

Let Us Return Unto the Lord

by Edgar Parkyns

Edgar Parkyns' sermon emphasizes the call to return to the Lord, highlighting God's relentless love and the need for repentance amidst rebellion.

Scripture: Ezekiel 36:26, Hosea 6:1, Joel 2:28, Hebrews 1:1, Jude 1:24

Topics: "Gods Love", "Repentance"

Description

Edgar Parkyns preaches about the prophet Hosea and the role of prophets in conveying God's messages to a rebellious world. He emphasizes God's unquenchable love expressed through various similitudes like that of an artisan, a shepherd, a parent, and a married couple. Parkyns delves into the story of Hosea, illustrating God's jealous yet compassionate love for His people, even in their rebellion. He challenges the audience to wholeheartedly return to the Lord, highlighting the need for total consecration and the removal of idols from their lives to experience God's transforming power and mercy.

Transcript

~ Hosea 6:1 ~

"Come, and let us return unto the Lord: for he hath torn, and he will heal us."

Talk given at Pinecrest Bible Training Center

November 28, 1981

I'm glad to have Brother Parkyns with us this evening -- all the way from England. And he's teaching this term with us. And it's been a real blessing having him with us. So our Brother Parkyns. Lord bless with you. Come and share in the word. Here he is:

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Will you turn with me to the prophet Hosea? I think I'll start with Hosea chapter 12 verses 10 and 13. "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." And verse 13: "And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." That's Hosea 12, verse 10 and verse 13. There's a similar passage in 2 Chronicles, chapter 36 -- second book of Chronicles, chapter 36 -- verse 15. "And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and

on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy."

I want to talk about the prophet Hosea and about prophets in general. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son [Hebrews 1:1- 2a]." Ever since the fall of man, ever since sin and rebellion came into the world, God has raised up prophets. I believe the first one recorded in the scripture is Enoch who prophesied thousands and thousands of years ago of the judgment which is yet to take place. So right at the beginning of the Bible you had a man raised up pure and holy, so pure and so holy was his walk by faith with God, that God took him and he was translated that he should not see death. God did that once, He can do it again. Amen!

And then all the way down through Old Testament times, God raised up prophets to be His messengers to a rebellious race. You will find that as the rebellion increased, the numbers of prophets increased. And with the decline of Israel came the great bulk of the prophets that you find in your Old Testament: Isaiah, Jeremiah, Ezekiel. And then the minor prophets: Hosea, and Joel and Amos. God raised them up one after another, sometimes one in the south and another one in the north, to speak to his people in the midst of their rebellion. God needs a voice on earth. That's why God has spoken to us in His Son.

And without detailing all the Old Testament prophets, I want to remind you that the church is spoken of in Joel under the terms "prophetic". And God said, "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy [Joel 2:28b-c]." So that in this our day, the church ought to be carrying a prophetic message to a rebellious and dying world. And that message won't be produced by closing your eyes and looking heavenward and saying, "Thus saith the Lord". The bulk of it will be conveyed by your living daily in God's presence and moving under the control of His Spirit.

There are many who have stayed at home who should be overseas because they have failed to listen and give heed to the constraint of the Holy Ghost. They have listened more to the voices of men than to the voice of God. And that's why two thirds of the world is still today without the Gospel, without Christ, and without hope. That is why we are losing the battle. The church is not gaining, she is losing. The world population is growing much faster than the church is reaching the distant peoples of this world. We've slipped up somewhere. God wanted the church to be a voice. And, alas, too often it has become a sort of select club. God wanted a voice, a channel, to proclaim to the world both His love and His judgment, His compassion and His anger.

