

From Egypt to Canaan

Part 7

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[00:00:01] ...to the first chapter of Deuteronomy.

Deuteronomy, chapter 1.

I start here to just link up with, that was mentioned that the children of Israel here, in their unbelief, wandered thirty-eight years. And I said that the Scriptures spoke of forty years.

And we talked some about it after the meeting, and I was looking in Scriptures here now, and we get this straight from the book of Deuteronomy.

Now we're told in the first chapter, in the first verse, these are the words which Moses [00:01:06] spoke unto all Israel, on this side Jordan, in the wilderness, in the plain over against the Red Sea, between Paran and Tophi, and Hazaroth, and so on. And he says, their eleven days' journey from Horeb by the way of Mount Seir unto Kaddish Barnea.

Now verse 3, it came to pass in the fortieth year, in the eleventh month, on the first day of the month, on the first that Moses spoke unto the children of Israel, and according to all that the Lord hath given him in commandment unto them. And so on, he gives details. I just refer to this, that the book of Deuteronomy was written in the fortieth year. And it's really Moses over here about to enter in, the people of Israel about to enter into the promised land, the Amorites and the Moabites going up in this way. [00:02:04] It confirms what you've said, that the whole journey was forty years, including the years of wandering. And if you look at the second chapter of Deuteronomy, in verse 14, Deuteronomy chapter 2, verse 14, the space in which we came from Kaddish Barnea until we were come over the Brook Zered was thirty and eight years, until all the generation of the men of war that wasted out from among the host as the Lord swear unto them. So there it is definitely stated, it was thirty-eight years from this time, Kaddish Barnea, that was with their wanderings. And then when they came, well he says that all the generation of the men of war died. [00:03:02] Now that statement in numbers must then include, when it says forty there, it must include all the time from when they started in Egypt and wandered thirty-eight years. So I just refer to this, I think that that settles that question. Now let's turn on to the end of Deuteronomy, just to notice in the thirty-third chapter, this whole book is a review, and it is Moses as the prophet speaking here. We said there are seven phases in the life of Moses, and we have them covered in a little booklet here, some are available, a study of Moses, the man of God, that's a separate study again.

But since we've had a great deal about Moses, we refer to these seven phases. [00:04:02] We

mentioned he was a prince in Egypt first, and this has taken up an outline form in this little booklet for any who want to study it further. And the second then, he was a shepherd in Midian for forty years. Forty years in Egypt learning to be somebody, learning all the wisdom of the Egyptians. Then as someone has said, he was forty years in the backside of the desert learning to be nobody.

Who cares about somebody, a shepherd in the backside of the desert? And he grew to be very meek. As we read this afternoon, he was the meekest man, very meek. Well then the third phase, God called him, and he was the deliverer of the people from bondage in Egypt.

And that's his time there in the book of Exodus, and laboring and finally bringing the children of Israel across the Red Sea. Then he was the leader in the wilderness, leading the people, God's man, through the [00:05:03] wilderness.

And then we came to Sinai, where the law was given, and he was the lawgiver. He was the mediator, and it speaks of that in Hebrews, of the covenants and the mediator. And he's a type of the Lord Jesus Christ, as the mediator of the new covenant that is made in his blood.

And then we referred to what we were having this afternoon and so on, Moses in trials and testings.

And he had to endure all these various things. And now the seventh phase is the prophet in closing days. And this is his ministry, really, that is given in the book of Deuteronomy. He's looking back, reviewing, and in view of going into the land and exhorting them. And it's just wonderful. Now, we come to his closing days, and the 33rd chapter of Deuteronomy, just to refer [00:06:02] to it, verse 1 says, this is the blessing, where with Moses, the man of God, blessed the children of Israel before his death.

It's wonderful.

We saw this afternoon how they provoked him to speak unadvisably with his lips.

And they were constantly complaining against him and complaining against God. Instead of looking in faith, he called them rebels. And they really were rebels. God called them stiff-necked, as we often are too. You know, you have a stiff neck, that's stubborn, it won't bend one way or the other. But here, after enduring all these things, and he's 120 years old, as we find in the next chapter, I think, he blesses the people before he dies.

