

# The Offerings

## Part 3

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[00:00:01] Good evening once again. I'd like us to commence the meeting by singing the hymn 335. 335. Lord Jesus, gladly do our lips express our heart's deep sense of all thy worthiness.

Thou risen one, the holy and the true, we give thee now the praise, so justly due. Thou wast alone to like the precious grain in death thou lay'st, but didst rise again, and in thy risen life a countless host are all of one with thee, thy joy and boast. The hymn 335.

I'd like you to turn with me again to Leviticus, as we have done on the three previous occasions.

This time in chapter 3, Leviticus chapter 3, and we'll begin reading at verse 1.

[00:01:06] And if his offering be a sacrifice of peace offering, if he present it of the herd, whether a male or female, he shall present it without blemish before the Lord. And he shall lay his hand on the head of his offering, and slaughter it at the entrance of the tent of meeting. And Aaron's sons, the priests, shall sprinkle the blood on the altar round about. And he shall present of the sacrifice of peace offering, an offering by fire to the Lord, the fat that covers the inwards, and all the fat that is on the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver, which he shall take away as far as the kidneys. And Aaron's sons shall burn it on the altar, [00:02:03] upon the burnt offering which lies on the wood, that is upon the fire. It is an offering by fire to the Lord of a sweet-smelling savor. And if his offering for a sacrifice of peace offering to the Lord be of small cattle, male or female, he shall present it without blemish. If he present a sheep for his offering, then shall he present it before the Lord, and shall lay his hand on the head of his offering, and slaughter it before the tent of meeting. And Aaron's sons shall sprinkle the blood thereof upon the altar round about, and he shall present of the sacrifice of peace offering, an offering by fire to the Lord. The fat thereof, the whole fat tail, which he shall take off close by the backbone, and the fat that covers the inwards, and all the fat that is on the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the [00:03:02] liver, which he shall take away as far as the kidneys. And the priest shall burn it on the altar. It is the food of the offering by fire to the Lord. And if his offering be a goat, then he shall present it before the Lord, and he shall lay his hand on the head of it, and slaughter it before the tent of meeting. And the sons of Aaron shall sprinkle the blood thereof on the altar round about, and he shall present thereof his offering, an offering by fire to the Lord. The fat that covers the inwards, and all the fat that is on the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver, which he shall take away as far as the kidneys. The priest shall burn them on the altar. It is the food of the offering by fire for a sweet smelling savor. All the fat shall be the Lord's. It is an everlasting statute for your generations

throughout all your dwellings. No fat and no blood shall you eat. And then over in chapter 7, [00:04:08] chapter 7, in verse 11, chapter 7, in verse 11, and this is the law of the sacrifice of peace offering, which a man shall present to the Lord. If he present it for a thanksgiving, then he shall present with the sacrifice of thanksgiving unleavened cakes, mingled with oil, and unleavened wafers anointed with oil, and fine flour saturated with oil, cakes mingled with oil. Besides the cakes, he shall present his offering of leavened bread with the sacrifice of his peace offering of thanksgiving. And out of it, he shall present one out of the whole offering as a heave offering to the Lord. To the priest that sprinkles the blood of the peace offering to him, it shall be long. [00:05:04] And the flesh of the sacrifice of his peace offering of thanksgiving shall be eaten the same day that it is presented. He shall not let any of it remain until the morning. And if the sacrifice of his offering be a vow or voluntary, it shall be eaten the same day that he presented his sacrifice. On the morrow also, the remainder of it shall be eaten. And the remainder of the flesh of the sacrifice on the third day shall be burned with fire. And if any of the flesh of the sacrifice of his peace offering be eaten at all on the third day, it shall not be accepted. It shall not be reckoned to him that has presented it. It shall be an unclean thing. And the soul that eats of it shall bear his iniquity. And the flesh that touches anything unclean shall not be eaten. It shall be burned with fire. And as to the flesh, all that are clean may eat the flesh. But the soul that eats the flesh of the sacrifice of peace offering which is for the Lord, having [00:06:05] his uncleanness upon him, that soul shall be cut off from his peoples. And if anyone touch anything unclean, the uncleanness of man or unclean beast or any unclean abomination, and eat of the flesh of the sacrifice of peace offering which is for the Lord, that soul shall be cut off from his peoples. And the Lord spoke to Moses saying, speak unto the children of Israel saying, no fat of ox or of sheep or of goat shall you eat. And verse 28, and the Lord spoke to Moses saying, speak unto the children of Israel saying, he that presents the sacrifice of his peace offering to the Lord shall bring his offering to the Lord of the sacrifice of his peace offering. His own hands shall bring the Lord's offerings by fire. The fat with the breast shall he bring. The breast that it may be waved as a wave offering before the Lord. And the priest shall burn the fat on the [00:07:03] altar. And the priest, the breast shall be Aaron's and his son's. And the right shoulder of the sacrifices of your peace offering shall you give as a heave offering unto the priest. He of the sons of Aaron that presents the blood of the peace offerings and the fat shall have the right shoulder for his part. For the breast of the wave offering and the shoulder of the heave offering have I taken from the children of Israel from the sacrifices of their peace offerings and have given them unto Aaron the priest and unto his sons from the children of Israel by an everlasting statute. This is the portion of the anointing of Aaron and of the anointing of his sons from the Lord's offerings by fire in the day when he presented them to serve the Lord as priests, which the Lord commanded to be given them by the children of Israel in the day that he anointed them. It is an everlasting statute throughout their generations. And one verse in the New [00:08:01] Testament, really a text from the New Testament, 1st Corinthians chapter 10, 1st Corinthians chapter 10 and verse 16, 1st Corinthians chapter 10 verse 16. The cup of blessing which we bless is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ? Because we being many are one loaf, we one body, but we all partake of that one loaf. See Israel according to the flesh are not they who eat the sacrifices in communion with the altar.