And He was expressing to Israel, that chosen nation, both His anger and His love through the prophets. And he needed a man that would be a total channel, utterly consecrated to God, who would tell Israel in her backslidden idolatrous state that God yet loved her with an everlasting and unquenchable love. And when Hosea was called to the prophetic ministry, he was a young man. And at his first call, his life was blighted -- a holy man looking forward, no doubt, to a happy home and a happy marriage -- and God said to him (I'm not following the modern commentators; I'm following the scripture), "The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord [Hosea 1:2]". And so instead of choosing a chaste virgin as he would have loved to have done to be his life's companion, he had to choose, as he became incorporated in his message, he had to choose the kind of women he would have shrunk from. Because God's great love and Israel's great backsliding could only be expressed that way. That dedicated man had to yield his life, his whole home life, to torment, that he might be God's

messenger. And behind that is God's great love for an erring nation. And beyond that is God's great love for a dying world.

I think it is C. S. Lewis who said that God's love is expressed in four different ways in the similitudes used in scripture.

#### [ARTISAN - the Potter]

The first is the love of an artisan - this is Lewis' language - of an artisan for his artifacts. So let me put that simply. When your little lad goes to school, one of the early things he does is to get some Playtex (Is that the right word? Playdoh. Playdoh. We have different names over in our country.) Playdoh. And he begins to express himself and produces his first artifact. He is the artisan and there in that lump of Playdoh is his first artifact. He made it. And teacher says "Well, that's very nice. What is it?" And he explains it's a portrait of the teacher. And she passes on to the next pupil. But he has produced his artifact and he has such a love for it that if the next boy says, "Pooh, what's that?" and goes splat, the little fellow will suffer a certain amount of grief. Isn't that right? When God made man in His own image, that was God's highest artifact. And when God sees His image marred and spoiled there is grief in the heart of the creator. Make no mistake about it. Grief over you. Grief over me. And then the next kind of love which... That is shown, of course, in the story of the potter.

#### [SHEPHERD]

The next kind of love which is shown is the love, for instance, of a shepherd for his sheep. "I am the good shepherd." The good shepherd giveth his life for the sheep. He loves the sheep and gives himself for them. Now David was a shepherd. He had his flock and he loves them. But when the lion and the bear moved in on his flock, David's love had another kind of expression. It wasn't, "Oh, my lovely little sheep. But never mind. I've got lots more home". It was an expression of unquenchable anger against the lion and the bear. Isn't that right? When you mar somebody else's life, you'll have to face the corresponding anger of God who loved that one as a shepherd loves his sheep.

#### [PARENT]

And then the Bible speaks of a further kind of love: the love of a parent for the child. You know the grand story of the prodigal son. And his father equally prodigal. The son prodigal with his money. The father prodigal with his love. The son spending his money on riotous living. The father spending his love on a rebellious son who had disgraced his name, disappointed his hopes, and had gone away from home and left the father heartbroken. But, oh, can you see how Jesus portrays the love of that father? How he watched day after day from the housetops and sometimes from the local hilltops for the road that led the way he thought his son might come? Then when one day, maybe from his own battlement, he saw down the distant road a figure there tattered and torn and weary. He recognized through the disguise and the dirt, his own dear boy, and ran to meet him and flung his arms around his neck and loved him and kissed him. God's love is portrayed in the love of a father for a son. But that son had just about broken his father's heart.

I had a friend who is an Irishman. He came from a farm in the bogs in Ireland -- just a little tiny stone-built farm with a thatched roof. And in the little cobbled farmyard, there were a few animals and creatures, including a few hens. And he used as a lad to observe the hen and her care for her chickens. This is another picture of parental love. And he noticed her especial call when she wanted to warn the chickens

about danger. It was a peculiar kind of call and all the little fluffy yellow chickens would run towards her and scurry under her ample wings and disappear from view while the great hawk circled overhead. But if there was a chick late in getting under cover, and if the hawk drew near, then mother's love was expressed in another way: by anger. And every feather would fluff out. And the beak would stab skyward. And she would screech at the attacking hawk until at last the marauder was driven away. True love involves anger, too. Grief, sorrow, anger are components of true love.

#### [MARRIED COUPLE]

But there is a deeper love that the human being should know - deeper than all those. And that is the love of a man for his wife. Not many people know it as God intended it. But it's deep, and it's full, and it's true. And from the story in Genesis 1 all the way to the last chapter of Revelation, God's love is shown as the love of a bride for the bridegroom. The Song of Solomon depicts it. Ephesians shows it. Right away through the scripture, the love of God is shown as the love of the bride for the bridegroom. So Christ loved the church and gave Himself for it.

