

The Future Change of Heart

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Well Good Morning to all of you. We certainly send greetings to those folks in Indiana, whether it's a.m., p.m. or could have been yesterday too, right? Do we have anybody listening in Australia?

Well, in thirty-four days, nine hours, twenty-three minutes the end will come. I know that's kind of a shocking statement. I'm being a little bit facetious here, but actually my threescore and ten will be up. I'll be seventy years old. And it's kind of an inside joke between one of the guys in the Church in the area that we come from that I play golf with all the time because a lot of times when we tee-up, we'll tease each other. He'll say, "Jack, you know this could be our last round" as we get closer and closer to seventy.

So anyhow the point being after this end comes for me, allowing that we do have that three score and ten, I'll just have to remember to be thankful every day after that. So I know there's probably more than one or two of us here who are past that point. My wife actually has a birthday coming up pretty soon, too. I could disclose that publicly here, but I'm old. I'm not suicidal (laughter).

As we get a little bit older, there is a little bit of humor involved. We make these concessions to vanity. I looked in the mirror one day and I'm looking at my chin. And I thought, "Jack, you've got more 'chins' than a Chinese phone book!" So I grew these little whiskers here to keep them warm! I've been watching these guys like Greg and John and Dale and the guys who are maybe a little challenged with the hairdo. And I keep looking to see if maybe a little bit of vanity would show up with them. They'd try to sneak in a 'comb over' on us. And I think, "Nah! You've got have to have something to comb over!"

We've been around the Church for quite a while and we've known Dale and Laura for years. And sometimes as we get a little bit older, things start to slip—our memory, things like that. And we look at that couple as our farming couple, as the young couple in the Church. But I can kind of see them in the not-too-distant future. They'll be standing out in the middle of their field and they'll be looking at each other and they'll say, "Boy, this wheat just looks wonderful." And then after a little pause, Dale would say, "I could have sworn we planted corn."

Most of us try to deny the future. Most of us kind of think, that hopefully, we'll dodge the bullet so to speak. We won't have to meet the demise that we're all faced with. Some of us it's a little farther down the tracks. Some of us it's a train bearing down on us very quickly. But that's just part of that old denial that we go through.

I read a story one time of a man that he was a very wealthy business man. And he actually took out an insurance policy that insured that if he had some kind of a terminal

illness that he wouldn't be put on life support. That the policy would be in effect and actually this is an irrevocable policy and they would have the authority to monitor his medical condition and all that. And he had a friend that was injured in a ski accident and was on life support and he just didn't want to end up that way. So he took out this policy. And, as it turned out, soon after that—now this is irrevocable; he can't change the whole scene—soon after that, he found out that he had a terminal illness.

Anyhow that was fiction by the way! That was for entertainment. Don't worry! State Farm, Allstate don't sell those kinds of policies.

But the whole point of this introduction is that we can kind of, as human beings, we can see our future. But having God's spirit, being amongst God's people, we can also see into the future in some respects. And we can kind of look down and we can speculate on what the future holds during the Millennium. We know we're going to get a lot of surprises surely.

But what will be changed? We can ask ourselves "What will be changed?" We have in this country we have an "administration of change." And, actually the only change that I can determine is that they kind of refreshed our disgust with the politics in this country! But don't worry; I'm not going to get off on that.

But what change does the Feast of Tabernacles picture? One major change that I think is going to occur—in fact, it's going to have to occur for other changes to actually take place—and that's a change of heart. If you want a title, the title for this message is going to be *The Future Change of Heart*.

We're all very much aware of what's going on around us all the time. And we see what's going on in our country, the rest of the world. And we can look around and mankind in general has everything in a monumental mess. And that's actually being kind. Our cities, our environment, everything is a mess, our societies. We seem to be bent on some self-destruction. It's all manmade. It's all human nature. It all comes right out of man's heart. That's where it starts.

Let's digress back to ancient Israel, just for an example of the "heart condition." Let's turn back to Ezekiel 11.

And if we're familiar with the Book of Ezekiel, we know that there's a lot of imagery here. Back and leading up to this in the context in chapter 10, God is basically saying there that He's leaving the nation of Israel. He's going to lead them into captivity but as their God, He's leaving them just out of disgust for them. It's primarily a judgment on Israel's leadership at that time. And by extrapolation, in applying those principles, this can apply to all leaders.

