

The Creation Waiteth

*For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
Romans 8:16-19*

*For we know that the whole creation groaneth and travaileth in pain together until now.
Romans 8:22*

The Hour is Come

And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. John 12:20-23

There seems to be special significance given to the incident of the Greeks that came desiring to “see Jesus.” If we briefly pass over this passage it could seem that Jesus ignored them because of more important issues. We hear no more of them in the scriptures. We are not told if they received “audience” with our Lord, or if they went home disappointed, but I am certain that the latter is not the case. Andrew and Philip told Jesus about the Greeks that had come to see Him. Note that Jesus “**answered them, saying, The hour is come, that the Son of man should be glorified.**” It seems that the coming of the Greeks to see Jesus was a sign to Jesus. His answer, when told of the Greeks desire to see Him was simply, “*The hour is come...*” The prophets had prophesied of this day, and it had come. Isaiah told of it in this way:

Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Isaiah 60:1-3

The coming of this band of Greeks to see Him was to Jesus as was the report to Elijah of a “*cloud like unto a man’s hand:*” Elijah answered “**I hear the sound of abundance of rain.**” Jesus knew this was the beginning, just a small band of Greeks, but the Gentiles were coming: kings and nations would come to the “*brightness of His shining.*” Something else, however, must happen first, and Jesus knew by several events of that same day that “*The Hour*” had come. Without further reference to the Greeks, Jesus began to tell of the necessity of His death and resurrection.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. John 12:24

Jesus abode alone. He alone was the Son of God. The apostle John called Him “*the only begotten*” five times in his writings. The morning of this same day the multitude had met Jesus as He entered the city. The scripture says they “**took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord**” (John 12:13). Already they were proclaiming Him to be the “*King of Israel.*” This small band of Greeks was but the “*firstfruit*” of the gentiles that would come. Nations would come to His light; kings of the earth would come to the “*brightness of His rising.*” The “*kingdom*” would be restored to Jerusalem. Once again, the nations and the kings of earth would bring their “*glory and honour*” unto Jerusalem (Revelation 21:24-26). All of these things were prophesied of Jesus, so, “*why not?*” Why not let them take Him and put Him on the throne of Israel immediately? “*Why not?*”

There was one thing lacking. Jesus “*abode alone.*” He alone was the Son of God. The “*kingdom*” though glorious among worldly kingdoms, would have been a “*temporal*” kingdom; it would have come to an end. The Kingdom of God is an eternal kingdom. It has no end. Later that week, when He was on trial before

Pilate, Jesus said, **“My kingdom is not of this world”** (John 18:34-36). In order to establish His kingdom, He must die and be raised again by the glory of the Father. If He did so, as the *“corn of wheat,”* He would bring forth much fruit. His *“fruit”* would be the children of God, born of the Spirit of God by the resurrection of Jesus from the dead. But, if He did not *“fall to the ground and die,”* He would *“abide alone.”* He would be the *“only begotten Son of God,”* but never the *“firstborn among many brethren”* (Romans 8:29).

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Galatians 3:16

God has never had but one *“seed,”* and that *“seed”* is Christ. This is a mystery, and may seem *“mysterious”* to some, but even in the day that God gave promise to Abraham concerning his seed, that *“seed”* was Christ. The promise that the *“seed”* would multiply **“as the sand of the seashore and the stars of heaven”** was a promise of Christ. Paul points out that God never spoke to Abraham concerning **“seeds, as of many; but as of one, And to thy seed, which is Christ.”** In the *“natural,”* Israel is the *“seed of Abraham.”* Again, in the *“natural”* the Arabs are the *“seed of Abraham.”* After Sarah passed on at the age of one hundred, twenty-seven years, Abraham married Keturah, and fathered six more sons (Genesis 25:1) including Midian, the father of the Midianites. Most certainly Abraham became the *“father of many nations,”* and in the *“natural,”* every one of them were *“the seed of Abraham.”* The *“seed of promise,”* however, was Christ, who came of the lineage of Isaac, the *“child of promise.”*

Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made... Galatians 3:19

The *“Law of Moses”* had a beginning and an end. The *“Law of God”* is eternal and is written in the heart and nature of every child of God. The law spoken of in this text is the *“Law of Moses.”* When God spoke His *“Ten Commandment”* law as recorded in Deuteronomy 5:1-22, Moses said, *“He added no more”* (twenty-second verse). It was after the *“transgression”* of Israel with the *“golden calf”* that Moses *“added”* the *“Law of Moses.”* It was to be in effect only **“until the seed should come to whom the promise was made.”** It matters not if you call it *“The Law of Moses,”* or, as some call it today, *“The Torah,”* it was given for a time and a purpose, both of which were fulfilled when the *“Lamb of God”* shed His blood and offered His body for sin at Calvary.

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. Galatians 3:26-29

The **“only begotten Son”** is now the **“firstborn among many brethren.”** *“Many sons”* (Hebrews 2:10-11) have been **“brought unto glory.”** Jesus does not *“abide alone.”* He is *“one seed,”* but He has *“much fruit.”* Paul explains what I am saying another way in I Corinthians 12:12; **“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.”**

The Children of Promise

Now we, brethren, as Isaac was, are the children of promise. Galatians 4:28

Isaac, born to Abraham and Sarah in their old age, was the result of a promise God made to Abraham. We who are *“born again”* of the Spirit of God are the *“end result”* of the promise of God to Abraham. We who are *“one in Christ Jesus”* are Abraham's seed, and we are *“heirs”* of the promise.

The Spirit itself beareth witness with our spirit, that we are the children of God: Romans 8:16

We are the children of God by faith in Jesus Christ. The "*Spirit itself* (The Holy Ghost)" gives proof of this to the world around us. It is revealed in the words "*beareth witness with our spirit.*" The word "*with*" in this phrase is translated from the Greek word "*sun,*" and is pronounced "*soon.*" It is a word that denotes "*union,*" and is best understood as "*in union with.*" Understand this verse like this, paraphrased; **"The Spirit itself, in union with our spirit, testifies that we are the children of God."** When the world sees us as "*good people,*" doing "*good things,*" it proves nothing, but when they see Jesus Christ living in us, and the Spirit of God working through us, they know that we are the children of God.

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

Romans 8:17

We are the "*heirs of promise,*" and "*joint-heirs in union with Christ.*" Again, we find that it is those who are "*one*" with Christ that are the heirs of promise. Paul continues with the conditions upon which this is true; "*if so be that we suffer with Him.*" A third time in two verses we find the Greek word "*sun,*" denoting "*union.*" "*If we suffer in union with Christ.*" Jesus Christ suffered the cross. Paul tells the child of God, "*Our old man is crucified with (in union with) Him*" (Romans 6:6). Every man that would come to God must suffer the cross of Christ "*with Him.*" Multitudes have sought to bypass the cross where the "*old man*" dies. Few even preach the cross any longer, and even fewer understand the cross, but the "*death of the cross*" is the sole condition necessary to any person being "*born again*" of the Spirit of God, a child of God and a joint-heir with Christ. It is at the cross that we become "*one*" with Jesus. It is there that we are "*reconciled to God.*" Paul says it this way in Colossians 1:21-22: **"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of His flesh through death, to present you holy and unblameable and unproveable in his sight."** Notice, it is "**in the body of His flesh**" that we are reconciled to God, "**through death.**" If we have suffered the cross of Christ "*in union with Him*" we will also be "*glorified in union with Him.*"

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Romans 8:18

Paul tells us in II Timothy 3:12 that **"all that will live godly in Christ Jesus shall suffer persecution."** He makes a distinction, however, between the sufferings "*of this present time*" and the suffering of the cross of Christ. If we have not "*suffered*" the death of the cross "*in union with Him,*" regardless of how much persecution we may suffer, these can never "*purchase*" the least of God's favors. Please believe me when I tell you this; there are those throughout history that have even laid their lives down for "*Christianity*" and it was in vain, it did not profit them or purchase their salvation. Believe this also, if you are not presently "*born again,*" a "*new creature in Christ Jesus,*" you are not ready for the return of Jesus to this earth. Having your head "*chopped off,*" as some teach, will not save your soul. The death of the Son of God in your behalf is the only purchase price for your soul's salvation. Repent of your sin, and, by faith, accept Jesus' death on the cross as your own. Reckon yourself to be **"dead indeed unto sin, but alive unto God through Jesus Christ our Lord"** (Romans 6:11). Seek the Lord diligently and daily, and walk in newness of life.