Now then, what happens when that love is spoiled? Jealousy "as cruel," says Solomon, "as the grave [Song of Solomon 8:6]." That's right. That's why Paul says, "I am jealous over you with a godly jealousy that I may espouse you as a chaste virgin to Christ [Paraphrased, 2 Corinthians 11:2]." And when God needed to express both His love and His wrath to backsliding Israel, He said, "Hosea, go, marry a wife of whoredom and let there be children of whoredoms and I will show you how I have loved a nation that departs from me and despises me [Paraphrased, Hosea 1:2]." And Hosea identified himself with the calling and the Word of God.

I tell you God is a jealous God. His love is a jealous love. His love is an angry love. His love is a grieving love. His love is a soulful love. My friends, God's love in its ultimate includes hell fire. God's love in its ultimate includes the cross of Calvary and the giving of His own dear Son for a rebellious people. Listen, we are dealing with a God who doesn't save us from going to hell just because he is sort of charitable, but because His love is totally demanding. He made you for Himself. "Hosea, go marry a wife of whoredom and show Israel how I love a people who are rebellious against me. And feel and know my agony that Israel has placed upon my heart [Paraphrased, Hosea 1:2]." Halleluia! And I want to say to you that God loves you with a jealous love. And your sin and your self-pleasing isn't a small thing, but a great big thing which will rouse the wrath of Him who loves you as never a man did love his wife. God's love is the most high, the most ultimate, of all. "I, the Lord thy God, am a jealous God." Jealous because of thwarted love. Not because He is arbitrary.

"Take a wife, Hosea, of whoredoms [Hosea 1:2]." He "took Gomer the daughter of Diblaim; which conceived and bare him a son [Hosea 1: 3]." And the Lord said, "Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel [Hosea 1:4]." Four generations before, Jehu at Jezreel had executed judgment. But he had gone beyond the mark and he was unnecessarily brutal. He falsified the judgments of God by his excesses. And God said, "I will visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me [Exodus 20:5; Deuteronomy 5:9]." Now it was Jeraoboam the Second on the throne -- the fourth generation. And soon after that, Israel was scattered from being a nation. God is a God of judgment and of jealousy.

And then there were two children conceived apart from Hosea. And the first one was to be called Loruhamah -- "I will no more have mercy upon the house of Israel; but I will utterly take them away [Hosea 1:6b]." And the next little child was called Loammi -- "For ye are not my people, and I will not be your God [Hosea 1:9]." God, who had chosen them and loved them and cared for them, now turned, in His wrath and jealousy, against a people who were continually serving idols, self and sin, and said, "You are not my people, and I will not be your God." This is the Bible picture of God's attitude to those who remain in rebellion against His high demands.

I won't take you right through Hosea. That would be far too wonderful a study for this late hour. But I want to take you to Hosea chapter 6. In the previous chapter the Lord who said he would be to "Ephraim as a lion, and a young lion to Judah, who would tear and go away [Paraphrased, Hosea 5:15]." The Lord 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]." And chapter 6 opens with a response from Israel, "Come, and let us return unto the Lord [Hosea 6:1a]."

