now, obviously, pictures can be interpreted just however you want to interpret the picture. It's beauty is in the eye of the beholder, so they say.

Well, I must have had my eyes shut that day, or blinded or something, because I thought, what a waste of time. I would rather have stayed home and read my book. But there we go, I suppose people thought I needed to be educated.

Because I'm not, you know, people who come from my area of Wales, we're not much into these aesthetic things. We'd much rather the hills or the valleys, instead of this nonsense that was stuck on the wall. Anyway, the picture can be interpreted just as you want to.

Now, when you come to pictures in the Bible, you've got to be likewise very careful, unless you are told exactly what the picture represents. And then there's no private interpretation, and there's no possibility of getting it wrong. And in the passage that we're going to read, we are told what the picture represents.

I want to begin there, first of all, and just read with you so that you can see that what we're going to take a look at is not open to private interpretation. We're told what it means. So, we're going to read together in the 37th chapter of the book of Ezekiel.

Now, some of you had a bit of a problem with the viscose. So, we'll give you a moment to find Ezekiel. Okay, everybody there? This is the interpretation.

We'll start there, and then go back and look at the picture. Verse 11 of chapter 37. He, that is, the Lord, speaks to Ezekiel, and he said to me, Son of man, these bones are the whole house of Israel.

So, there you are. You know what the bones represent. In a moment or two, we're going to take a look at the bones, and we're going to see certain things about them, but we know right from the outset what they represent.

And we have to keep that in mind while we're reading and while we're thinking. They represent a body of people, and this body of people are in the most dreadful condition. Notice, it says, these are the whole house of Israel, and they indeed say, now please note, it's not what God says, it's what they say.

And the tragedy is that so often we see ourselves from our perspective, and we've lost sight of what God says. But they say about themselves, our bones are dry, our hope is lost, and we ourselves are cut off. Cut off from what? Cut off from whom? Cut off from their inheritance? Cut off from their God? Separated because of this deadness.

And the whole setting of the picture that we're about to look at is one of death. Today, at this morning, and tonight probably, we're going to take a look at what it is to be set free from death. That's been the sort of the theme that runs through things a bit, although Gene's convinced it's grace.

And I would agree with that, Gene. All right, now, what is this? What a strange thing. But you might be sitting in this room this morning, you might be, I don't know, because I don't know, some of you will know if

I do know, I know some well, some not so well.

What do you say? What do you say about yourself, your life, your future? What do you say? I've made some real mistakes, the consequence of which is that I've lost my hope. I feel inwardly as dry, and as dry as can be. And you know what people can be, just like that on the inside, but they give no appearance of it on the outside.

But on the inside they can be as dry as dry as dry can be. And their religion has become an outward thing. It goes through routine, it goes through the Sunday observance thing, but inwardly they're dry.

And oh God, is it possible, is it possible that I could become a man, a woman, in whom this water of life could flow, because I feel as dried up as can be. You all feel like that? Do you? Now, listen, here is the statement of the people of Israel, this is what we're like. Isn't it a sad thing when people's hope goes? I've come to see that when hope disappears, for some people there's no other way out.

But to end it. But no, I can see no way through. And these people are in such a condition.

If you're not like that, you will know people who are. And how are you going to help them? How are you going to minister to them? Unless you yourself are living free of this kind of condition. You will notice there's an attitude of mind expressed here.

God says of them, they indeed say. You can't say something until first of all your mind is operated and you come to a conclusion about yourself and you make the statement, this is how I am. You may recall that in the 23rd chapter of the Proverbs it says, as a man thinks in his heart, so he is.

Ultimately your behaviour will be a reflection of the way you think. How do you think about yourself? Because no one can really know except you. You may recall that Paul wrote in the 2nd chapter of the Corinthian letter, the first one, that no man knows the spirit of a man save the spirit which is within him.

You know yourself, don't you? You may not know yourself as well as God knows you, but you sure do know. So, what are you like this morning? You might say, cheeky fellow. Why should he be so personal? Who does he think he is? All I want to talk to you is if I was your best friend.

Is there anything wrong with that? No, nice isn't it? Nice to be faced up with the real issues of life because my dear friend, listen, there's an answer. And there is. And you've got to live in the goodness of that answer and be able to minister it to those around and about you.