[00:07:07] It's something that shows that the grace of our Lord Jesus Christ, if he was a representative of God, he shows this wonderful character. He could bless the people, and he has the blessing for the tribes. This is a wonderful study in itself, these chapters here, and in a prophetic character. And then he closes, and in verse 27, he says, the eternal God is thy refuge, and underneath are the everlasting arms.

And I think the chapter before, there was a song that he taught, and it brings before the Lord.

Now here he says, the eternal God is thy refuge, and underneath are the everlasting arms. Words we often like to use, and give to people in comfort. [00:08:01] That underneath us are his everlasting arms.

And then he says, Israel, verse 28, shall dwell safely. And then verse 29, now, happy art thou, O Israel, who is likened to thee, O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency.

There are several words here, beginning with S. One is salvation. He says, happy art thou, O people saved, who is likened to thee, O people saved by the Lord, and he's the shield of our help, and the sword of excellency.

This we can all take for ourselves, and thus he closes this wonderful blessing with pointing the people to the Lord Jesus, or to God.

[00:09:02] Now on the 34th, we have the closing days of Moses.

We have seen the death of Miriam, as referred to, and the death of Aaron was mentioned, and various other ones that came under the discipline of God. And now we have this great man, Moses, who we said this afternoon is spoken of six times in scripture as the man of God.

He was God's man for crises.

Now verse one says in the 34th chapter, Moses went up from the plains of Moab unto the mountains of Nebo to the top of Pisgah.

And we had Pisgah mentioned in the 21st of Numbers, which is way up around, as we said, [00:10:03] they reached the low point here, but had that figure of the death of Christ as the brazen serpent lifted up on the cross, and we might have eternal life.

And we said this figures the third phase of the death of Christ, where he died for sin that dwells in us.

And I've always been so thankful, well, I went through some experiences, that Christ not only died for my sins, but he died for that sinful nature, or sin in the flesh is the scriptural term, the root of all our troubles. He died for that too, and is condemned.

And with that is associated eternal life. And as they went on up, there's the water from the well, beer. [00:11:04] They sang, and water sprang up, figure of the Holy Spirit.

Life and the power of the Spirit of God, the third wonderful type. So they went to Pisgah, way up on the top of the mountains.

And we saw the failure of Moses, that he smote the rock when he should only have spoken to it the second time, spoiled the type of salvation in Christ, and God said he would not enter into the land.

There's another reason too, why he does not enter into the land. But here, in wonderful grace, the Lord took him up to the top of Pisgah, and the Lord showed him all the land of Gilead, and Dadan, and Naphtala, and the valley of Jericho, and the palm trees.

You know, we often say, he didn't get into the land. [00:12:05] But God, in grace, gave him a view of all the land.

He probably saw more of the land of Canaan than any of the Israelites that went in. They had to possess the land, they had to drive out the enemy. But God, in wonderful grace, gave him a beautiful view of all the land.

God has his government with us, but it's like we sing in a hymn, with mercy and with judgment, my web of time he wove.

God is ever merciful to his people, though he has to deal with us in discipline, and has his government and his ways. So the Lord showed him all the land of Gilead, and Naphtala, and Ephraim, and to the uttermost sea, the south and the plain of the valley of Jericho, the city of palm trees. [00:13:03] And he says, this is the land, it's a wonderful thing. Now he says, I've caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses, the servant of the Lord, died there in the land of Moab according to the word of the Lord.

And he buried him in a valley in the land of Moab over against Beth-peor.

No man knoweth of his sepulchre unto this day.

God buried Moses.

And from the epistle of Jude, it would seem that Michael, the prince, I believe he's the archangel, he was associated with it, because the devil contended with him for that body.

[00:14:06] And it says there, Michael didn't bring against him a railing accusation. So it would indicate that Michael, the archangel, was used in the burial of Moses, a signal honor indeed.

And now it says in verse 70, he was 120 years old when he died. His eye was not dim or his natural force abated. And the children of Israel wept for him.

The other reason why Moses could not bring the children of Israel into this promised land, it's not heaven, it's Canaan, it's the portion that we should enjoy now as Christians.

Canaan is often used in the sense of crossing the Jordan, the river of death, and Canaan [00:15:05] being heaven.