Many years ago, I was called with one or two other missionaries, to a conference in Lagos [Nigeria] - a very big convention, about 2000 people, in quite a big African church. And we were met at the door by the pastor in charge. His manner was strange. He said, "These people are wicked." We said, "Oh?" "Yes, these people are wicked." We said, "Well, really?" "They are wicked. They must repent. They are wicked." This was a three-day convention. "There will be no preaching," he said, "in this convention. They must confess their sins." Well, well. We sat there in those long meetings, and every time someone tried to start up a chorus or say, "Halleluia," he would say, "Quiet!" And meeting after meeting they fasted. They had the meals prepared, but no one was allowed to eat. They were afraid to. Indeed, it was the most odd convention I had ever been in. At last, toward the end of the third day, he turned to me and he said, "It is your turn, sir." So I opened my Bible to Hosea 6, interpreter in Yoruba beside me, and I read, "Come, and let us return unto the Lord: for he hath torn, and he will heal us [Hosea 6:1a]." Halleluia! By that time there was a sort of sigh of relief going through the great crowd. "He hath smitten, and he will bind us up [Hosea 6:1b]." A little whispered, "Halleluia," here and there. "After two days will he revive us [Hosea 6:2a]." Oh, now did they shout - general excitement. And when that died down: "And the third day..." I had to shout over their heads. "In the third day he will raise us up," Then they shout. People all over the place. "And we shall live in his sight [Hosea 6:2]." Well, you didn't need to preach. You just had to say it and at was all done. And it was about 15 minutes before I could say any more.

So then I asked if they knew anything else about after the third day. They said, "Yes, sir, Jesus was raised from the dead the third day." I said, "That's right. Well then, when He died, He died for your sins. When He was buried, He was buried on your behalf. And when He rose again the third day, He rose that you walk in newness of life." And they began to get hold of some of the great positive truths of the scripture. "Then," I read on, "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]." Well, it was a tremendous time of excitement. They were quite carried away, and I think I was too. There was a real stir of blessing at that time. Thank God.

And I would like to say to you, "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]." He has torn us because of our rebellion. He has smitten us because we have hardened our hearts against His possessive love. He loves you so much. He wants to possess you wholly body, soul and spirit, heart, mind and will. Your creator, your maker, your shepherd, your father, your lover wants to possess you wholly. And His love is as unquenchable as a fire.

And if you will refuse the face of it, you shall know the reverse of it. God's love cannot be thwarted. It must work out to the ultimate issues. And those ultimates are heaven or hell.

But after the meeting, I read on in Hosea Chapter 6, and this is what I found, "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. But they like men have transgressed the covenant: there have they dealt treacherously against me [Hosea 6:4-7]." "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away [Hosea 6:4]." Is that awfully familiar to you? Have you made efforts to return to the Lord? Made vows of consecration? Sought, maybe at convention times, to come back to God, and then have felt that this kind of thing is descriptive of you? "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away [Hosea 6:4]."

Have you seen those morning clouds go away? Going over the hills many a time from Pinecrest, have I looked down across the Mohawk Valley, and have seen the whole valley full of mist like a great white sea there. But before the sun has risen very high, the whole has lifted and dissolved and shrunk to a small cloud and gone away. It's gone. And some of our consecration has been like that. Is that not so? And we've said that we have loved the Lord with all our heart. And we have sung our choruses, and we've clapped, and we have got generally excited. But a few days after, alas, we have to confess our goodness was like a morning cloud, and it has vanished away like the dew as the sun rises. And, listen, behind and beyond all that is the great passionate love of your God for you. And what you've done is not only to hurt yourself. You have hurt your maker. You have hurt the Heavenly Lover. You have wounded the Divine Bridegroom. You have not yet pleased yourself. You have done damage to Him who made you. And He is grieved in His heart. You'll find it right through scripture. And God demands your total consecration. Not because He's a mere despot, but because He's the Great Heavenly Lover, the great Hound of Heaven seeking you until he possesses you wholly body and soul and spirit.

My God, these people in Israel were serving idols. They served God and they served idols. They thought, well, if we serve God when we are down at the Temple, then surely we can serve idol representations at Bethel and at Dan. And so they worshipped their golden cows. But little by little their imitation worship, their secondary worship, turned to deepest corruption and wickedness in the.....