But in Ezekiel 11 verse 19-21, this is from the New American Standard. Verse 19:

Ezekiel 11:19. *"And I will give them one heart, and put a new spirit within them. And I will take the heart of stone out of their flesh and give them a heart of flesh, 20) that they may walk in My statutes and keep My ordinances and do them. Then they will be My people, and I shall be their God. 21) "But as for those whose hearts go after their detestable things and abominations, (NASU)*

And we know constantly Israel was slipping back into idolatry. They wanted nothing more than to be like the people around them. That's not too much different today. "There's nothing new under the sun." We all have to battle that all the time, being like the society we find ourselves in, the people around us.

But continuing there in verse 21:

Ezekiel 11:21b. *go after their detestable things and abominations, I will bring their conduct down on their heads," declares the Lord GOD. (NASU)*

And we understand—we've been at Church for a while and we understand—that the usage of the word "heart" in Scripture just means that it's referring to the intellect, the will, the very core of our being. I think they've scientifically proven there is a connection between the mind and the heart, the emotions. All that is hard wired—and just typified in this one example here.

Man's heart, his will, his intent under Satan's influence is just to do evil continually. And that's why we find ourselves in the mess that we're in today. We have all kinds of political corruption, corruption at all levels in our lives, in corporations. Sometimes as God's people we get caught up in those sorts of things.

But God is just taking these people to task here because of their idolatry, their Sabbath breaking, all the things that they're doing. And it's all been apart from God, been under Satan's influence. It's been the way he's affected their hearts.

So it's abundantly clear to us that God's going to have change man's heart. And we know that's a process. It's a process that's symbolized by a physical act—a picture, if you will, about how it's going to take place in the future, how it's spiritually taken place in lives today. We might think it's strange today, but that's pictured by a ritual of circumcision. And I know we've heard references to circumcision before. It's kind of makes the men a little bit antsy. Maybe the women a little bit smirky. But there's lessons in that that we need to learn.

Now let's go back to the introduction of circumcision, back in Genesis chapter 17. In Genesis 17 (and New King James) beginning in verse 1, it says:

Genesis 17:1. *When Abram was ninety-nine years old, the [Eternal] appeared to Abram and said to him, "I am Almighty God; walk before Me and be blameless. 2) "And I will make My covenant (NKJ)*

And these become key terms in this passage here.

Genesis 17:2. *"And I will make My covenant between Me and you, and will multiply you exceedingly." 3) Then Abram fell on his face, and God talked with him, saying: 4) "As for Me, behold, My covenant is with you, and you shall be a father of many nations. (NKJ)*

Verse 5:

Genesis 17:5. *"No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. (NKJ)*

It's kind of interesting whenever we see God make these name changes because God uses names to describe what a person actually is. And Abram was faithful. He became later "The Father of the Faithful." And that all points to a future tense. Abraham also means "father of a multitude of nations" or of a "powerful multitude." But again those things point far down into the future.

But continuing in Genesis 17 verse 6, God goes on to say that "Now, Abraham":

Genesis 17:6. *"I will make you exceedingly fruitful; and I will make nations of you, and kings shall come from you. (NKJ)*

Again, all pointing to the future! Verse 7:

Genesis 17:7. *"And I will establish My covenant between Me and you and your descendants after you in their generations, for an everlasting covenant, (NKJ)*

That makes it definitely future!

Genesis 17:7b. *to be God to you and your descendants after you. (NKJ)*

Verse 8:

Genesis 17:8. *"Also I [will] give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God." 9) And God said to Abraham: "As for you, you shall keep My covenant, you and your descendants after you throughout their generations. 10) "This is My covenant (NKJ)*

Covenant, covenant all through this passage here.

