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Genesis

Chapter 8 - Reconciliation's Breath

The Whiff of Satisfaction (vs.20-22)

Genesis 8:20-22: Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird and offered burnt offerings on the altar. The LORD smelled the soothing aroma; and the LORD said to Himself, “I will never again curse the ground on account of man, for the intent of man’s heart is evil from his youth; and I will never again destroy every living thing, as I have done.

“While the earth remains,
Seedtime and harvest,
And cold and heat,
And summer and winter,
And day and night
Shall not cease.”

A wonderful promise that God gives within this passage, in particular, in verse 22, we read it,

“While the earth remains,
Seedtime and harvest,
And cold and heat,
And summer and winter,
And day and night
Shall not (*šābat*).”

It's where we get our word “sabbath”.

“...shall not cease.”

You took those for granted. They're actually a gift, and they were given to Noah. How wonderful that is. Many things that we take for granted that we perceive that “Well, that's just something that we're entitled to.” And God says, “No, those are gifts.” And much of what this passage is going to be revealing to us is the power of being right with God, because what we see is that Noah found Grace in the eyes of the Lord. What does that mean? Well, as it goes on and says in Chapter 7, at the

beginning of the chapter, that he was the only one that God saw as righteous at that particular time. At a time in which the evil was prominent and malevolent and horrific things were happening, you have this individual, such as Noah, who was doing what was right. Righteousness is basically described as “right wiseness,” and that is to say that you do what is right in the eyes of the Lord and you think what is right in the eyes of the Lord. Your desire is to do right. Very simple, isn't it? To do the right thing, but more specifically, to do the right thing in the eyes of God. I mean, the Book of judges says every man did what was right in his own eyes. Well, that's not righteousness.

As we come to this, what we begin to realize is that there is great reward in aligning yourself with God and as we go on to see, we understand that righteousness is really about trusting and obeying. As the song says, *“Trust and obey, for there's no other way to be happy in Jesus, but to trust and obey.”* Very simple phrase, but as we go throughout Scripture, we're reminded that is the continuum. To understand what it means to trust is basically almost repetitious in the word “obedience”. In

fact, by the time you come to the Book of Hebrews, the same word for trust and the same word for obedience is together. So, both of those words actually mean the same thing. That is to say, you'll only really do what somebody tells you to do if you trust them, and it is because you trust them that you'll do what they say. Noah trusted the Lord. So, Noah is told "Go build an ark. Things are bad. Go build an ark." Does Noah know all the ramifications of this command? No. But it just says he built an ark. God will then tell him, "Bring these animals in." And it then goes on and says at the end of the chapter, "And Noah did what God told him to do." As you look at these commands, the initial thought is "Well, I just need to do what God tells me to do." And that's true, but the whole reconciliation as we've been talking about and the whole relationship with God is about that relationship. This reconciliation is about getting together with God and having a relationship with Him, not only in the sense of doing what He tells us to do, but as you begin to do what He tells you to do, you begin to realize something else. You begin to realize that the very things that He's telling you to do is for your good. When God gives the

commands, whether it's the Ten Commandments or whether it's any command within Scripture, He reiterates, "This is for your good." When He talks to Israel, He goes, "I've given you these laws, but it's for your good that I do this." Initially, I don't think we comprehend just how good it is for us, but when God says, "Build an ark," He then tags this on, "for yourself." That's very interesting. As God begins to direct us, it is always because He loves us and anything and everything that He tells us to do is to save us; it's to rescue us. Noah will find this out as times progress, and he'll find out why God tells him, "Bring in these animals." And he will find out as you go into Chapter 7, "Why do I bring in this many animals for this particular thing?" In fact, He tells him to bring two, right? But He not only says two, He then says, "But of the clean, bring in seven." Now, why is He telling us that? "Well, God just wants a bunch of more clean animals, I guess." But we understand in the context that the purpose of the clean animals was that which could be ultimately eaten as will be the part of the command of Noah, "You can eat the animals. These will be for your sustenance, for your good."

As we come to this passage, what we find is the gratitude of Noah, and by virtue of his gratitude, he wants to do something for God. It's a very interesting passage to me because you have a number of firsts within the text, and I think that's the wonder of the Book of Genesis. It's the beginning of everything, right? So, you see the beginning of certain specific things and you wonder, "How did we get there?" I mean, you read the Book of Exodus, why do you do certain things in Exodus? Well, go back to Genesis and you'll begin to understand what the purpose was in all these things. So, this particular passage starts off with not a command, but of a willful desire of Noah.