But we find when we come to the book of Joshua that they had to fight in Canaan. They had to possess the land. It was their inheritance. And the picture is we too have to make the promises of God our own. We have to possess the land and there's conflict with Satan. So we need the whole armor as Ephesians tells us. But now he was the law giver. He was associated with the law and the thought is often given that the law could not bring us into inheritance, the law of Sinai.

And if Moses was associated as the mediator, as the law giver, it would not fit in with the type.

And so now we find in verse 9, Joshua, the son of Nun, was full of the spirit of wisdom.

[00:16:04] God had said to Moses before, you will not go over, I think you'll find in the earlier chapters of Deuteronomy, and he said, encourage Joshua.

It's nice if there's young men in the school of God, as we said before, under the training of Moses, associated with him, proven and experienced, and who can take over. And we like to encourage younger ones to go on.

And God said, you encourage Joshua to come. We all realize the time comes when, in the earlier chapters of Deuteronomy, Moses said, I'm this day 120 years old, I can't go in and out like I used to. And we come to that experience too. And we're happy to see others coming along and coming up, and to be faithful to carry [00:17:01] on because our times are limited.

So there was Joshua, and he was full of the spirit of wisdom. And verse 9, Moses had laid his hands upon him, and the children of Israel hearkened unto him.

Now, God gives this wonderful epithet, we might say, of Moses, in verse 10 of the 34th chapter.

There arose not a prophet since in Israel, like unto Moses, whom the Lord knew face to face, and all the signs and the wonders which the Lord sent him to do in the land of Egypt. The Pharaoh and all his servants, and all his land, and his mighty hand, and the great terror which Moses showed in the sight of all Israel.

And so that brings us to the first chapter of Joshua now, where Joshua is the leader to bring them into the land. And Joshua is the type of Christ risen, as the captain of our salvation.

[00:18:05] The risen, glorified Christ.

So now, the first chapter of Joshua, verse 1 says, Now after the death of Moses, the servant of the Lord, it came to pass that the Lord spake unto Joshua, the son of Nun, Moses' minister, saying, Moses, my servant is dead. Now therefore arise, go over this Jordan, thou and all this people, and every place of the sole of your foot that shall tread upon, that have I given unto you, as I said unto Moses.

From the wilderness and this Lebanon, even into the great river, the river Euphrates, and all the land of the Hittites, and of the great sea, toward the going down of the sun shall be your coast.

There shall not be any man able to stand before thee all the days of thy life. As I was with Moses, so will I be with thee. [00:19:01] I will not fail thee, nor forsake thee. Now this is very up to date.

The world is occupied with the eastern lands.

And every day, practically in the news, you're reading about what's going on, and right now in Palestine, the conflict with Israel and the Arabs.

In Leviticus, God says, the land shall not be sold forever, it is mine.

That is a special land, the land of Palestine, that God claims as his own, and he gave it to his people Israel. And here's something of the borders. Now we know they lost it, and they crucified Christ, and God allowed the enemies, others [00:20:03] to come in, and they were driven out.

And it's only some 45 or so years that they're a nation in the land of Palestine again. And God, in his

sovereign purposes, is going to accomplish his promises to Israel in spite of their failure.

And there's the conflict God never gave the land of Palestine to the Arabs, to the Ishmaelites.

That's what they are. He gave an inheritance to them. You can read that in the Old Testament. But people are fighting, and so all this goes on.

Now God said here to Joshua, you go in, and you'll be strong and of good courage and to possess this land.

Well we don't follow that further.

[00:21:01] We want to go on to see now the fourth type of the death of Christ.

I've been saying there are four types in the history of Israel here of the death of Christ. We have mentioned the Passover, first the death of Christ, shelter under the blood, when I see the blood, I'll pass over you. Then the second was the Red Sea, where we have an added truth, resurrection. And the defeat of the enemy, Pharaoh coming after them and overthrown.

And so we have this double picture giving us the full picture, the death and resurrection of Christ.

So it's broken up in parts, and crossing the Red Sea is especially the death of Christ and his resurrection. And there on the other side, the enemies are defeated, Christ is victorious. [00:22:04] Then we had this afternoon the serpent lifted up in the wilderness, and we've just spoke about that as a further type of Christ not only dying for our sins, but for sin, what we are.

And we're seen now in him, a new man.