Verse 21, he cannot drink the Lord's cup and the cup of demons, he cannot partake of the Lord's table and of the table of demons. Do we provoke the Lord to jealousy? Are we stronger than he? [00:09:08] Well, I've taken this, what is known as the peace offering, taken it out of its order as it's given in the book of Leviticus. I was in a bit of a quandary what to do because I think the first point we must get a hold of is that the peace offering is very, very closely associated with the burnt offering. In fact, it says in verse 5 there that it's actually to be burned on the burnt offering. It's got to be burned on the burnt offering, which seems to me to indicate that [00:10:04] there's got to be a burnt offering there

before there can be a peace offering. And you know, so it's always very closely associated with it. And likewise, as we've brought out so often going, taking the great case of Exodus 29, that the meal offering is likewise nearly always associated with a burnt offering, except you remember on that one occasion when there was a jealousy offering in Numbers 5. The peace offering is very much associated with the burnt offering and the meal offering. And of course, it's an interesting study. I leave it for your personal edification to trace throughout the Old Testament, the various occasions in which offerings were given just to see how many there was of burnt offerings and how many of the peace offerings. [00:11:03] There was one very interesting one I came across recently in reading in Numbers chapter 7, where there was a very great imbalance between the burnt offerings and the peace offerings.

There was one young bullock, one ram, one yearling lamb for a burnt offering, and for a sacrifice of peace offering, there was two oxen, five rams, five he goats, and five yearling lambs. So there was quite a lot more of peace offerings. Now you see, but it's not as if there's one is particularly, we know of course that the burnt offering is the most important one, but it's to bring home the regulated amount. There is that and that alone, that impression of Christ, there is that amount [00:12:06] which must be given. And from that single, that ordained amount of the burnt offering, that could flow out on varying occasions of large and a varying amount of peace offerings. You see, it could vary in amount, the amount of peace offerings. And the great thing about the peace offering, you see, is it brings in, as you will presently see, the fellowship, the communion, the worship of all the company. Not just the priestly company, as we had in the case of the meal offering, but it brings in other people in the priestly family, it brings in his daughters, and it brings in all of the people. The circle widens out because they are particularly, you see, having fellowship on the matter of the work of the Lord Jesus Christ as taking away our [00:13:08] sins, as shedding his precious blood, and the satisfaction that is given to God as a result of that. So that's what issues from it. And this peace offering is really more properly, as Mr. Darby points out in one of his writings somewhere, I forget exactly where, but I think he says he translates it in his French Bible as the prosperity offering. It's a prosperity. One has an impression of Christ, has this desire to give thanks to God, how wonderful and blessed it is. One can do it at the entrance of the tent of meeting in view of the company, and they can, in some measure, appreciate that exercise that you have in prayer and praise to God. And Aaron's [00:14:02] sons take over the priests, and here we see ourselves functioning in this blessed way as the priestly company, and the blood is sprinkled on the altar round about. We own before God, we own before God the virtue and the value of that precious blood of Christ, and we rise in heart towards God and claim before him, and acclaim before him that this is the ground and basis of all our blessing. All our blessing is complete through that, and we give to God our heartfelt thanks and appreciation for the blood of his beloved son that was shed upon that altar for our sins, and enables us to approach God in holiness and in righteousness and in full-hearted praise to him. And it says he shall present the sacrifice, an offering by fire to Jehovah.