I just want to remind you once again of the wonderful pictures of names within Scripture, and as we've been reminded, Noah, or "*nōah*" is a word that describes a breath of pleasure, perhaps; a sense of fresh air. It gives the context of breathing, but in the breathing a consolation. Thus, his name means peace, but it has the connotation of feeling that peace. So, it's a wonderful picture that God gives us. When God begins to move and God begins to rescue Noah, as this particular chapter

starts off, it says that God sent a wind. So, “*Nōaḥ* felt a *rûaḥ*” would be the passage, and you feel the wind of God. It's almost kind of a response of God.

As we come into this text, Noah's going to be offering up an aroma. What do you think the word is? “*Rûaḥ*”; the breath and the smelling of God. He's going to smell this aroma. So, they say that the one sense that it's almost impossible to forget is the smell; that you could go literally years not remembering something and a certain smell hits your nose and immediately it takes you back to a particular time. It is this that the passage is going to be dealing with and the heart of Noah and the desire of Noah to in many respects give respect and honor to God for what He has done for him; a sense of gratitude. What we know is that Noah is by no means perfect. We know that as we will continue to follow the story and see that to be the case. Nevertheless, for this time, if you back up just to once again reiterate the point, if you go back up into Genesis 7,

(Genesis 7:1) “Then the LORD said to Noah, “Enter the ark, you and all your household, for you alone I have seen to be righteous before Me in this time.””

It is at this time that we see Noah present a sacrifice before the Lord. It is at this time that we see Noah's imagination and intent of his heart actually being conveyed by an action. What was Noah feeling? How was he responding to all of this? And we begin to see this marvelous, marvelous picture.

If you pick up with me in Genesis 8:20, it will start off with just a simple phrase,

“Then Noah built...”

Now, once again, Noah built an ark, and we oftentimes think about that, but that was by virtue of a command. This is not, and there are several things that I want you to look at as we come to this particular passage. The first is that there's no injunction here for him to build an altar to the Lord. There's nothing that says by God, “You need to build an altar.” In fact, when we make reference to the clean animals that were preserved, there's no reference that is given that those clean animals were reserved for

sacrifice. There's no reference to sacrifice. I mean, these are literally beginning moments as we come to the passage. So, what you have is no one told him to offer a sacrifice, no one said the sacrifice had to be clean, and quite frankly, no one told him as we're going to see in the passage, he's actually going to offer "every clean animal and every clean bird." Why not just one? No, no, every one that was clean he offered. No one told him to do that. It's a result of this heart that is being displayed that God makes a promise, and I want us to jump on down to the promise and then we'll come back to the heart of Noah and really end with that particular point.

If you look with me in verse 22, the promise of God is, (Genesis 8:22) "While the earth remains..."

Now, the emphasis of that particular phrase is that however long the earth exists, this will be the case. We know that the time in which there will be a new heaven and new earth is coming. God is not promising that the fact that this earth will remain forever. He's saying as long as it remains, this is what's going to happen.

It's a result really, if you look with me, of verse 21, and the statement is,

(Genesis 8:21) “The LORD smelled the soothing aroma; and the LORD said to Himself...”

Actually, the phrase “to Himself,” you could put in there, “to His heart.” It is literally the word “*lēb*” which makes reference to the heart of God. What is God thinking? Well, we actually have the way that Noah's thinking; we have the way that God is thinking within the passage, as the Lord smells this soothing aroma. By the way, just underline the phrase “soothing aroma”. It is the word “*nîḥōaḥ*”. Does it sound like “*nōaḥ*”? Does it sound like “Noah”? So, it's actually an interesting picture and a derivative of a sense of God felt peaceful; He felt pleased. It was consoling to Him, which once again, is the name “Noah” itself. Noah offered an aroma that was consoling to Him, and He smelled, “*rîaḥ*,” He breathed in, and God was pleased with this.

The passage reads,

Gen 8:21) “...and the LORD said to Himself (He said to His heart), “I will never again curse the ground...””

The result of this sacrifice caused God to declare this. It's an interesting point when you think about it, because what you have literally is, and I actually put on it as your title, "A Whiff of Satisfaction" because it wasn't continual. This is a moment in which Noah was pleasing to God by virtue of his gratitude; by virtue of his thanksgiving to God. So, God smells this moment and out of this moment, God produces a blessing for a lifetime. Isn't that an amazing thought when you think about that? For all the days of the earth, God blesses because of this moment in which He felt that Noah really loved Him.

The passage reads this way,

(Genesis 8:21) "The LORD smelled the soothing aroma; and the LORD said to Himself, "I will never again curse the ground..."