God's not looking at us according to what we see in us, but he's looking at us in Christ, accepted in the beloved. Now, the Jordan, going through Jordan, it's a picture of death again. We have a fourth type.

And every time there's something more added. The last time I spoke on this somewhere, I was impressed with the thought of what we have in Hebrews 2, so great salvation.

He says, how shall we escape if we neglect? So great salvation.

[00:23:02] God's salvation is very great.

And we never can make too much of the death and resurrection of Christ.

That's our only hope, our rock. But we want to see how much is involved in it. There's much more involved in it than we think of him just dying for our sins. So that's what we've come to here now. They had to cross the Jordan.

Or they could get into the promised land. The lesson of death again. It's not only that Christ died.

What we're going to see here, it's a picture of we died with him. As Paul says, I am crucified with

Christ.

Alright.

So in this third chapter, they come into Jordan.

Verse 1 says, they removed from Shittim and came to Jordan. [00:24:04] And they lodged there.

And the Ark of the Covenant is mentioned. The Ark was the most important piece of furniture in the tabernacle. And it spoke especially of Christ.

It was gold, Shittim wood, speak of his humanity, but covered with gold, his deity. And upon that Ark was the mercy seat where blood was sprinkled upon.

And so it's Christ as the one who's made atonement, represented by the Ark. And that goes first here, verse 3, when you see the Ark of the Covenant of the Lord.

And then he says in verse 4, that you may know the way by which you must go.

For if you have not passed this way hitherto, though they had crossed the Red Sea, they [00:25:07] had not crossed the Jordan, a new land, an entrance into Canaan.

And remember, Canaan represents our inheritance in Christ, that we're to enter in to enjoy. But before we can enter in, we have to have this experience, experimentally, of what the death of Christ is, and ourselves, all right.

So verse 8 says, when you are come to the brink of the water of Jordan, you shall stand still in Jordan.

And verse 11, the Ark of the Covenant of the Lord of all the earth passeth over before you, and take you 12 men, verse 12, out of the tribes of Israel, out of every man a tribe.

[00:26:03] As soon as the souls of the feet of the priests that bear the Ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above, and they shall stand upon a heap. Shall come to pass when the people removed from their tents to pass over Jordan, and the priests bearing the Ark of the Covenant before the people, as they that bear the Ark were come into Jordan.

And the feet of the priests that bear the Ark were dipped in the brink of the water, for Jordan overflowed all his banks at the time of harvest, that the waters which came down from above stood and rose up a heap very far from the city Adam. It's interesting that Adam is mentioned, the originator of the race, as it were, the first man Adam, and sin came in through Adam, and death by sin.

[00:27:01] And so these waters stopped back way up to the city of Adam.

And the salt sea failed, and they were cut off, and the people passed over right against Jericho.

Verse 17, the priests that bear the Ark of the Covenant to the Lord stood firm on dry ground in the

midst of Jordan. All the Israelites passed over on dry ground until all the people were clean over Jordan. Now you may say, as far as I've read, well, what's the difference between that and the Red Sea?

It's just the same thing. Ah, but we're not through. In the fourth chapter, he goes on with further directions, and that's where there are additions to each of these types.

Verse 2, in the fourth chapter, he says, take twelve men out of the people, and take you hence out of the midst of the Jordan, out of the place where the priests' feet stood firm, twelve stones, carry them over with you and leave them in the lodging place where [00:28:02] you shall lodge this night.

And so they did that.

Verse 5 speaks about it.

Verse 6, this may be a sign among you when your children ask your fathers, time to come, what mean by these stones? Now here's the feature in connection with Jordan, that they took twelve stones out of Jordan.

There were twelve tribes of Israel, so there's one stone for every tribe. And they took it out and put it up over there as a memorial on the Canaan side.

And it says here in verse 7, these shall be a memorial. Now verse 8, the children have did so, but there's to do something else. The second thing, verse 9, Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bear the ark of the covenant stood. [00:29:04] They are there this day.

So here in the type of Jordan, we get a way made through the sea, the death of Christ, and if you will, resurrection on the other side.

But also, twelve stones are taken out of that Jordan and put up over there as a memorial. And twelve stones are taken and put in the Jordan and the waters flow over it.

Now in Colossians and in Ephesians, we get terms spoken of that are, well in Romans 6 anyway, our old man is crucified with Christ.