Nonetheless, remember, although it is a prosperity offering, we need to be reminded that in any [00:15:09] approach to God about his beloved son, that he was tested, he was tested even unto death, the offering by fire. And the fact is given, the fact of course we know we learn goes up to God, as we've seen in all of these offerings, the fact going up to God as a sweet smelling savor, the fact speaking again as we saw in the case of the burnt offering of all the energy, the fact as Johnny Wilson was reminding me on Saturday night is really the essential part of the animal, that which energizes it, and of course what energizes us is our will, isn't it? That's what energizes us, certainly in the spiritual sphere is the will, and the blessed Lord Jesus Christ, his will was to do the Father's will, wasn't it? He said my meat is to do the will [00:16:03] of him that sent me, and to finish his work, and

then he could say supremely in the garden of Gethsemane, Father I will, this cut pass from me, nevertheless not as I will, not as I will but as thou wilt. And his will, his will was so completely identified with the Father's will, and there he gave himself up, so this again we have this wonderful appreciation of the work of the Lord Jesus Christ, not only putting away our sins but glorifying God as he gave himself there on Calvary's cross, and Aaron's sons burning it on the altar upon the burnt offering, as we said, as we earlier remarked, it was burnt upon the burnt offering which lies on the wood that is upon the fire, the wood again I would feel to indicate the same thing as we had in the burnt offering, the wood that which can be quickly used by the fire, remember the Holy Spirit, the fire here [00:17:06] speak to us of the Holy Spirit, and is there that in our hearts and lives, that bloody appreciation of Christ and his work, is there that which when the Holy Spirit touches it can quickly be used in giving up that praise to God, there are hearts of that way, is there that in our lives, and if there isn't, why isn't there? Because although we like to dwell on the preciousness of these things, I personally always feel that I must, in reading these things, they must have an effect on me, and am I really ready, am I really in a condition whereby the Spirit of God can use me to further the praise that goes up to God? What is there in my heart and life that is hindering the work of the Spirit of God in this supreme and blessed way? I test my own heart, and I trust we will [00:18:01] graciously get before God and see if there is anything in our hearts and lives that is hindering the action of the Spirit of God on us that would hamper us from flowing forth in praise to God. Oh, you know, it searches, it should search us. I don't want us to be compelled and forced to give praise, far be the thought. There is probably an equal danger of that, but I do think we should be exercised about are we already in a ready condition to be used of God when we come together supremely at the supper, to be around our blessed Lord, to gather around him where the emblems are there. Are we like that? We're ready to be moved by the Spirit of God to give that appreciation of the Lord Jesus Christ. I put it before our own hearts for our consideration. And so, then in a similar way, the peace offering may be a slightly lesser formed appreciation of [00:19:07] Christ, but nonetheless appreciated by Christ, by God. It could be of the small cattle, again, male or female. And the similar things are done with it from verse 6 down to verse 11. Similar things as were done with the offering of a bullock or a heifer. And then again, it could be a goat presented before the Lord. And likewise, he would lean with his head upon it. And it is a neverlasting statute for your generations, for at all your dwellings, no fat and no blood shall ye eat. Now, this is, of course, dealing with the matter of the offering. And so, that is why in this particular case, we need to very much more turn to the [00:20:07] law of the offering to get a lot more of the teaching of this particular offering from the law of the offering. And we read, of course, the verses in chapter 7, verse 11, or really right through to verse 36. It deals with the law of the peace offering. And there are many more verses devoted to the law of this offering than to the laws of the other offerings. And because there, we're developing, we're widening out into a deeper and a fuller circle. Well, not a deeper circle necessarily. I mean, I don't think we could get any deeper than as we stand as priests in the presence of the burnt offering and see it ascending wholly to God. There's no mention of food there, but we stand as worshippers with an appreciation, a very developed and full appreciation of the work of God, [00:21:05] as the work of the Lord Jesus Christ, as regards the great question of sin. But then as priests, as the priestly company in that particular aspect, we would partake of the meal offering. Then, of course, the other food for the priests, which really wasn't a voluntary food. And one might reverently say would have been a happy and blessed state if they hadn't needed to eat it, as we were considering last night, the eating of the sin offering in the holy place. That again was only for the males, very solemn matter. But here, of course, in this prosperity offering, the priest could eat it.