Just by way of understanding the terminology within the text, "I will never again curse *'ăḏāmâ* from *'āḏām.*"

"... "I will never again curse the ground on account of man (*'āḏām*), for the intent of man's heart is evil from his youth..."

Man is fundamentally miserable. He's hurtful. He gives pain. That's what he does. But God is not rewarding us according to our iniquities. God is gracious to us.

“... I will never again destroy every living thing, as I have done.”

The promise therefore comes as a result of Noah's offering before God.

The passage then reads,

(Genesis 8:22) “While the earth remains, Seedtime and harvest...”

Now, what He's talking about within the passage is actually bringing into terms not only the fact that you have a time in which you plant and which you reap, but it's also bringing in the idea and the concept of you participate in this. The point is that through these opposites or change, God begins to reveal something to us. Why is He revealing things to us, and what is His purpose in all this? His purpose is to really preserve us.

I want to remind you, as you go back to the beginning, why was God having to destroy the earth? Well, because

every intent of man was evil all the time. All of these things, God is giving not only as a sense of blessing, but as a sense of directing. As you begin to realize that there is a time for planting seed and a time for harvest, you understand that God has given boundaries. He's not only given boundaries, but He's given direction on when to do something. One of the things that causes man to stray is the sense of no boundaries. You take away the boundaries, you take away the law and they just do whatever they want to do and go any way they want to. It is God's graciousness in nature itself to begin to say, "Ok, let's practice doing things at a particular time." If you want your child to be raised up in some civil way, you're going to give them some kind of boundaries. If you don't, you're going to find out that the child is going to be, well, sociopathic, as they begin to grow up. So, your desire as you begin to establish this is, "You have a chore you're going to be doing." This whole concept of sowing and reaping is not only going to in some way encourage responsibility, but it's also going to affect in the sense of here is something that has consequences.

We're familiar with the passage in Galatians 6, "Don't be deceived; God is not mocked. Whatever a man sows that shall he also reap." God is actually giving this interesting picture of direction. "You have responsibilities. I'm giving you responsibilities. I'm giving you time. I'm giving you boundaries and I'm giving you visuals of consequence. So, the things that you do, you're going to see the result of it, and you'll be able to see this every season." That's an interesting picture, isn't it? So, the first part is really God curtailing the wickedness of man because, as His statement is, "The intent of man's heart is evil. I know that to be true. That's why I'm giving these things." So, if you look within the passage, it gives a sense of responsibility, a sense of opportunity, really, to change and a sense of consequence for the things that you do. He then turns to this thing called "cold and heat," which are really extremities. Now, what's interesting about all of this is, what you not only have are things that are changing; that is to say, the seasons time of planting, cold and heat, things have changed, but you also have a sense of stability. These will always be. So, the necessity for man

to go through change is part of the process of actually saving us that you have difficulty, that things change in your life, that things are not always predictable. In this particular setting, cold and heat are not always predictable. We call it weather. It is the change of weather, the change of an atmosphere and in many respects it's unexpected sometimes. It happens. It's surprising, sometimes it's actually cold in April. You don't always know when something is going to happen and to the degree that it happens and it's interesting, the passage actually says, "cold and heat". It doesn't put any middle stuff in there, does it? Which is really talking about the extremities. So, it's the extremities that God is talking about that are actually in some way going to cause man to think in clear and concise ways how to deal with things that are unexpected. Weather is an unexpected thing. How do you deal with that? Well, you're going to have unexpected things in your life. It's those unexpected things in your life that are actually going to cause you to maybe think about what you're doing. Things happen. You didn't know it was going to happen, you didn't know when it was going to happen, but it did. Weather

changes, and it's in that change that God begins to work in your life. If in fact it remained the same and everything was predictable in your life, would you turn to God?

Would you even think about the way that you do things?

You have the extremities,

“... And cold and heat,
And summer and winter...”

An interesting description of seasons.

As we know that we have seasons, Ecclesiastes says there's a time for everything under the sun; a season for everything under the sun. As you go into Ecclesiastes, and in particular as you look in Chapter 11, and then you go into Chapter 12, you understand that there are seasons in life. He turns to the young man, and he goes, “Young man, you ought to enjoy this time.” Because you go into Chapter 12 and he goes, “Now, the time is coming when you're not going to enjoy life.” There are seasons in life and what those seasons do is they prepare us for future. Realizing the seasons in life are part of God preparing us for the next stage and they're as dependable as anything. Like I said, my mother oftentimes, now almost 99, says to

me, "I don't know why I feel this way." And I said, "Mom, you've never been 99 before." But you think about it, all of the stages of life, all the seasons of life have really been preparing you for this. I mean, you hit 50 and you're not as fast as you used to be. You hit 70, and now you're not doing hardly anything, but it's preparing you. All of these seasons are preparing you. As you come to the end of Ecclesiastes, of course it's preparing you saying, fundamentally, as Amos would say, "Prepare to meet your God." If in fact you think in terms of pre-diluvian, that is before the flood, you had people living a long time. Methuselah lived 969 years. Adam lived 930 years. Noah will live 950 years. I mean, you have these long lives, but now it begins to shorten, and the seasons begin to direct the process. God has given us seasons for a particular purpose, and that is to prepare us for the things that are to come, the things that you know.