Genesis 17:8. *which you shall keep, between Me and you and your descendants after you: Every male child among you shall be circumcised; (NKJ)*

Some symbolism enters the picture because God has a point, both physically and spiritually, as we'll see later. Verse 11:

Genesis 17:11. *"and you shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between Me and you. 12) "He who is eight days old among you shall be circumcised, every male child in your generations, he who is born in your house or bought with money from any foreigner who is not your descendant. (NKJ)*

Becomes part of the society, becomes part of the group. Verse 13:

Genesis 17:13. *"He who is born in your house and he who is bought with your money must be circumcised, and My covenant shall be in your flesh for an everlasting covenant. (NKJ)*

Again, pointing into the future, both our future and far, far into the future.

Continuing verse 14:

Genesis 17:14. *"And the uncircumcised male child, who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant." (NKJ)*

So we see a couple of things here. We see that all the males are circumcised. It became a symbolic sign. It's the symbol of a covenant. And we also see that it's an everlasting covenant, again pointing to the future.

We have another reference in Exodus. Turn over to Exodus 12 please. And remember, I'm only touching on a few verses of this entire topic, but this is all through the Old Testament in various places. Exodus 12 and we should be very familiar with this. We know this is where it talks about the Passover. Exodus 12 verses 43 and 44:

Exodus 12:43. *And the [Eternal] said to Moses and Aaron, "This is the ordinance of the Passover: No foreigner shall eat it. 44) "But every man's servant who is bought for money, when you have circumcised him, then he may eat it. (NKJ)*

So, we know too that taking those symbols, eating the Passover symbolizes eating and drinking the blood of Christ. So again, there's a covenant involved. There's blood involved. It's an everlasting covenant and it points into the future. Actually, it's the circumcision of the heart as Scripture goes on to show.

And we know that we've been called into this process that our hearts have basically been circumcised, but that's a process that everyone in the future in the Millennium—going on over into the Millennium—without Satan, but they're still going to have to have that human nature, have that heart circumcised to overcome that human nature. It's the only way it works. That's the way God has designed it to work. That's what Rick was mentioning yesterday. God doesn't change that process. The process is going to stay the same. So we're going to have a complete change of heart in the world tomorrow and through the Millennium.

I kind of look at an analogy there of—we have this term we use, "Ground Zero." Actually that's a military term. It appeared back in the mid-forties whenever we touched off the first atomic bomb test. We called that "Point Zero." Well, it kind of morphed into the term Ground Zero but we use it in other ways when we're talking about some kind of a conceptual epicenter where something happens, something significant.

And if you think about it spiritually, the Ground Zero is going to be on the human heart in the future. That's where it's going to take place. There's going to be some monumental changes. An explosion, if you will, of God giving His spirit to human beings. At first maybe hundreds and then thousands and then millions, and then Great White Throne Judgment when people come up then! It's going to be billions! So it's going to be kind of like a Ground Zero. Anyway, that's one of the ways that I look at it.

Turning over to Deuteronomy—and we have to realize this was a physical administration to a physical nation, but the symbolism and everything materializes and comes right down to us today. Let's go over to, again, in the Old Testament. And we can see that this act, the cutting off of the flesh only pictures circumcision of the heart and mind. It begins to tell us that very clearly. Let's go over to Deuteronomy chapter 10. And again from the New American Standard in verse 12, actually verses 12-16.

Deuteronomy 10:12. *"And now, Israel, what does the [Eternal] your God require from you, but to fear the [Eternal] your God, to walk in all His ways and love Him, and to serve the [Eternal] your God with all your heart and with all your soul,* (NASU)

And we can note the context here of loving God with all of our heart. In other words, if our hearts have been circumcised, if they've been changed—and we know we started that in our conversion process—then God becomes central to everything that we think, that we say, that we do in our behavior and our thoughts. And we'll see that at a little later on that God looks at that. God actually measure that, if you will. But we can see that this inner self, this change, this circumcision, it's an ongoing process spiritually as our hearts are changed. Again, we know that man in the future is going to follow that same process.

But going on in verse 13 of Deuteronomy 10:

Deuteronomy 10:13. *and to keep the [Eternal's] commandments and His statutes which I am commanding you today for your good? 14) "Behold, to the [Eternal] your God belong heaven and the highest heavens, the earth and all that is in it. 15) "Yet on your fathers did the [Eternal] set His affection to love them, and He chose their descendants after them, even you above all peoples, as it is this day. (NAS)*

After all God did for the Israelites, all the miracles and everything that were worked for them, and how many times they rebelled and they left God. They slipped into idolatry and they did all the things that showed that they didn't love God. They loved their own selves. They loved the things that the people were doing around them and they wanted to be a part of that.