If you're not living in freedom, you can't minister it to anybody else. It is just words, words, words, words. But inwardly, you know, why do I feel so dry? Why do I not feel some glorious sense of the reality of the person and the presence of this risen Christ? I feel like I'm in a graveyard.

And that's the setting. Two pictures appear in the story. They are both of them in the setting of a graveyard.

You will notice in verse 12 God speaks and he says all my people I will open your graves. And that's just how they felt. Wrapped up, confined, boxed in.

Excuse me. They didn't much believe in cremation in these days. They were all boxed in.

And seemingly when God began to move upon Ezekiel and he took him down into the valley, it was a burial place. And the graves had been opened and there were the bones all scattered about. If you've ever watched The Lion King, and I have a number of times.

I watched it in Australia recently because my grandchildren insisted. I didn't take much persuading. I sat and watched it.

And in one scene, I can't remember, which they go down into a valley and it's full of the bones of what any of the something of animals. Anyway, there they are. A valley of dry bones.

And God opens up Ezekiel's eyes to see the true condition. And the condition that Ezekiel sees is the condition that the people of Israel say about themselves. So Ezekiel is facing reality.

This is how it is. This is the very way people think about themselves. And God says, but you watch this Ezekiel.

Just watch. Now, that's our checking. I'm hoping to be done by about quarter past twelve.

And we can have fifteen minutes, ten minutes. And we can pray. And we can ask God to come and fill us with the great waters of life.

And dispel all the dryness from our lives. Wouldn't that be wonderful? Do you believe He'll do that if you ask Him? Oh, good. Well, we've got a great ten minutes, don't we? The rest of the time may not be so good.

But the last ten minutes will be wonderful. The hand of the Lord came upon me and brought me out in the Spirit of the Lord. How wonderful when the Holy Ghost comes and shows a man what things are really like.

So he's not under any illusion. He doesn't think about himself in some great way. He has no illusions about anything.

He comes out in the Spirit of the Lord and he set me down in the midst of the valley and it was full of bones. I think I said on Friday night, we need to have a sanctified imagination. Now go on, imagine it.

Please don't close your eyes. I might think you've nodded. But you know what he does? He gets there to the north and he's down in this valley.

Boy! Hot and arid and dry. A burial place. A place of death.

A place of corruption. A place of hopelessness. A valley where you would take the bodies and you get them out of sight and out of mind because we don't want to be reminded of this thing called death.

He's taken him in Spirit and he's put down there and then notice in the next verse he caused me to pass by them all around. Now he didn't just take a kind of a casual look and say, oh yeah, it's a bit of a grim old place. He went walkabout.

And he walked around and he examined and he looked and he saw and what did he see? He saw there was no hope there. Everything was absolutely filled with death. And he said that there were very many in the open valley and indeed they were very dry.

He must have inspected, hasn't he? You know, all the marrow on the insides was gone. Have you ever seen the old dog licking the thing and he gets his tongue in it and he wants to get to the marrow of the bone. And after it's all dried up you think, what on earth did he want to go on chewing that thing for? Do you ever remember reading Dave Wilkerson's book *The Cross and the Switchblade*? Do you remember? Do you remember Dave Wilkerson telling us about his grandad? No, he's gone black now.

His grandad used to believe in an evangelism called the Lamb Chop. The Lamb Chop for the Evangelism. Do you remember reading that? This was his picture.

He would say, if you see the dog so he must speak and he's got this old bone and he's got it in his mouth and you will not get it from him. He's determined he's going to hold on to it because it's all he's got. What happens if you come along and you throw him a great big juicy Lamb Chop? What happens? He'll chop that bone and he'll get hold of the Lamb Chop and then you try and get the Lamb Chop off him.

You will never get it, have you? But he gets rid of the bone because it's dry. He doesn't really want the thing but it's all he's got. And that does come people in, it's all they've got.

And he says, God says, now listen, that's just what you like you people of Islam, you're down there this represents you and you're dry. Oh no, you're very dry. There's not a spark of anything.

What an awful condition to be in. And then he says to me, he said to a man, can these bones live? Now, what would your response be if you were Ezekiel? Of course they can't. Of course they can't.

And don't you spiritualise and try and be kind of, you know, oh yes, of course they can. If you were Ezekiel, what would you have said? Of course they can't. They're dead.