[End of side one. Beginning of side two]

I ask you, are you and adulterer or an adulteress in your relation to your God and your savior? Has the Lord Jesus got your wholehearted love? Does He possess you through and through? Is your sweet answer, "Amen," to His divine, "Yes"? When He tells you, "I have loved you with an everlasting love and with loving kindness have I drawn you," are you looking back straight into His countenance and say, "Thank you Lord. Amen. Although I don't deserve it, I receive it."? Or are you looking sideways at other idols? Don't tell me, "we haven't idols in this our day." Don't tell me that we have long outgrown idolatry. Anything that desires your loyalty with God, who loves you, is an idol, including the many things we say. "Well, perhaps God will overlook this." He will not. He is that mighty jealous lover demanding you in your totality. And it grieves Him far more than it grieves you that your goodness has been like a morning cloud, and as the dew it vanishes away. God's feelings. It grieves. It hurts. It hurts with a Calvary love over every transgression from your heart.

And now I want to hurry on to the last chapter of Hosea. In Hosea chapter 6, it said the people who experienced a little bit of chastening, who said one to another, "Come, let us ascend to the Lord. He has torn and He will heal us [Paraphrased Hosea 6:1a]," today God has said, "Your goodness is as a morning cloud and as the dew it vanishes away [Paraphrased, Hosea 6:4]." In Chapter 14 a different call is coming. It is the Lord Himself saying, "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy [Hosea 14:1-3]." And verse 4, "I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon [Hosea 14:4-6]."

You see, there is a kind of reformation which we work up ourselves, but there is a new creation which God can work into the repentant heart. There is a whole of things which God has to do with us. It is to teach us our total inability to walk in His ways. And that's why, often, as with Israel, He had to stand back and leave you to try out your own methods until you discover that your heart is so rotten and corrupt that you're just about in despair. God has to wait until for the sons of Adam to reach the point of despair. Some reach it at the very hour of their conversion.

I think Paul was that way. There was a tremendous and overwhelming moment when he met that light from heaven and heard that voice saying, "Saul, Saul, why persecutest thou me [Acts 9:4]?" And that same Pharisee, realizing the awful origin of the light and the voice, asked a question which, as a Pharisee, he never ought to have asked, and said, "Who art thou Lord [Acts 9:5]?" For every good and well-trained Jew knew that, "Hear Oh Israel, the Lord thy God is one Lord, one Jehovah [Deuteronomy 6:4]. And thou shalt have none other Gods before Me [Exodus 20:3]." And yet he asked, "Who art thou Lord [Acts 9:5]?" What a contradiction in terms! That is denial of all his past experience. How did he come to say that? I think I can guess how. He couldn't get the vision of Stephen out of his mind. He had been there when they stoned Stephen to death. He was too young and too weak, I suppose, to take part in the stoning and they cast their garments at his feet. And, oh, how he wished he could have been among the elders who hurled those great stones at Christ's victim. But, that man! How he hated him. How he hated his oratory! How he hated the angelic countenance! How he hated him above all because he had said, "I see the heavens open and Jesus standing at the right hand of God." Paul said, "Never! Never! Blasphemy!", and joined in the killing of that godly first martyr. But he couldn't get the picture out of his mind. And then he heard that voice from heaven with the shekinah glory. Smitten with conviction, he cried, "Who art thou [Acts 9:5]?" "I am Jesus". Halleluia! "Whom thou persecutest [Acts 9:5]." But I have an idea that Paul got it mostly dealt with in one big package deal. Halleluia!

But some of us haven't. We still have some confidence in the flesh. We still think that if we shore ourselves up a little bit more, we will make it. And God is waiting for that point that where you know that His demands are so high and your heart so fickle that you'll never make it except in the terms of another covenant. Halleluia! "I will heal their backsliding. I will love them freely, so that at last they are brought down." And in that day God says, "Ephraim shall say, 'What have I to do any more with idols? Idols? What? For me, idols?'" Oh yes. And the Holy Spirit will show you what idol is carrying God's place in your heart. In fact, he's known it all along. For every time you turn to that thing, the face of Christ goes in. May you [have] no other idols. Anything that brings the realization of Christ in you and Christ for you, anything that brings

that, is an idol, and it comes from a satanic thought. If after what I am saying you have to throw your TV out, then, well, that that's it, that's an idol. Anything that brings the image of Christ is an idol.