Verse 16, God goes on to say:

Deuteronomy 10:16. *"Circumcise then your heart, and stiffen your neck no [longer]. (NAS)*

They had all these things. They had all the evidence that anyone could possibly need. And yet, being a physical nation not having God's spirit, not being able to God's spirit to get inside them and actually make those changes, but still physically they could have done all those things and they chose not to do. They were just a stubborn, rebellious people! Kind of sounds familiar!

And another place, let's go over to Jeremiah 9. Here's another account where Israel in Jeremiah where they had fallen into rank idolatry, spiritual adultery as they did over and over. In Jeremiah 9 verses 25 and 26, again from the New American Standard.

Jeremiah 9:25. *"Behold, the days are coming," declares the [Eternal], "that I will punish all who are circumcised and yet uncircumcised— (NASU)*

He goes on to show here in the context that He's talking about everyone, everybody. Verse 26:

Jeremiah 9:26. *Egypt, and Judah, and Edom, and the sons of Ammon, and Moab, (NASU)*

He's lumping Israel, primarily Judah in this context, in with the Gentile nations. And God's just telling them that they were no better than those nations that were around them, those idolatrous nations, if they were doing those same things. They were no better than them.

Remember later on that the Jews very scornfully in their self-righteous attitude, they referred to everyone that wasn't circumcised. They took that one little physical sign and they made a religion out of it in a sense. They considered themselves the keepers of the Mosaic Law. So they had all those things. But they looked at everyone that wasn't circumcised as a heathen, as just an uncircumcised person—literally. They didn't differentiate whether that spiritual or physical.

But going on in verse 26:

Jeremiah 9:26b. *and all those inhabiting the desert who clip the hair on their temples; (NASU)*

Now that's a practice that was forbidden to the Israelites back in Leviticus 19. Leviticus 19:27 if you're interested in looking that up. He's talking about practices here, heathen practices.

Jeremiah 9:26 continued. *for all the nations are uncircumcised, and all the house of Israel are uncircumcised of heart." (NASU)*

They're not part of these folks. They're not doing what they should be doing.

So the whole record of Israel just goes on proving that they were uncircumcised in heart, which is where the real problem was. They weren't loving God. They were rejecting God. That was true of Israel then and it's true of Israel today. So God gives us many lessons in the Old Testament through circumcision, the cutting off of the flesh, which only pictures circumcision of the heart or the mind, as we understand that, which is actually far more important to God than the physical act of circumcision.

So I hope that we can see as we go through this change of heart, as we actually continue that changing and the process that we've been called into, the process of conversion, that that same process is going to carry over into the world tomorrow. And again, God does not change the process. It stays the same.

Going over to the New Testament, we know that in Acts 15, the question of circumcision became a major issue, became a major point. And they just had to show—Paul and

Barnabas—they got into various situations and arguments, went up to Jerusalem and James had to make the determination that they would not lay that on because it was a physical act that served its purpose in symbolizing that covenant between God and His people. And it didn't apply spiritually. So the Gentiles coming into the Church at that time didn't need to do that. They didn't need to go through the process of circumcision.

Paul read those Old Testament Scriptures. He understood those very well and at various point in his ministry, he had to deal with the question of circumcision. And he had to deal with the fact that it was a physical act as opposed to spiritual act that needed to be done to folks in his ministry. Paul had to constantly counter that legalistic attitude. It's one thing to love God and His Laws. It's another then to make them a "law" unto themselves—the rituals and all that. It's one thing to do that.

We have another example over in the Church at Rome where Paul dealt with this. There's a lot of lessons there for us. So if we turn over to the Book of Romans, it's not hard to see actually what Paul was up against here in Rome. They had a strong contention of Jewish folks living here, probably well-to-do at that point, although there were slaves. There was a mixture of people here. You kind of see what Paul had to put up with.