The wonderful thing about "day and night" within the passage is that you see that God in many respects has given us hope every single day. The guarantee that you're going to have day after the night is a wonderful thing.

Scripture says, "Look, you may have sorrow, but joy comes in the morning." In Lamentations 3, it tells us, "Great is God's faithfulness. They are new every morning." And the sense that you have daylight is God has given us hope in the midst of all these things. These are not just things about weather and seasons. God is teaching us through these things, and He's directing a world that has been and is very rebellious in nature, but God has given us these interesting and wonderful pictures.

If you look at me and Jeremiah 5, it will give you a sense of this as God will turn and say, "Why don't you give Me thanks because I've given you these things?"

The statement is,

(Jeremiah 5:22) "Do you not fear Me?" declares the LORD.

'Do you not tremble in My presence?

For I have placed the sand as a boundary for the sea,
An eternal decree, so it cannot cross over it.

Though the waves toss, yet they cannot prevail..."

We were at the beach and Connie was saying, “It's really great that those waves don't come any further” because they were looking pretty ominous with the wind that was blowing this week.

“... Though the waves toss, yet they cannot prevail;
Though they roar, yet they cannot cross over it.

(Jeremiah 5:23) ‘But this people has a stubborn and rebellious heart;

They have turned aside and departed.

(Jeremiah 5:24) ‘They do not say in their heart,

“Let us now fear the LORD our God,

Who gives rain in its season,

Both the autumn rain and the spring rain,

Who keeps for us

The appointed weeks of the harvest.”

You begin to realize that through all these things, you and I are dependent upon God for everything, and He begins to reveal this.

If you look with me in Amos 4, God will turn to the people of Israel, and He'll say, “What, you didn't notice that

maybe there was a little bit of change in some of these things, and it didn't cause you to think that maybe you're not right with Me?"

The way that He puts it is,

(Amos 4:6) "But I gave you also cleanness of teeth in all your cities

And lack of bread in all your places,

Yet you have not returned to Me," declares the LORD.

(Amos 4:7) "Furthermore, I withheld the rain from you While there were still three months until harvest..."

You have a responsibility, don't you? You have something you need to be doing. You thought it was just sowing the seed, but it's being right with God too.

The passage goes on to say, "I withheld the rain during these times."

"... Then I would send rain on one city

And on another city I would not send rain;

One part would be rained on,

While the part not rained on would dry up.

(Amos 4:8) “So two or three cities would stagger to another city to drink water, But would not be satisfied; Yet you have not returned to Me,” declares the LORD.

(Amos 4:9) “I smote you with scorching wind...”

There's that “hot”. There are things that the Lord brings into our life; they're teaching us. It is oftentimes in the change, but I have great comfort in the sense that you only let it change to a certain degree. That God has given us change that will then change, and there is always a promise of the change that will help us, but the change is necessary oftentimes to cause us to come to Him. So, this wonderful promise of these things that God has given for the purpose of directing man, for the purpose of preparing man for the future, for the purpose of really saving man, God has given because of Noah.

What has Noah done? Well, the passage reads this way, (Genesis 8:20) “Then Noah built an altar...”

The word “*bānâ*” for built is oftentimes referred to, and we'll see as we will go back to *A Song of Ascents* in Psalm 127,

(Psalm 127:1) “Unless the LORD builds the house, They labor in vain who build it...”

What Noah's doing in some way is actually building the house of humanity. They're the only ones on the earth at this time, and as he builds the house, the first thing in his mind to build is not a hut. The first thing to build is an altar. Now, let me just say this, this is the first time you'll see the word “altar” in Scripture. Whose idea was this and where did it come from? Why would he even think of this? Did God tell him to build an altar? Now, you go back to Cain and Abel, and they gave an offering to the Lord. It's not the same word. The word “offering” there is tribute. In this particular passage, it says that Noah offered to God. Ah, that's not tribute. That's “*ālâ*,” “ascend”. He offered up to God, something that would ascend to Him.