Not only are they dead, they're very dead. Of course they can't. So I answered and said, oh Lord, well, you know because I sure don't.

The obvious response is, no I can't, but why did you ask me the question? Have you asked the question because you know that they can? Lord, you know, but I sure don't. And oh, if only we would come up to the ground that Ezekiel came up to and said, well, I don't know. I don't, I cannot see.

I don't understand. I'm so limited. But you do know.

And then he said to me, prophesy to these bones. I think that's great, don't you? What's the point? And that's just how the attitude that gets into our hearts sometimes. What's the point, Lord? Nobody listens.

I was talking to him earlier. He was telling me that just like us back in Lampeter, you've done daughters all over theirs, done this, done that, done the other. And the response is a wonderful nothing.

And he wants a point. Yes. I tell you what we need.

We need God to raise up men and women with a prophetic voice. I think we've got a trouble upon them in that we've got so many people who know always to know about the new covenant. We've got it all sorted out.

We've got it all set. We know exactly where to dump the eyes and cross the teeth. But where's the prophetic voice? That voice that can speak into a situation and absolutely change it.

And that's what we are in need of. There's a dearth of that kind of word of God in our midst. And I'm going to dare to be rude, not rude, but I'm going to dare to suggest that sometimes, and I'm not including anybody in this room this morning, but I've been disillusioned.

Oh? You know what I mean? Yeah, I've been disillusioned by some of the things which go in the name of being gifts of the Spirit. Oh, my precious, beloved one, I do love you, I think I'll shut up. I don't want to hear it.

I can make them up as I go along. I want to hear something that gets hold of a man and brings forth a light that's never been there. And God says to him, I won't prophesy anything of your thoughts Open your mouth, son.

What am I going to say? What do you say to a bunch of dead bones? What do you say to them? And he said, Go prophesy to these bones and say to them. Now please note, it's not left up to Ezekiel to dream something up, to imagine something, to use some nice, flowery language. He simply says, dry bones, hear the word of the Lord.

So now you know where the song comes from, don't you? If you're old enough to know, you'll know where the thing is at. I ain't going to sing it to you. I'm not ready for you to hear it.

Those of you who have not caught the joke, here's a song. Have you ever heard of the song? Dead bones, dead bones, dead bones, dry bones, dead bones, dead bones, dead bones, dry bones. Have you ever heard of it? You've got to be about 50 to know it.

You can't be that far off. Oh, I would die for that. Prophecy to the bones.

Dry bones, listen. Now what's the point of talking to something that's dry, very dry, and say listen. What's the point? Because this word, when it's truly God's, can speak right through death, right through the grave, right in to the very heart and spirit of a man, just like Jesus Christ did to Lazarus.

He said to him, Lazarus! He had to have called him by name, of course, didn't he? Because if he hadn't called him by name, I suppose they would have all come out of the grave, wouldn't they? So he said to him, Lazarus, I know you can hear me. I'm talking to you. We don't talk to the dead.

And if anybody has ever tried by contacting somebody who's a spiritist medium, then you'll need, before you leave this place this morning, to have someone pray for you. And if you've dabbled in those kinds of things, you need God to set you free from it. And if you've tried playing with things like Ouija boards and you read the tarot cards and you are hooked on to your horoscopes, you need that someone should pray for you.

Because it's all in the realm of death. This is life. Speak.

Go on. Go on. He said, you'll talk to them.

But no, they can't hear. He said, Carol, I give you the word. When I speak, they can hear.

So he was to speak to the dry bones. Thus says the Lord God to these bones. Surely I will cause breath to enter into you and you shall live.

Now please notice, will you notice something? That God speaks as though the thing is finished. There's a process, in a moment we'll notice, that has to take place. But God does not see the process.

He sees the finished product. He speaks as though the thing is. Because he knows he can bring forth that which no one else can.

Say, I will cause breath to enter into you and you shall live. This is the process. I will put sinews on you and bring flesh upon you, cover you with skin, put breath in you, and you shall live.

And then you shall know that I am the Lord. How about that? It's not until that breath, that life comes, that a man really knows the Lord. Up until then, he may think he does, he may believe he does, he may accept that he is, but he doesn't have that life in him, not until God comes and he does it.