And on certain occasions, of course, his whole family, including his daughters, were allowed to eat it. As we can check, if you want, in Numbers 18, you'll see that there it was said by [00:22:01] Moses told

him, God told him through Moses, that in Numbers 18, that the peace offerings, the thanksgiving offerings, on certain occasions, their whole family could eat it. And then, of course, they went out to the whole congregation. And so beginning in verse 11, we see the law of the peace offering. And there were, seemed to be two main kinds of peace offering. One was pure thanksgiving, and the other was a vow, a vow which seems to indicate a deeper form of thanks.

Not that in any way God ever despises thanks. God is grateful for the thanks that we give. But there could be occasions in which the soul was so utterly thankful to God that he felt he was giving himself up to God in a vow. He had some desire, some matter, [00:23:03] that he was vowing before God that he would perform. And, you know, there are, presumably, there are, I'm sure we've all experienced it at times when we really get so deeply into the thanksgiving of God that we feel we just want to have nothing else but to be here for God in praise and thanksgiving. Perhaps it's an experience I've not, I've not had enough of, but one would desire that it might be more and more increasingly our experience is that we would go beyond a thanks, just a, I hate to say a mere thanksgiving because I'm at pains to stress, is that God, God does not despise any expression of thanks. The simplest expression of God, of thanks, God appreciates. I remember we quoted the hymn, I just forget on which occasion, the one that says, the faintest, feeblest cry they raise will reach Saviour's ear. [00:24:03] God has an appreciation of it. Any expression of thanks concerning his beloved son, God values that greatly. But, of course, the more, the deeper and the more formed our appreciation of the work of Christ, there are times in our soul when we, we go beyond merely thanksgiving but we feel as if we, we wish to be holy and solely here for Christ in that state of giving up to him in praise and worship, in adoration, a form, a formed, a deeply formed impression and response to the Lord Jesus Christ. That seems to me to be the bearing of what it is in the vow. Some of you may well have other ideas on it. One doesn't press it but that seems to me to be what is conveyed by the vow. And so, first of all, in verse 12, he could present it for a thanksgiving and notice there that it could be, he had to have with it unleavened cakes [00:25:03] mingled with oil, unleavened cakes mingled with oil. Just along with that thanksgiving, there must be the tempering of it with the life of our Lord Jesus Christ as we've seen in the meal offering, that life tested in every way and yet a life glorifying God. And unleavened wafers anointed with oil and fine flour saturated. But of course, while there was these unleavened things in verse 13, it says he shall present his offering of leavened bread with the sacrifice of his peace offering of thanksgiving. And here, of course, it would remind us that in this particular case where we are so very much in as worshipers, there must be a count taken, of course, that we are still in the flesh and the sin is still in us. And we must be aware of this because, you know, [00:26:04] if we thought that we had no sin in us, we were in a perfectly wonderful state, we might be giving a very false state of worship. We might think that we were in a very super spiritual state and that is a great and dangerous condition to be in. So we must ever be mindful of that, that we are still here in bodies of flesh and be completely very humbled. We would be humbled by it as we approach God, I feel. It would be something that would humble us to realize that in our offering of thanks, our great appreciation of Christ, there yet has to be associated with it the leavened bread. It truly would indeed keep us very humble as we approach God in the greatness and glory and majesty of his person. And then [00:27:01] the out of it, sorry, verse 14, he presents a one out of it as a heave offering to the Lord, given up, presented up, moved upwards. There's this heaving, a movement upwards towards God, movement directly upwards to God. That was what the heaving was done, it was a movement upwards indicating something going wholly and solely up to God. And then it says, and to the priest that sprinkles the blood of the peace offering to him it shall belong. And so that priest got the gain, the benefit, the blessing, the appreciation of that sole exercise of Christ. He got the gain and the blessing of it. And as priests, we can come into as we come as offerers and then we come as offerers with a formed appreciation [00:28:01] of Christ. And then as priests, we present that blessed