Paul further in the eighteenth verse speaks of **"the glory which shall be revealed in us."** A brief study of the language used here reveals that Paul had a "*present expectancy*" of that "*glory.*" He spoke of it as "*the glory which is about to be revealed in us.*" He expected that glory at all times. Paul was a partaker of the glory, and he held the promise of glory forth to every child of God. God has not withheld the glory from us until we "*get to Heaven.*" In I Peter 1:10-11, Peter is speaking of our salvation when he writes these words, **"Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."** Now, listen to Peter's testimony in I Peter 5:1: **"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed."** Peter clearly said that he was a "*partaker of the glory*" that the prophets had foretold. In James 1:18, James speaks of himself and probably the other apostles when he says **"Of his**

own will beget us with the word of truth, that we should be a kind of firstfruits of his creatures.” These apostles who were the “*first*” to believe were set forth as examples to those who would later believe through their word. Paul said it this was in Ephesians 1:12-13, “**That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth...**” He spoke first of “*we...who first trusted in Christ,*” then he spoke of “*ye*” who also trusted, offering to them the same grace and glory that was upon the apostles.

We Would See Jesus

**For the earnest expectation of the creature waiteth for the manifestation of the sons of God.
Romans 8:16-19**

Just as the band of Greeks came to the Apostles just days before Calvary, saying, “*Sir, we would see Jesus,*” even so the world is coming to the church, saying, “*We would see Jesus.*” Paul tells us they are “*waiting for the manifestation of the sons of God.*” The “*creature*” in this text speaks of “*the original creation.*” This, of course, speaks of everything God made in the first creation, but it speaks in particular of fallen, lost humanity. They must see Jesus. It is not good enough for them to “*see Jesus*” when He returns to earth the second time. The scripture says, “**Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him**” (Revelation 1:7). They will see Him in that day, but it will be too late for their salvation. They must see Him now, in this age. Zechariah said the Jew will “*look upon Him whom they pierced.*” They will repent and call upon Him. They will be saved when they “*look upon Him,*” but they must see Him **before** He “*comes with clouds.*” They have a “*right*” to see Him, yet, there is only one way the world will ever “*see Him*” before He comes, and that is in His people.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

I John 1:1-2

The translators gave us the words “*that which*” was from the beginning, etc. These words are just as properly and more correctly translated as “**He who was from the beginning, whom we have heard, whom we have seen with our eyes, whom we have looked upon,** etc.” John was obviously speaking of Jesus. In the second verse, John calls Him “*The Life.*” We remember that Jesus said of Himself, “**I am the way, the truth, and the life; no man comes to the Father, but by me**” (John 14:6). John said, “*the life was manifested, and we have seen it...*” They had seen Jesus, they were witnesses of Him, and, in even stronger terms John said we “**shew unto you that eternal life, which was with the Father, and was manifested unto us.**”

Listen to the Apostle Paul in II Corinthians 4:2, “**But (we) have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by *manifestation of the truth* commending ourselves to every man's conscience in the sight of God.**” Paul was far more than a “*preacher of the truth,*” he was an “*exhibition of the truth.*” He continues in the same chapter; “**But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ**” (II Corinthians 4:3-6).

Satan, the “*god of this world,*” has blinded the minds of those who “*believe not.*” They cannot believe the word of God. They do not believe the Bible to be the word of God. They do not believe Jesus is the Son of God. They cannot believe our doctrines. In fact, they cannot even “*hear*” our words (John 8:43). All our programs are in vain, because, they must see Jesus. In I Peter 3:1-3, Peter tells a wife how to reach a husband that “*obeys not the word.*” He said they could be won “*without the word*” through the godly

behavior of the wife. The world around us must “see” the truth in us before they will ever “hear” what we say. They must see Jesus.