In chapter 1 of Romans—a very famous, very familiar chapter—after his salutation, Paul's just telling them to take a good hard look at the so called "enlightened society" that they found themselves in at Rome at that time. They had all the mythology. They had all the philosophy. There was a lot of intellectual vanity. All these things were going back and forth. It's kind of like a spiritual war ball that finds himself in here.

But we're going to pick it up in chapter 2.

We could go through there actually in chapter 1 and make a list of the things and we would find that there would be a remarkable parallel between what Paul was describing the society of that time in and the works of the flesh that we find in Galatians 5.

Anyhow, picking it up here in Romans 2, Paul dealing with the issues—in Romans 2 beginning in verse 1, again this is from the New American Standard:

Romans 2:1. *Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, (NASU)*

And there was a self-righteous, hypocritical judgmental attitude cropping up here between the Jews and the Greeks. Again, they were batting things back and forth. I'm sure the Jews all had their favorite Scriptures that they would lay on everyone else and say make comparisons between themselves and each other. And they were creating all kinds of problems—very similar to the same problems that we find in Corinthians that Paul dealt with.

But going on there, he says in verse 1:

Romans 2:1b. *you condemn yourself; for you who judge practice the same things. (NASU)*

And again, maybe you've had experience with that in your Church life. We certainly have. Sometimes people will get, again, they will get on their—I don't want to say "high horse"—but they will pick out their favorite things. And that will actually become a religion to them. It'll become so important to them that they forget the rest of God's Word. And it's all in the context. You have to have all of that. You can't just pick things. I call it "cherry-picking" where you pick the things out that you want and you begin to argue about those things. You can't do that. Paul goes on to show that because that's what was happening here.

And I don't know whether you've been in a situation too. Once that starts in a group, it just seems to escalate. It's like storm clouds coming through. You'll have this black cloud hanging over Church and then it'll pass through and you'll have the sunshine again when it stops. We just really don't want to do that in the Pacific Church of God or any group of God's people. We just don't want to do that.

But going on here in verse 2:

Romans 2:2. *And we know that the judgment of God rightly falls upon those who practice such things. 3) But do you suppose this, O man, when you pass judgment on those who practice such things and do the same yourself (NASU)*

That's usually the case! Isn't it? When one segment of a group is being critical of another, they're usually doing the same thing. Maybe in another form, but it's basically the same thing. And that's what Paul's telling them here. It's a basic human psychological functional that we all seem to fall into.

Romans 2:3b. *that you will escape the judgment of God? (NASU)*

Israel didn't escape God's judgment. No nation ever does! And we won't today.

Verse 4:

Romans 2:4. *Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance? (NASU)*

God brought us along in baby steps. I don't know about you, but that's certainly the way we came along.

And here we have these individuals, if we get in this mode of these judgmental, hypocritical arguments, all those kinds of things. Paul told Timothy, he says, "Don't get embroiled in those arguments, in those genealogical arguments." It was just another way of saying "Who's Who" in the Church, that kind of thing. "Well, I'm a Jew. You're not." I have the Law. You don't." That kind of thing. He's just telling them that.

But going on in verse 5:

Romans 2:5. *But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous*

judgment of God, 6) who WILL RENDER TO EACH PERSON ACCORDING TO HIS DEEDS: (NASU)

If you have a marginal reference, you're going to find several references there to some Old Testament Scriptures. And I would just like to turn back to one, because that's what Paul's quoting. What he's really doing there, they're so smug and self-righteous because they have all this knowledge of the Law, especially the rituals. They have all the knowledge of that. He's throwing it right back in their face because he's quoting Old Testament Scriptures to them. He does that over and over.

But let's go back to one of those references. It's actually in Proverbs 24. In Proverbs 24 and in verse 12 remember Paul quoted. He said, "God will render to each person according to his deeds." And in Proverbs 24 and verse 12:

Proverbs 24:12. *If you say, "Surely we did not know this," (NKJ)*

Typical excuse! Courts hear that all the time. "I didn't know that was against the law. I didn't know it was against the law to have that pound of marijuana in my trunk." Just an excuse!

Proverbs 24:12b. *does not He who weighs the hearts consider it? ... does He not know it? And will He not render to each man according to his deeds? (NKJ)*

That's the Scripture that Paul quoted to these folks here in their arguments. And it's talking about "weighing the heart". That doesn't mean a physical weight. That's means God "weighs"—He looks at—the motives, the thoughts that we have that drive us to do the things that we do. That's what He's weighing.