appreciation, that impression we have of Christ, of his wonderful work, we present it to God. And we get the gain and the blessing of it. It says, to him it shall belong. And we get the gain and the blessing of it. And now, of course, if it was a thanksgiving, it could only be in that day. And it says, none of it to remain to the morning. It must be associated. It must be associated with the actual offering. That thanksgiving must not go beyond the experiences that resulted in the sacrifice. We can't go into a sphere of thanksgiving that is not connected with the exercise that we've had, that has given forth that thanksgiving. We can't go on and on, you see, living on past experiences. We must, if we have experiences with God, if we get some sense, some appreciation in our souls in [00:29:02] a particular way, on a particular point of time, of the value of the work of Christ impresses us in a certain way, and there's a particular blessing to our souls, then we give that thanks immediately and we enjoy it. But we can't hope to continue and carry it on and live just on that past glory. No, there's a need to be continually gathering up other and further, and hopefully, and we would really desire deeper and fuller impressions of the Lord Jesus Christ in all his blessed work. So, remember, we can't, in this matter, go like Elijah in the strength of the meat for today's, and that's a different bearing. No, in this matter of approach to God and praise, we must have our thanksgiving associated with the exercise that has given rise to it. [00:30:03] And then it says, if it was a vow or a voluntary offering, it must be eaten on the same day. We couldn't leave it over to start eating it. It must be eaten at the same time. It must likewise be associated with that exercise that has brought it about. But it could, of course, in the spiritual vigor one feels, in the power of the Holy Spirit, if one is of such a nature that this deeper, this more devoted appreciation of Christ that is issuing in deeper devotion to him, we can be sustained again only in the power of the Spirit for a somewhat longer time in this condition before God of a heartfelt life given up to him. We can be sustained in that condition for somewhat longer than the matter of a pure thanksgiving. Then, just coming on to, [00:31:07] jumping on to verse 28 and 29, it says, he that presents the sacrifice of his peace offering to the Lord shall bring his offering. Then verse 30, his own hands, his own hands shall bring the Lord's offerings by fire. And so it's absolutely necessary that we come in our own personal exercise, not the exercise of one at someone else, but come with our own personal exercise. His own hands shall bring the Lord's offerings and the priest, verse 31, to burn it on the fire. And the breast, it says, the breast shall be Aaron's and his son's. And at the end of verse 30, it spoke about the breast being waved. Now, of course, this was a different action from [00:32:04] the heaving. The waving was going around this way. Now again, of course, the prime thought is that it goes up to God, but in the moving it round, one would reverently feel that it was being presented as it was going up to God. It was being bringing in all of the saints. Seems to be that one is a bringing the saints in with one, in one's appreciation that you have of the death of Christ upon Calvary's cross, that you're having real fellowship with God and you're you're owing before God what it is, what it does mean for all the company of saints, the work of Christ upon Calvary's cross. You've got to, you've had your personal experience, your personal gain and benefit, and now one might reverently say you're showing before God that you're sharing it with the saints, that you have an appreciation, along with all the [00:33:03] saints, of what the death of his beloved son means to them as a company of his people, as a company of his people. And so you're displaying it around, and the great thought is, of course, it goes up to God in that way. So before it's heaved up, it's shown around, one might reverently say, and we are delighting and enjoying this blessed, wonderful work of the Lord Jesus Christ upon Calvary's cross. What has it effected for all of the saints? And it's something indeed to rejoice in God about. And then the right shoulder of the sacrifices was given as a heave offering. We've already spoken about the action of the heaving going up. It seems to be particularly stressing the action of going up to God. And it said the right shoulder, the shoulder, of course, speaks of strength, and most commentators talk about this as indicating strength, the strength of the Lord [00:34:05] Jesus Christ. But however, I must confess to enjoying a very precious thought on this from Mr Coutts, if I may be allowed to mention such a dear author.