I knew a lady who was married to an abusive man. She truly “got saved.” She turned to the Lord with all her heart and faithfully lived for Him. Her husband would beat her when she returned from church services. She knew what to expect from Him, but she continued faithful to the Lord and to her church. At the same time she submitted to her husband, second only to the Lord Jesus. She was a faithful, loving wife to him in spite of his cruelty to her. There came a night that she returned from worship service to receive her beating. This night, however, when he raised his hand against her, he could not, but fell before God, crying, “give me what she’s got.” He wept, and repented, and called on the Lord, but it was all on the basis of “give me what she’s got.” He got saved that night, because he saw Jesus in His wife.

The Manifestation of the Sons of God

Take hold of what I am about to say: The “*manifestation of the sons of God*” must be the “*manifestation of the Son of God*.” It must be Jesus that the world sees in us. A generation past saw the rise of a movement that called themselves “*The Manifested Sons of God*.” It ended for the large part in shame and disgrace. In its latter end much immorality was found in their midst, and even in some cases was incorporated into their doctrines. Certainly, Jesus was never seen. There are some very sincere people today who pursue the same basic beliefs, but also hold to strict holiness of life. Their error, I believe, is in that they seek to “become” something great for God. They think to progressively “come to a place” that they can do the same works Jesus did, “and greater also.” I have often heard the language, “We must come into the place that we can ...etc.” That course and thinking will only guarantee that it will never happen. I do believe John the Baptist had the right idea, even though he was not even “born again” as we know in the new creation, when he said, “**He must increase, but I must decrease**” (John 3:30). The world must see more of Jesus, and less of us.

When the world would have made Jesus their king, and given Him their glory and honour, He knew that He must instead “fall to the ground and die.” He refused the glory that man could give and rather prayed, “Father, glorify thy name” (John 12:28). Philippians 2:8-9 says, “**He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.**” Jesus humbled Himself and obeyed, and God high exalted Him. Thus is the pattern for all who would come after Him.

Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you.

I Corinthians 4:8-14

When the world would make you “king” there is a problem. When the world would give you “glory and honour,” and revere your “wisdom in Christ,” there is most definitely a problem. When the world wants in the “church,” and the “church” is at peace with the world, it is time to take warning. Paul “warned” the Corinthian church. They were full, they were rich, and they reigned as kings, while the Apostles of our Lord were persecuted, despised, and looked upon as the “filth of the world, the offscouring of all things.” This “church” was “highly honoured” in the world, but just eight verses later, in I Corinthians 5:1, Paul writes these words: “**It is commonly reported that there is fornication among you.**” There was certainly a “problem” in that “church.”

Just yesterday, at this writing, the *“American Episcopal Church”* confirmed it’s first homosexual bishop. The liberal media will give honour to them, for their wisdom, their love, their tolerance, and their inclusiveness. If there are any *“children of God”* in that movement, they *“must”* come out. The Roman Catholic Church is in the throes of a *“pedophilia”* scandal. Homosexual priests have molested thousands of little boys during the past forty years. It is easy for us to sit back and feel good about ourselves when we hear these reports, but sadly, they are not totally absent from our ranks. Our churches have accepted the position that *“we are all sinners.”* From that position we cannot judge anything. Sin will abound, **“evil men and seducers will wax worse and worse (II Timothy 3:13),”** while we are **“full, and rich, and reign as kings.”** Concerning these things, Paul said, **“I do not shame you, but I warn you.”**

Your Body, a Living Sacrifice

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Romans 12:1

When the world would make you king, it is time to *“fall to the ground, and die”* to ourselves and to the world. We are *“crucified with Christ.”* We are *“dead indeed unto sin.”* We are not sinners, if so be that we are *“born of God”* (I John 3:5-9). We rejoice that we are *“freed from sin”* (Romans 6:7, 18, 22), but now God is asking us to *“lose our lives in this world,”* and *“present our bodies”* to Him.