So I prophesy as I was commanded. Oh how wonderful it is to notice that he's a man who's under orders, under command. He's not moved by some sentiment.

He doesn't, he's not stirred by the need. He's a man under commandment. There's not much of that around, you know, that kind of clear, strong word of God about it.

And he prophesied as he was commanded, and as I prophesied, I got the shock of my life. There was a noise, and suddenly a rattling. Wouldn't you like to agree with me on that? That's the way it went on.

All I did was just open my mouth and just speak what God commanded, and instantly there's response. And bones came together, bone to bone, and as I looked the sinews and the flesh came upon them, and the skin covered them, but there was no breath in them, and it was all to no avail, because what's the purpose, the purpose of having everything restored but no life, no breath? What's the purpose? There is none, is there? It would have all been a fruitless exercise if there had not come the breath. Now, would you please with me notice something quite remarkable.

Verse 9, He said to me, this is God speaking goodly to you, I want you to prophesy to the breath of life. You know, why do people prophesy so often? We prophesy about. We say things about.

We make a declaration about. Ezekiel is commanded to speak directly to the Spirit. Now, you might say to yourself, I mean, nobody in their right mind would do that.

Who do people think they are? You can't command the Spirit. Ezekiel was told to do just that. I want you to speak to the Spirit.

I want you to prophesy. I want you to declare to the Spirit exactly what I want Him to do. And of course, if you think about it, that will take you right back into the book of Genesis and to the fact that the Holy Ghost was involved in the creative work of God right at the beginning.

So, he's told, prophesy to the Spirit. Prophesy, son of man, and say to the breath of life. Now, you've got to speak to Him.

You've got to speak my word to the breath of life. Who's the breath of life? What's the breath of life? The Spirit. Speak to Him.

And speak to Him my word. You're not issuing your commandments to Him. You're speaking my word that He might know.

Though it sounds almost strange to say because surely He did know. I'm certain He did. But he was a man that God was taking up and using in His Word ministering to the people of Israel.

Ministering to those who were dead and dry and hopeless who give up. And he says, come. How about that? How about that? He issues a commandment under the authority of God but he speaks.

Come! He doesn't pray. Please note the difference. There comes a time when praying, real, genuine, Holy Ghost praying leads us into the place where we know something is going to happen.

I talked to you yesterday about the Welsh Revival. There came a time when they knew. They knew.

God led Evan Roberts from a place called Newcastle, Henley down to a place called Lougha near to Swansea. And he knew because God had said to him I'm going to... You are to call for seven meetings in the course of this week and by the end of this week I will move. And he called meetings in the first night but how often? You know, a drip-drop turned up.

And the second night there was a few more. And by the end of the week there was an inevitable sense of God coming amongst people. And from there the Revival broke out all over Wales.

I wonder whether any of us in Israel have got an inevitable sense in our hearts. Oh God! It's not that I want you to do it. It's not that I'm praying that you should do it.

But it's almost like I can almost command it. Lord you come! But... I wonder if you're thinking to yourself I don't know whether I believe Dice theology. What's he talking about? Can people so command... I don't mean you can look and command it just so, you know, just when you please.

He was a man under authority. A man actually given. A man so sensitive to the need of the people around about him that God could take him and put him amongst these forces and say this is what people are like.

What are you going to do about it if he kills? And what do you and I do about it? Oh we'll have another strategy. We'll try something else. And what happens? That doesn't work either.

There's got to be something that we, that the tenor at heart that called us to be prophetic that we can speak something to people. I know it's going to happen. Something will take place.

Pray to the Spirit. Come! From the four winds of breath come and breathe on these slain and so that they may live. Now you see, do you, that Ezekiel told a secret.

He knew that the only way was for the Spirit to come and he said if you will come they will live. It's the only way. They've got bone to bone, sinew, flesh, skin.

They're ready for it. The preparation work has been done. But unless you come it's all to no avail.

So he said I prophesied. I was full of myself. I thought to myself what power I've got.

Watch this everybody. Not only he said I prophesied as he commanded me. He didn't invent some nice words.

He didn't come up with some flowery expressions. He was under commandment. You're to do just as you're told.

I like it when I read in the Old Testament about Moses. God said to him Moses you go prepare this tabernacle for it to be just like this. And Moses went and did it just as he was told.