But he, in reading some time back about it, he seemed to indicate that the shoulder, being the top of the leg, he was connecting more with the walk of our blessed Lord, the walk of our blessed Lord. And at the time I read it, it seemed to be quite a helpful thought that in the shoulder one has got an appreciation also of the walk of the Lord Jesus Christ, that as he walked here for the pleasure of God. And while one knows, of course, that that walk culminated in the death of Christ upon Calvary's cross, the grounding basis of our redemption, his walk, of course, blessed and wonderful as it is, could never [00:35:05] redeem us. The Lord Jesus himself said, except a corn of wheat fall into the ground and die, it abides alone, but if it die, it brings forth many grains. But indeed, we can appreciate the walk of our blessed Lord, and when we then see how that led on to Calvary's cross, thy path uncheered by earthly smiles, led only to the cross, surely we issue forth in a wonderful praise to God. And it's rather significant to see that it's the one in verse 33, it says, he of the sons of Aaron that presents the blood of the peace offerings and the fat, he's presented that to God, the blood and the fat goes to God. It says, he shall have his right shoulder for his part. It's not, this particular thing isn't shared among all the priest of the [00:36:02] family. No, the priest who has had the great privilege of presenting that offering, who has entered in in this unique and wonderful way to an appreciation before God of the value of the work of his beloved son and his great devotion, the will, his will even unto death, glorifying God there upon Calvary's cross, as the saint who has had the joy and the blessed privilege, the priest who has had that blessed privilege of entering fully in response to God on that matter, then he gets his own blessed portion, the shoulder of the way of offering. And of course, that on that occasion, of course, it's for him, but obviously on other occasions, and perhaps at the same time of a general offering of thanksgivings, there were times when, of course, it went on and on for a whole day, the giving of the [00:37:05] peace offerings went on for a whole day. And so obviously there was plenty of time for various priests to have this blessed experience. And oh, would to God that we might enjoy it more and more. There is that which we can enjoy in fellowship one with the other, and there's that which we have as distinct and impressions of Christ, which we give forth in praise and homage and adoration. But of course, the great end in view in all of our personal appreciations of Christ is that I might issue in the fellowship of the saints and praise rising in heart to God the Father. And in the ultimate, of course, from each of these individual impressions of Christ, there is that combined volume of praise that accrues to him. And we really and fully enter into it as a company of the people of God. And that is the real height [00:38:04] and supremacy of the reality of fellowship, a fellowship which of course is sustained in a practical way by no fellowship with the tables of this world, fellowship only at the blessed Lord's table. And then, of course, we can enjoy the blessedness as a company of God's people of what it is to sit around our beloved Lord and give him the praise and the homage in adoration that is rightly his at his supper. And so, you know, I always think of the peace offering. In Luke 15, there was the fatted calf there. Very interesting that it's a calf.

They were asking last night about the golden calf. And as far as I can see, there seems to be only about one other occasion in which a calf was offered in Leviticus 9. But here we have a calf, the fatted calf. And there's always a lot of, throughout my Christian history, there's always [00:39:04] been a lot of speculation and discussion as to what sort of offering that is, the fatted calf. And well, really, you know, I do feel it was a prosperity offering. It was a prosperity offering. It was something that the farmer kept for a certain occasion of rejoicing. And of course, when the son comes, the father, he kills the fatted calf, doesn't he? Kills the fatted calf. And you know, the significant thing is, you see, you may have wondered why the peace offering, the peace offering which comes third in order of the offerings before the sin offering and the trespass offerings, why it's taken last. But of course, in the law of it, we're left with that, you see. The great appreciation of Christ as a burnt offering and the meal offering, the work of Christ upon Calvary's cross for sins having been done. What we are left with [00:40:03] is the company of God's people. Once we've appreciated these things and the truth

connected with them is to be in this condition of praise to God. And it says very significantly in Luke 15, you see. And verse 24, he says, for this my son was dead and has come to life, was lost and has been found. And it says, they began, they began to be merry. It doesn't say they stopped or ended, does it? Just says they began, they began to be merry. So when we come in the fullness of the prosperity that we have in our souls as put there by God, we begin, we begin to be merry and it never ends because it's going on, on into eternity. You see, we sing in the hymn, don't we? Eternity has begun. Is it a reality with us that eternity has begun now? Do we in spirit enter into the blessedness of that eternal scene where we're [00:41:07] going to be at home around in the Father's house and high? The Father's full delight is centered in the sun and countless tongues in heaven unite to tell what he has done. Oh, we join it, don't we? We revel in it. It fills and thrills and satisfies our souls as we contemplate that blessed scene. But the wonder and the marvel of it is, as dear Mr. McBroom used to remind us so often, that now in bodies of flesh, because we've got the Holy Spirit indwelling us, we enter by spirit into that now. Eternity has begun and we enjoy the blessedness of it. They began to be merry and dearly beloved, let us indeed, as a final note of these series of addresses, get into the good of these things. As dear John Flett used to say, get into it, get into it. Indeed, as we go through the experiences, as we read again and meditate [00:42:01] on all the blessed truth that is brought out in these offerings, and let us finish in this blessed condition, we'll be in right conditions, we'll have been properly adjusted, and we'll be full of the Lord Jesus Christ, and we'll be in that state beginning to be merry. And indeed, when we are with him, very soon, perhaps tonight, very soon, it'll be no difference, will it? We'll be rid of this body of flesh, this body of humiliation, not a vile body, this body of humiliation, be changed like unto his own glorious body, according to the power whereby he is able to subdue all things unto himself. And we're going to meet him on the cloud, we soon shall meet thee on the cloud in glory, praising as we would for his namesake. May we indeed go in for it.