In Exodus 29:38-46 God instituted the *“daily sacrifice,”* consisting of the *“morning sacrifice”* and the *“evening sacrifice.”* Every morning the priests were to offer a lamb, prepared in a specified manner so the sacrifice would bring up a *“sweet savour”* unto God. Every evening they were to offer another lamb, prepared in the same manner that it also would bring up the *“sweet savour”* to God. The evening sacrifice was to *“smell”* exactly the same as the morning sacrifice, and God promised that He would *“meet”* them, *“speak”* to them, and *“sanctify the tabernacle with His glory.”* As a *“shadow of good things to come,”* the *“morning sacrifice”* foretells the offering of the body and blood of Jesus Christ, a sacrifice for sin. The *“evening sacrifice”* foretells of the offering of our bodies, a *“living sacrifice”* unto God. We have and will always come to the Father through the sacrifice of His Son Jesus, but notice that Hebrews 10:10 also tells us **“we are sanctified through the offering of the body of Jesus Christ once for all.”** The apostle Paul told of *“entire sanctification”* in I Thessalonians 5:23, saying, **“the very God of peace sanctify you wholly; and your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”** The offering of Jesus’ body sanctifies our body, as well as our spirit and our soul. In this way the *“evening sacrifice”* is prepared in the same manner as the *“morning sacrifice,”* and when we offer our bodies, holy, acceptable unto Him, we are the *“sweet smelling savour of Christ unto God”* (II Corinthians 2:15).

Bought with a Price

What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price...

I Corinthians 6:19-20

Our body does not belong to us. It has been *“purchased,”* and the price was the shed blood of God’s own Son, Jesus. It is only our body that has been purchased. Our spirit is *“born of God,”* a *“new man”* in Christ Jesus. Our *“old man”* is crucified *“with Christ,”* and is dead to sin. Our *“outer man,”* that is, our body, is now the temple of the Holy Ghost. Our body is not sinful because it has been sanctified. It was never the *“sinner:”* it was only the *“house”* the *“old man of sin”* lived in. If in fact you are born again of the Spirit of God, it is no longer you that live, but *“Christ liveth in you (Galatians 2:20).”* Notice that it is in your *“flesh”* that He lives His life.

...therefore glorify God in your body, and in your spirit, which are God's.

I Corinthians 6:20

God is to be “*glorified*” in our body as well as our spirit because both belong to God. This cannot be unless the Spirit of God has full possession of the body. It is obvious that an airplane cannot have two “*pilots*,” and God will not be your *co-pilot*. Your car cannot have two drivers, and God will not take the passengers seat. God has purchased your body for His glory, and if He is to be glorified, we must surrender up to Him that which He purchased. In John 17:5 Jesus prayed, “**And now, O Father, glorify thou me with thine own self...**” In this we receive insight into the “*glory*” that was seen upon Jesus: it was the Spirit of His Father. Acts 10:38 says “**God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with Him.**”

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

John 16:7-8

Jesus gave the promise to His disciples that if He departed, He would send the Comforter. Two times in the seventh verse Jesus used the words “*unto you*,” as in “*I will send Him unto you*.” In the eighth verse He tells what the “*Comforter*” would do when He came. “*And when He is come (unto you), He will reprove (convict and convince) the world of sin, and of righteousness and of judgment.*” “*The Comforter*” is another name given by Jesus for the Holy Ghost. It is a “*name*” that describes in part the “*purpose*” of His coming “*unto us*.” The Greek word translated “*comforter*” is “*parakletos*.” It is likely you have been taught that the word “*parakletos*” means “*helper*,” and that the Holy Ghost is your “*helper*.” In fact, the word “*parakletos*” is made up of two separate words, “*para*,” meaning “*near*” or “*beside*,” and “*kletos*” meaning “*called*,” “*appointed*,” or “*a saint*.” In the New Testament the “*saints*” are some times spoken of as “*the called*,” hence the Holy Ghost as “*parakletos*” is sent to be “*in*,” “*upon*,” and “*with*,” “*near*,” or “*beside*” those that are “*the called*” of God “*according to His purpose*” (Romans 8:28).