And in the Colossians, we get, we better turn to it, get the exact words, in the epistle [00:30:06] to the Colossians, I think it's the third chapter.

The words are, really, that we're buried with Christ.

[00:31:03] Yes, and risen with him.

Thank you. Yes, there it was, we're buried with him in baptism and risen with him.

But there's another expression, yes, it's in the third chapter.

Now that's one where you're dead and your life is hid with Christ. But verse 9, don't lie, saying you

have put off the old man with his deeds and have put on the new man.

That's the expression I wanted.

We have put off the old man, standing for what we were in Adam, our sinful self, as it were, that has been buried in the Jordan River, according to the type.

[00:32:04] We put off.

And we put on the new man.

And that is the 12 stones taken out of the death, I mean, out of the river Jordan, the picture of death, and is a memorial.

So he says you don't do these various things, you're to put off lying because you have put off the old man with his deeds and have put on the new man.

Mr. Darby has stated, he said, I've always held that the Red Sea is Christ dead and risen for us, and Jordan, we, dead and risen with Christ.

Now that's an added truth, to see not only that Christ died, but I died there too. And that's what Paul says in Galatians, I am crucified with Christ, nevertheless I live, [00:33:02] yet not I, but Christ liveth in me. What we are as a natural man, a sinful man, represented by the old man, has been buried in Jordan, the 12 stones there, and the death of Christ includes our death.

But also then the 12 stones that were taken out of that Jordan, picture of Christ's death, are there as a memorial. We put on the new man, which is Christ.

And this is the truth we need to get a hold of practically, you see, before we're ready to enjoy the inheritance.

Now we don't touch on it for lack of time, but you'd find in numbers that as they got on over this way, the children of Reuben and the half tribe of Manasseh, I believe, they saw that there was wonderful land, they had a lot of cattle, and they said, we want to [00:34:04] stay here, give us our inheritance on this side of Jordan, the wilderness side.

It's a good lie, we'll stay here.

And Moses allowed it, he said, you have to go and fight with your brethren, and they said, we'll do that. But they represent earthly Christians. One writer has pointed out, there are worldly Christians, like Egypt wanted to, I mean, the children of Israel, thinking of the flesh parts of Egypt and wanting to stay in the wilderness and all this various thing, worldly Christians, running after this present evil world.

Well, the children of Reuben, they were not like that.

They wanted to take care of cattle, and they represent earthly, they were earthly minded.

[00:35:02] And then those who would really go across the Jordan and die with Christ, really, and enjoy the heavenly things, is a picture of heavenly Christians. So that's what the lesson gives us here. And so they passed over into the plains of Jericho, and Joshua is magnified.

I hope you get a hold of that.

One has spoken about that, the Jordan, it's, we are dead and risen with Christ, and to know this consciously, that we are dead and risen and associated with Christ, risen. But now begins the life in Canaan.

And they got into the land now, but that's just the beginning. We find here in the 4th chapter, what we were looking at, we didn't finish that.

[00:36:12] Verse 19, "...the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.

And those twelve stones which they took out of Jordan did Joshua pitch in Gilgal." And so it speaks on, and then in the 5th chapter, we find that they were circumcised. Verse 2, "...at that time the Lord said unto Joshua, Make these sharp knives, and circumcise again the children of Israel the second time. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins." This is Colossians 2 when? 2.11, he just referred to, you're buried with Christ and risen with him. But circumcision, the sharp knife applied to the flesh, and that's spoken of in Colossians, [00:37:05] we're circumcised with the circumcision of Christ. But then self-judgment has to come in, and that's what Gilgal stands for. We need to practice self-judgment.

It's no use saying, you know, well, I'm crucified with Christ, and then go on doing things that are associated with the old life and the old man. But when we do so, the scriptures tell us if we judge ourselves, we shall not be judged.

And so you find that throughout the book of Joshua, where there was victory, they defeated the enemies. They could write one word over the whole book of Joshua, and that's victory. When you come to judges, you can write one word, too, and that's defeat, or they change their position. But throughout the book of Joshua, their camp was always at Gilgal.

[00:38:07] They encamped at Gilgal.