If I wanted to make a physical weight of this lectern up here and if I determine that it had a certain measurement, had a certain weight—weighed 2,000 pounds—I wouldn't try to load it into a half ton pickup. I would want some data on that.

Well, God wants the same thing. He wants the data that comes from our hearts. He measures that. He weights that. And that's what He's going to do. Again, the same process is going to continue on and on.

So going back to Romans 2 and verse 7, there's another element amongst these folks.

Romans 2:7. *to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; (NASU)*

And sometimes if we're caught in the middle of these things, that's all we can do is just hang on, to persevere, to hang on and honor and glorify God in everything that we do.

Let's jump down to verse 25. This is a long discourse here like normally Paul does, but it's very interesting if we go through that and study that. Let's go down to verse 25.

Romans 2:25. *For indeed circumcision is of value if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision. (NASU)*

Paul was not condemning the Jewish segment of the Church here in Rome. He was rebutting their hypocrisy. They were, in essence, acting like they were again uncircumcised. That's the point Paul was making with them.

Over in Romans 4 in verse 11 and I'm breaking in on the context here because I'm getting flags back there now. In verse 11:

Romans 4:11. *and he received the sign of circumcision, (NASU)*

He's talking about Abraham here again.

Romans 4:11. *and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, (NASU)*

In other words, uncircumcised he still had that state of mind of being circumcised in the heart spiritually because he was already doing those things. But he did that—going through the symbolism—to picture what God wanted him to picture from that time.

It's kind of like Paul uses another metaphor where he talks about the covering—the layers on the heart—and kind of picturing that simple surgical procedure whenever circumcision takes place on a baby. And that's kind of what happens to us. Those layers in the process of our conversion, those layers of hardness on our hearts, our callousness that we have as human beings toward one another begin to be peeled off. That's kind of another metaphor there that we don't have time to go into I see now.

But the whole point of what I've been trying to say is that we've already had this circumcision of heart. And if we live like that, if we practice those things, we'll be able to use those things whenever it comes our opportunity because if we're doing it now and honoring and glorifying God in the things that we do, how much more is that going to be amplified in the world tomorrow? In the millennium, how much more?

I was talking to a good friend here the other night and he was saying, "We're in the process now of we're in the classroom. We're working towards a Ph.D.—well maybe a Masters. And we're going to apply those things. We're going to actually do the hands on."

When I worked on a training staff as a trainer, I would get an assignment to develop a class. And I would do the classroom and I would also do the hands-on. And to me the best part was doing the hands-on.

And that's what we're going to be doing in the world tomorrow, in the Millennium. We're going to be doing the hands-on and we're going to be working on hearts.

We're going to see a lot of miraculous changes. Health is going to be restored to the earth. Health is going to be restored to the soil, the water, the air, everything. We're going to see those things, but is that going to be our primary function? I don't think so. That's just going to restore some physical things to the earth so that we can live here.

I'd like for you to turn to one more Scripture in Romans 8. Let's go down to verses 17 and 18 where it says—breaking in on the whole context here. Because it's a promise of God's Kingdom to us, to those that have converted, those that are in the process, those that have the circumcised hearts and living the way we're supposed to be living.

Romans 8:17. *and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together. (NKJ)*

That's the promise of God's Kingdom!

Verse 18:

Romans 8:18. *For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (NKJ)*

And you know that ought to be one of those "anchoring" Scriptures. We used to use that term in the Church of an anchoring Scripture—things that we hand onto whenever we're faced with trials.

When we throw out an anchor to a ship, it basically turns into the current and it's stable there. It is able to hold its place.

And if we think about that when we face the trials, God is not so interested in our health, in our jobs. I know we don't like to hear that. He's not so interested in our bodies, even our marriage. We're not going to take any of those things with us. What is He interested in? What is He testing? **Our hearts!** That's what God wants to bring through to the other side.

But going on here in verse 19:

Romans 8:19. *For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. (NKJ)*

And, Brethren, we should be eagerly looking forward to that too when we have that opportunity in the Millennium to change hearts.