The English word the translators used for “*parakletos*” is “*comforter*.” The word “*comfort*” is derived from two Latin words, “*com*,” meaning “*together*,” and “*fortis*,” meaning “*strong*.” When the “*Comforter*” is come “*unto us*,” we are “*together strong*,” we are “*together, a fortress*,” we are “*together fortified*.” This is not a matter of “*combining*” our strengths. It is not a case of “*I can do most of God’s work if He will only be my helper*.” Jesus told us, “**Without me, you can do nothing.**” All of our works are nothing if He did not do them. “**Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh but in vain**” (Psalms 127:1).” The Holy Ghost is sent to “*build the house*,” and to “*keep the city*.” To do so, He does not need our “*strength*,” but He does need our “*body*.”

Presenting the Sacrifice

Every sacrifice must be made at the altar of sacrifice. It is no different when we present our body, a living sacrifice, holy, acceptable unto God. It is not that we would become so noble and make ourselves so indispensable to God that we are the only one He could possibly find to do the job at hand. It is instead, as God Himself said in II Chronicles 7:14, “**If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways...**” Our ways are not His ways. He told us so in Isaiah 55:8. I’m speaking to those who are “*born of God*.” You know the “*truth*,” it has “*made you free from sin*,” and you have no “*sinful ways*,” therefore you see no need to “*humble yourself, pray, seek His face, and turn from your ways*.” For such a person it is the “*right-of-way*” to the body that is at issue. The issue with you is no longer “*sin*” or “*Christ*,” it is the issue of who will own the body, “*God*” or “*you*.” Who is going to possess the body? Oh what agony the “*believer*” endures as he seeks to surrender his “*will*” and his “*way*” for the body on the altar of sacrifice.

Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God.

Joel 2:12-13

Our nation is perishing and we can't reach it, but "God can." All He needs is a "temple" on earth. It will not be an organization. It must be a man, or a woman, or a people who individually will present their body a living sacrifice unto God, for our bodies are the "temple of God." He will "stretch forth the rod of His strength (Psalms 110:2)" out of His temple. He can take a man and make him a fortress. He can take a woman and bring the nation to repentance. It will not be the man or the woman; it will be that God almighty has possessed His temple. It will not be the "strong" of this world, nor the "noble," nor the "wise," or the "highly esteemed" of this world that He will work His work through. It could be the "weak," the "foolish," or the "despised" of this world, and those that are "nothing" to bring to nothing the powers that are (I Corinthians 1:26-29). It will be that people, men or women, who have wept in the altar of God for the lost nation; those who have awakened to the fact that our "religious ways" have only hardened the nation; and those who have turned to God with all their heart, repented of their "ways," and surrendered their bodies to be God's resting place on earth.

Many have told me there will be no "revival" in America. Most of these seem to look forward to the coming judgments against America. They need to hear the warning from the prophet Amos: "**Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it**" (Amos 5:18-20)? Is this what we want for America? or, for the world? Jesus said, "**When He (the Comforter) is come (unto you), He will reprove (convict, convince) the world...**" He gave no limitations on God's ability to convict and convince the world except He must first come "unto us." He gave no conditions as to whether He could convince them. Regardless of the "culture" of the people, He will convince them. Regardless if they believe Jesus is the Son of God or not, He will convince them. Whether atheists, Muslims, eastern religions, or just "good ole boys," He will convince them when He is come "unto us." Whether you are Baptist, Pentecostal, Assembly of God, Church of God, or any other, matters little. If you are "born of God" take your "body" to the altar of sacrifice and present it God who purchased it. The Comforter will come to you, and Jesus Christ will be glorified in you.

As Sure as the Sun Rises!

Message by: Leroy Surface

Come, and let us return unto the LORD: for He hath torn, and He will heal us; He hath smitten, and He will bind us up.

Hosea 6:1

The prophet Hosea's message is to the "backslider." My message today is taken from Hosea 5:10 through Hosea 6:5. In God's dealing with the tribes of Ephraim and Judah, we can receive powerful insight into God's dealing with the backslider. In Hosea 5:10-11 God reveals the sin of these two tribes.