They'd go out in the morning from Gilgal, the place of strength, of self-judgment, where the sharp knives that have been plied of self-judgment, and accepting the judgment of ourselves in the cross of Christ, as Paul says, whereby I am crucified unto the world.

And he gloried in that.

And here's an expression in verse 6 again, the children of Israel walked forty years in the wilderness, till all the men of war that came out of Egypt were consumed. So it's definitely established in a number of places that the whole time in Israel was forty years, the time of testing.

And so now, verse 10 says, well, in verse 9 we should note, this day have I rolled away [00:39:05] the reproach of Egypt from you. The name of the place is called Gilgal.

Every activity of the flesh is of the reproach of Egypt, and that was judged at Gilgal. And so, verse 10, the children of Israel encamped in Gilgal, and kept the Passover on the fourteenth day of the month, and even in the plains of Jericho, a place of self-judgment. And now we're getting into the land, I'm not going farther than this, but this is where Joshua brings us here, delivered from Egypt now, and realizing we have died with Christ, and we're risen with him, and his death brings us into this place.

And then there's circumcision at Gilgal, and keeping the Passover, the remembrance of the [00:40:02] first deliverance there in Egypt.

Now then, notice, verse 11, they did eat of the old corn of the land on the morrow after the Passover, unleavened cakes and parched corn in the selfsame day, and the manna ceased on the morrow after they had eaten of the old corn of the land. Neither had the children of Israel manna anymore, but they did eat of the fruit of the land of Canaan that year.

There's a change of food.

The manna was the food in the wilderness, and it's the picture of Christ come down here on earth like we find him in the Gospels, and it's a wonderful food to feed on Christ here in this scene, the perfect man, the learn of him.

But Christ is not here now, and that isn't the end. [00:41:02] He's glorified in heaven, the risen, glorified Christ, and that's the one that the apostle Paul wanted to know, says that I may know him, and that's pictured here by the old corn of the land, the glorified Christ.

That's the food in the land of Canaan, the manna ceased, and now they ate of the old corn, and that's what we get in the epistles.

Mr. Darby has well written, he can put things concisely, and he says the book of Romans puts you in the Jordan River, you're crucified with Christ, and he says the book of Colossians [00:42:01] puts you on the bank of Canaan, places you in the promised land, or rather on the bank rather, the other side of Jordan.

Then he says the book of Ephesians puts you in the land. I like that, showing the special features of these epistles.

They're not just repetition, they bring added things, and so Ephesians, as we've been saying, is the book of the inheritance, risen with Christ, blessed with all spiritual blessings in the heavenlies, accepted in the beloved, and so on are the wonderful truths, but there we have to fight.

We have many enemies.

We had only mention of Amalek, although there were others here, the Amorites and so on as [00:43:03] he got on up to Canaan, but in the land you find Philistines and the Perizzites, there's some seven nations, I believe, that are mentioned here in Joshua, and they had to get victory over them. Well, God was with them and would give them the victory through our Lord Jesus Christ. But I don't want to go on further. We have gotten from Egypt to Canaan, and that's the subject of these lessons here.

We've had to go on hastily, but I've tried to strike some of the high points and trust that we have seen

them and desire to move on and live in the heavenlies.

And as I mentioned, this booklet here, if you want any further study about Moses, there's [00:44:02] some available here for 75 cents. I'll cover the cost of printing and all, it's 20 pages, a real series of lessons, if you'd like to take them up in young people's meetings or in any assembly meetings or special classes or for your own private study, you'll find the blessings there. Shall we close in prayer? Our blessed God and our Father, we give Thee thanks for this time we have had together to consider what Thou has written in Thy Word and recorded for our learning of the journeys of the children of Israel. We thank Thee for these wonderful things, we thank Thee for the wonderful example of Moses and of Joshua too, all pointing to Thyself, Lord Jesus, as the perfect man.

And Thy death and resurrection and victories we have in Thyself make these things good to us.

We are feeble in understanding and laying hold, but we pray Thy blessing upon each and [00:45:06] every one and of all that each one here may be under the shelter of the blood of the Lord Jesus Christ, having accepted Thee as their Savior and to go on learning of Thyself more and more.

We commend ourselves to Thee now with thanksgiving and Thy help and Thy precious name, Lord Jesus. Amen. Amen. Amen.