And God, your jealous God. God, who loves you with a passion more than any artisan or artist ever had for his product, more than any shepherd had for his sheep, more than any father had for his son, more than any bridegroom had for his bride, God, who loves you with a great and jealous love, will never allow you true peace until the idols are handed over. That's right. And you can't do it unless God fulfills His promise in which He says, "I will take away the heart of stone, and I will give them a heart of flesh and I will put My Spirit within them and cause them to walk in My statutes and keep My judgments and dealings [Paraphrased, Ezekiel 36:26-27]." You will never do it unless you know that God, who had covenanted not only to write His laws upon your heart, but also to forgive all your transgressions both before you were saved and since you confessed the Lord right up to this present moment.

Who is a pardoning God like thee, or who has grace so rich and free? Passionate, jealous, but merciful: this is the God that Hosea portrays to us. "I have heard him," (verse 8 of chapter 14), "and observed him." And the answer comes, "I am like a green fir tree." And then from God again, "From me is thy fruit found." Halleluia! "From me is thy fruit found." Where you have failed to produce fruit, yet a miracle can take place. And you can be so joined to Christ the vine, joined to Him in love and in pardon and in peace that your fruit shall be found from Him. For if you abide in Him and His words abide in you, you shall bring forth much fruit. From Me is thy fruit found. I have a word of hope for those who truly know despair. It's no help to anybody else, but if you really know despair, then God can come into you, and you can know that joining to the vine which will bring true holiness, true obedience with a new heart and a new spirit. Halleluia.

"Who's wise and who shall understand these things? Prudent and who shall know them. For the ways of the Lord are right and the just shall walk therein. But the transgressor shall fall therein [Hosea 14:9]. And I'm asking you tonight, who's wise? Who's wise to know that the Lord your God is a jealous God? And you can't play with salvation. You can't play church. His demands are total. Halleluia. You can't hold a thing back. Your life will not work, Christian. You had better get settled in the world and enjoy yourself while you can, if you want to have idols and Christ. It will not work. You have to come to a decision, and sometimes to deep repentance and progressive heart-searching until find there is nothing between you and your God and savior. Nothing less. He is a jealous God whose love towards you is deep, but it is passionate. He doesn't condone sin; He condemns sin. He wants you totally.

Did you ever say that I can live a holy life even on earth? Let me answer you from Jude verse 24. And you'd better believe this is one of many scriptures along this line. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen." God our savior who is able to keep you from falling. Do you believe it? Do you expand your heart not relying on what other men say? Believe what God has said. He is able to keep you from falling. If only you had come in your despair, in your perfect abandon to the savior, in a true and deep repentance that stops at nothing. Come all the way to God, your savior. And know that the only Christian life that's worth is a lovely relationship with your God and Savior. Nothing less. Don't put Him off with choruses. Don't put Him off with little outward demonstrations with what's not real in your heart. But just open your heart to Him who gave His dear son for you that He might redeem to Himself a peculiar people cleansed from all iniquity and jealous of good works. Let's not compromise with it. Let's not try and quibble down what God has said in His word and done in His dear Son, to something that will be acceptable by man. You are not dealing with men; you are dealing with your God and savior. Halleluia.

I wonder if anyone here knows the chorus, "Coming Home, Coming Home"? Your heart. "I'll forgive their iniquities. I'll cause them to walk in My ways." Let two come to him in the closing moments of this meeting, turning away from their own path and calling upon Jesus the Mighty to save, for true consecration.

[Song with piano]

"Coming home (sing it softly), coming home, nevermore to roam.

By thy grace I will be thine. Lord, I'm coming home."

[Prayer]

Oh God that you might find a people with a broken heart and a contrite spirit, who, unable to keep themselves, will cast themselves into the arms of divine love to be kept by the power of God, through faith, unto salvation, ready to be revealed in the Last Time. Amen.

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I believe that that's what the Lord is desiring within our hearts: for a fresh and a deeper commitment. Amen. So let's just take this message in our hearts. And the cafeteria will be open for fellowship and edification, so, the Lord bless you all. Amen.

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