He was not allowed to add anything to it. He was not allowed to take anything from it. And if you know your book of Revelation you are told there.

You'd better not add to the prophecy of this book. And you'd better not take anything away from it. It's just how it's to be.

And Ezekiel was told he was commanded and I prophesied he said and amazingly the wind came, the breath came into them and they lived and they stood upon their feet an exceeding great army. Amen. What a picture.

You're to see the facets of the way in which God brought it about. To see he is a man utterly, utterly given. A man who can be taken up by the Spirit.

Can you be? Yes or no? Can you be? Can he do something with you? Absolutely extraordinary. Not because you are extraordinary but because he is and he's got you under command. Can you speak the word of God into the hearts of men and women so they come to life? More and more and more and more and more I become aware as I get a little older Lord, I don't want to be able to preach sermons.

It's of no value. What good does it do to anybody? Okay, maybe I come with a little bit of knowledge and I can say something to people Oh, that's nice, but people don't give up. I've got a little bit more knowledge stored up.

What about knives? And in a moment they were swept away from these people of tragedy these people of failure where all hope was gone they were in a moment swept away from them, always and they were alive. But, let's read on. Cool, we're not going to get through this.

He said to me, son of man, these bones are the whole house of Israel. Go back to where we started. They indeed say, our bones are dry, our hope is lost, and we ourselves are cut off.

Therefore prophesy and say to them, hath said the Lord God, Behold, all my people, I will open your graves. Well, that's good, isn't it? Because you can't, can you? Have you ever tried it? Nobody wants to have it. But do you have someone who does it? I didn't try it.

Oh, you can't? Come on! Look at it! Don't give up! Keep going! I will open your graves and cause you to come up from your graves and bring you into the land of Israel. And you shall know that I am the Lord when I have opened your graves. But before, it's not until life comes that you realize, oh, I can see now you're the Lord.

You're the Lord of all things, life, death, circumstance. You're truly Lord. You shall know that I am the Lord when I have opened your graves.

Oh, my people have brought you up from your graves. I will put my spirit in you and you shall live. Do you know who else said that? Do you know who else said that? Something almost the same.

Jesus himself. He said in that saying, because I live, you shall live also. He's the full covenant of all of it.

Because I live, you shall live. In other words, when he said those words to those people who were with him, they were not alive. Not in this way.

Because he was saying, because I live, I'm going to go to death. And they said, you can't do it. He said, I'm going.

And she said, my father as well. But I shall be raised from the dead. And because I live, you shall live in that day.

The day when the spirit came and they lived. Have you ever had that happen in your life? Listen, I will put my spirit in you and you shall live. I will place you in your own land.

Then you shall know that I, the Lord, have spoken it and performed it, says the Lord. Okay, so now you've got this great company. Now what are they like? They're described, first of all, as being an army.

The rest of the chapters, 15 down to 28, were to pick about two or three things out. Because we haven't got time to read it, but you have, don't you? Oh, by the way. You did your homework? No, you didn't read Leviticus 17.

You did Jeremiah 17. Yeah? What did you read? What did you read? I was writing in the air. You did, but writing in the air.

Yeah. Okay, we're happy to do it. Let's pick out a couple of things.

The section now, from verse 15 to verse 28, is all to do with unity. And here, my friend, is the great, great, great, great underlying, uniting thing. But when this breath comes, what does it do? It produces unity.

It does not produce autonomy. It does not produce I'm my own man. It produces, I need you, brother.

I need you, brother. And believe it or not, you need me, brother. You might not want that, but you've got it.

We need each other. We're part one of the other. That's what this life does.

It's a great, uniting, unifying life. God delivered us from wanting our own way. God delivered us from this kind of petty, who are like, I think this, I think that, I think the other.

What's it got to do with anything? It's this life that unites. The basic part, one of the other, that said I will let nothing come between my brother and me. I'll let nothing come.

Do you remember three times in the Gospels? I'm sure you do. Listen. Three times in the Gospels, when Jesus was talking about going to the cross and dying, do you know what the disciples were doing? They were having a natter amongst themselves as to who should be the greatest.

Do you remember? And he said this, It shall not be so among you. And when you read it you think, well Lord, you must have your eyes closed. It is so amongst them.