The princes of Judah were like them that remove the bound. Hosea 5:10

Judah was departed from God because their princes were "like them that move the bound." There are many, even entire congregations, that are away from the Lord because the "bounds" have been moved. In Romans 1:25, Paul spoke of the same sin in Israel, saying, "Who changed the truth of God into a lie, and served and worshiped the creature more than the creator." The result of "moving the bounds" of truth can only result in the spiritual death of the individual or the church that is under such rule. In Romans 1:26, Paul said, "For this cause God gave them up unto vile affections." The sin that has invaded the church and the lives of many "believers" is stark testimony that the "bounds" have been moved, and the "lie" has been believed.

Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment. Hosea 5:11

A better translation is "He willingly walked away from the commandment," the word translated "after" meaning "hind part," and from a root meaning "to loiter," or "to procrastinate." What a dangerous thing for anyone who has ever known the Lord to do, to "willingly walk away." Hebrews 10:26-27 gives grave warning to all who do such. "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Many have mistakenly judged that there is no way back for these, that they are eternally lost without hope of forgiveness. The message is this: if you "willingly walked away," and "willfully sinned," you "must" repent and come back. There is no other saviour but Jesus. There is no other sacrifice, and there will never be another sacrifice for sin. There is no salvation in any other. Having "walked away" you face only eternal damnation to come if you do not return to the Lord with all your heart.

Therefore will I be unto Ephraim as a moth, and to the house of Judah as rottenness. Hosea 5:12

God's first "judgment" concerning Ephraim and Judah is that He would come to them as a "moth," and as "rottenness." Let them return to the Lord quickly, and they will suffer but little. Let them delay, and their "clothing" and their "house" will be completely destroyed. I remember my childhood. When my mother would put our winter clothes away for the summer, she would always pack a few "mothballs" in the box with them. If she failed to protect them with mothballs, winter would return, and invariably we would find the moths had eaten holes in our warmest clothes. It didn't happen overnight, and it always happened when you did not know it was happening, but the moths came, and our clothing was destroyed. "Rottenness" comes to the house. I can remember my dad having to replace the foundation beams of our house because of the "rottenness" that came. Again, it never destroys overnight, but it will always destroy the house if it is not torn out and replaced. Rot always attacks the foundation of the house. It will move up the walls and if unchecked the entire house will someday fall, because the foundation is destroyed.

When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound. Hosea 5:13

When the “*moth*” and the “*rottenness*” were discovered, instead of returning to the LORD, Ephraim and Judah put their trust in Jareb, the king of Assyria. In the natural, you may get an exterminator to kill the moth, and carpenter to replace the rot, but if God Himself has become the “*moth*” and the “*rottenness*” unto you, there is absolutely nothing anyone can do to help you. To turn to man when God is seeking to bring you to Himself is to only increase the destruction in your life. Repent, and turn back to the Lord quickly. Place your trust Jesus Christ. If not, things can only get worse.

For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him. Hosea 5:14

God’s judgment against these two tribes for turning to Assyria instead of to Him was severe. He said “**I will be as a lion unto Ephraim, and as a young lion to Judah.**” To be sure they knew that it was God that did it, He emphasizes, “**I, even I, will tear and go away; I will take away, and none shall rescue him.**” In that they did not repent when He came to them as the moth and rottenness, God came to them in fury, as a lion to bite, to tear, and to devour. “**None shall rescue him,**” God said.

I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. Hosea 5:15

God, after having torn them, and stripped them, left them alone in their misery. He would visit them no more until they “*acknowledged their offence, and sought His face.*” So many of you who read this are like Ephraim and Judah, torn, stripped, and in your misery. You once knew the Lord. Someone moved the bounds; someone preached a lie. You walked away from the Lord. Little things went wrong in your life. You didn’t know that God was the moth that came, that He was the rottenness that destroyed the foundation of your hopes and dreams. The Spirit of God was faithful to deal with your heart at the beginning, but you continually thought that “*mom*” or “*dad*” or some other person could help you “*get back on your feet.*” You turned repeatedly to man, but they couldn’t help. You didn’t turn to the Lord, until such time the “*lion*” came. Now, your life is destroyed, you can’t believe, you don’t think the Lord would even hear you if you called, but you are mistaken. He said “**I will leave them until they acknowledge their offence and seek my face.**” It is time for you to call on Jesus.

Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. Hosea 6:1

The backslider can have assurance that he can return. First, recognize that your troubles came to you because you “*willingly walked away.*” Don’t make excuses. It wasn’t really anyone else’s fault. It doesn’t matter what he or she did to you. Acknowledge your offence, and seek the Lord. If He has torn, He will heal. Let your attitude in returning be “*He hath torn, and He will heal me; He hath smitten, and He will bind me up.*” It is His promise to you if you will return to Him.

After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Hosea 6:2

“**After two days...**” Your troubles didn’t come overnight. They began as the “*moth*” and “*rottenness.*” It took some time for things to get so bad. Maybe you’ve lost your wife, husband, or family. Maybe sickness or some other tragedy has found its place in your life. It may take a little time change some circumstances, but immediately, when you return to the Lord with all your heart, your “*heart*” will be healed. He will “*bind you up.*” The joy of salvation and the peace of God will fill you and flood over you. You will love Jesus again, and you will know that “*He first loved you.*”

The “two days,” and the “third day” in this verse are actually a prophecy of the time Jesus spent in the tomb before God raised Him up. It is a prophecy of His death, burial, and resurrection. The gospel proclaims that we are “crucified, buried, and resurrected” with Christ. In repentance and faith you die; your “old man” crucified with Christ. Now, through faith in Him, we are “raised up with Him,” and we “live in His sight.”

Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. Hosea 6:3

“Then shall we know, if we follow on to know the LORD...” Your heart is plagued with doubts from Satan. “What’s the use? I’ve tried before! God won’t hear me.” What you “tried before” was to “change yourself” so God would receive you. That will never work. The “offence” that stands between you and God is that you “walked away” from Him, but you can never simply “walk back to Him.” Repent of the offence; “God, be merciful to me. Forgive me for walking away from you.” Forget everything else that has happened since you “walked away.” When that one “offence” is dealt with, you will be restored and you will be freed from sin to serve Him.

“His going forth is prepared as the morning; and He shall come unto us as the rain...” O, what a wonderful promise this is, and it is given to the backslider. The Hebrew word translated “is prepared” is “kuhn,” meaning “to render sure.” The Hebrew word translated “his going forth” is “mowtsa’,” meaning “a going forth; specifically, the rising of the sun.” When understood as God promised it, there can be no greater assurance than God gives to the backslider in this verse; “As sure as the sun rises in the morning, He shall come unto to us...” The only condition, as God said in Hosea 5:15, “acknowledge your offence, and seek His face.” Paul called it “repentance toward God, and faith toward our Lord Jesus Christ” (Acts 20:21).

Lost man or woman, whether you are a “backslider” or you’ve never been saved, don’t wait another day. Today is the day of salvation. While the Holy Spirit convinces you and draws you to Jesus, turn to Him in repentance and faith. I can’t put the words in your mouth, but let the cry of your heart come up out of your mouth to God. Surrender to your life to Him, and accept His forgiveness, and “follow on to know the Lord.” If you do so, “as sure as the sun rises in the morning, He will come to you,” and, as the scripture continues, He will come “as the rain.”

Your soul has been dry, dusty and parched. It has been a barren place. Several times in the past you have “tried to serve the Lord,” but you have always failed. In next verse, Hosea 6:4, God says, “what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away.” All of your “promises” to the Lord, your “commitments,” your “good intentions,” your “efforts” to serve Him; each of these made you “feel better” for a short time. God said that man’s “goodness is like the early dew, it goeth away.” You’ve tried to “keep the commandments:” that’s “your goodness.” You must have “His righteousness.” Your goodness is but “dew,” but His righteousness is “rain.” If you will confess your sin and turn to the Lord with all your heart, He will come to you as the rain. It is the promise of God to the backslider.

I will close with one final word from the prophet Hosea:

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you.

Hosea 10:12

Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

Hosea 6:3

“It’s just as sure as the sunrise”