This is the third time they've been debating who's the greatest. In one of those three examples there comes a time when Jesus says to them tell me that, what were you talking about on the way if we were walking along? And do you know what the Bible says? And they were silent that night. Do you know there's a time when you know, oh dear.

How did he know that? If only I could have got away with it. They were silent. Do you know what silence says sometimes? Yes Lord, I'm guilty.

And I've got nothing to say. Except I'm sorry. And he said to them It shall not be so among you.

It shall not be so. Lord, you're naive. You've got your eyes closed.

Look at them. There's Peter wanting to be left and John and James wanting to be sons you know, bring down fire. There's Israel wanting to be kind of a leader of the church if you look.

They're going at it. They're going at each other. And he said for it's not going to be so among you.

But it is Lord. When does that stop? I'll tell you when, when the spirit of life comes we can see you then. John, he puts together.

Oh. Wouldn't it be wonderful if churches came into the understanding of that? Wouldn't that get rid of so many petty things? Why is it that people feel these things petty, petty, petty horrible things. Oh, you don't play with me.

I feel it about you brother. Well, stop it! I'm telling you. I hope you enjoy your Sunday lunch.

Stop it! It's absolutely dishonoring to the name of Jesus. It is. And it's not that which the spirit of life comes to produce.

Oneness. One kingdom. And one king in the kingdom.

How wonderful. There's another picture drawn. He takes two sticks.

He puts them together. One stick represents the people of Israel. The ten northern tribes.

The other stick represents the people of Judah, the two southern tribes. And God says put them together. And he puts them together.

And he says, that's what's going to happen. They will become one and never again will they be divided. When Lord? When the spirit comes and the man knows, brother, I've joined to you.

I've never chosen you as my best buddy. But I've joined to you. I'll do nothing to hurt nor harm you.

I'll do everything to encourage you. There'll never be brother I love you but any more in my conversation. There'll be one in King.

Verse 24. Who's this? Who's this? Verse 24. David my servant.

David's been dead years and years and years and years and years and years. David. Who's he talking about? Jesus.

The great servant. David. He's talking about great David's greater son.

David my servant shall be king over them. Amen. And they shall all have one shepherd.

They shall also walk in my judgments and observe my statutes and do their very best to keep them. No. And they'll do them.

Oh lord isn't it wonderful. Is it possible that we dry dead in our graves. We who lost all hope.

Look at that little thing. I'll try and do the hope for all of you who enter here. I don't know where that comes from.

Where's that come from? Dante's Inferno. Well done. Abandon hope all ye who enter here.

But let me tell you here's hope for you. That the spirit can come and he can create a glorious glorious body of men and women over whom there is one king united together. Men and women who do the commandments of God.

Who's delighted to do them. Verse 26 says I'll make a covenant of peace. Wow.

Wouldn't that be wonderful. When people come into church life when they come into meetings I wonder whether the great atmosphere oh we talk about atmospheres in the day perhaps for the long word but the thing that pervades there's peace. There's peace.

There's accord instead of discord. There's no creating sound. There's peace.

I will make a covenant. I will make a covenant. I will do it.

I'm not going to leave it to you lot to do it. You'll make a mess of it. But I'll do it.

I'll create. I'll cut a covenant of peace and it shall be an everlasting one. I will establish them and multiply them and then notice them as if I'm I will set my sanctuary in the midst forevermore.

My tabernacle also shall be with them. You know that the Hebrew writer talks about there being a true tabernacle and one which is a type a shadowy one. What's the true tabernacle that was pitched that came into this world? Jesus Christ.

He has now gone back to his Father and the Spirit has come in order to create a tabernacle a dwelling place for God. You and me. And can that tabernacle be a true one? Unless there is unity.

Unless there is the one king ruling over the one kingdom and men and women have got their hearts knit together in love one for the other. How lovely. Let's finish it.

My tabernacle shall also be with them. Indeed I will be their God. They shall be my people.

You will need to go and read the 2nd Corinthians chapter 6 to see the outworking of those verses in the New Testament. So I repeat that. 2 Corinthians chapter 6. Please read it for yourself and you will see the outworking of those verses there.

The nations also will know that I the Lord sanctify Israel when my sanctuary is in their midst forevermore. Amen. Glory be to God.

Now let's pray. And we'll have 6 minutes instead of 15 minutes. Let's pray.

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