Therefore, if you look within the passage, it reads this way,

(Genesis 8:20) “Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird and offered burnt offerings (*‘ōlâ*) ...”

So, you have an offering, “*‘ālâ*,” “*‘ōlâ*”; both refer to an ascending. “Burnt offerings” makes reference to it was completely burned and all went up in smoke. Thus, ascended up in smoke. This is the first time burnt offering is mentioned in Scripture and it's not mentioned as an injunction. There is not a command here to build an altar. Nor is there a command to give a burnt offering. This is what's on Noah's heart, “I want it all to go to God.” It's a great picture and every time you'll see “burnt offering,” it is for that purpose. It all goes to God. It's all His. You have that wonderful next picture that Genesis will give us of the burnt offering and it will be at the request of God, not at the command, in the sense of, “Take your only son and offer him (*‘ōlâ*) as a burnt offering; totally consume him. Give him all to Me.” What you have is a picture of sacrifice and what sacrifice really is all about.

We think in terms of sacrifice, oftentimes in the sense of the material. You take something, you burn it; perhaps in

the tangible realm of thinking, but more specifically, what you have is this heart of sacrifice. If I were to describe sacrifice, the best way I could describe it would be a sacrifice is somebody that's willingly giving up something that would be valuable to them or cherished to them for the sake of something else considered more important and possessing a higher purpose. That would be sacrifice.

You think about the fact that the way it reads is,

“... took of every clean animal...”

Let me just remind you, we've just had a flood. There are not too many animals on the face of the earth, and especially not too many clean animals to eat, but he will take of every clean animal and every bird. I mean, you can feel the “It all goes to You.” Can't you feel that? “It all is Yours.” And his heart is proclaiming, “This is what I want to convey to You, God, a sense of sacrifice.” Think about it, for one year he has fed these animals, He has cared for these animals for whole year, and the clean above all are the ones that he'd want to keep around. I mean, why would you want to slay a cow? You can get plenty of milk and cheese out of a cow, and the things that you could

benefit from; he is literally taking those things that he would benefit the most from, not the least, and he is placing them on the altar and saying, "It's all Yours." Doesn't make sense, does it? Unless you actually believe. As one man so wisely put it, he is no fool to give up what he cannot keep to gain that which he cannot lose. So, we have this wonderful picture of Noah offering up to God. It is the Songs of Ascents that I would take you back to, because it uses the phrase, "to ascend upwards." As we give praise to God, it is us literally declaring, "All is Yours." As we sing the song, "All to Jesus, I surrender; all to Him I freely give," it doesn't go 99.9 tenths percent. It just says, "All to Him, I freely give."

If you turn with me to the Songs of Ascents, we'll kind of close with this and a couple of passages, one in Isaiah as well. In the Songs of Ascent, some of them we read the first four steps, but one that I oftentimes think of when I think of Noah and the things that he had to go through is the sense of the raging waters and the concern about that.

The way it reads in Psalm 124 is this,

(Psalm 124:1) “Had it not been the LORD who was on our side,”

Let Israel now say,

(Psalm 124:2) “Had it not been the LORD who was on our side

When men rose up against us,

(Psalm 124:3) Then they would have swallowed us alive,
When their anger was kindled against us;

(Psalm 124:4) Then the waters would have engulfed us,
The stream would have swept over our soul;

(Psalm 124:5) Then the raging waters would have swept
over our soul.”

(Psalm 124:6) Blessed be the LORD,
Who has not given us to be torn by their teeth.”

“The Lord has saved us.”

Then you read in Psalm 127,

(Psalm 127:1) “Unless the LORD builds the house,
They labor in vain who build it...”

I actually believe Noah believed this, even though obviously this Psalm had not been written at this

particular juncture. I believe he believed that he was giving up something that the return would be far greater. That's why we willingly sacrifice what we give. We actually believe you cannot outgive God, and when we give our best and when we give all, Scripture says that God loves a cheerful giver. In this particular passage, this is not a law, this is Noah doing it because his gratitude is just whelming up inside. He has to give to God, and this is what God loves for us. Now, when you consider the result of this, God goes, "Ok. You know how day and night ceased while you were in the flood?" and it did. There was no day and night. "You know how seasons ceased to exist?" I mean, in 1 Peter 3, there were people that were coming to Peter, and they said, "Things have never changed. It remains the same since creation." Peter goes, "Did you not know that there was a flood? That it literally changed everything on the earth? That the earth is not the same earth as it was before the flood? That everything had changed and that the things that were actually given to Noah at this particular moment were things that were given for our good and were not guarantees until God smelled this wonderful aroma?"

A passage in Isaiah 53 that I know that you're all familiar with, but I've oftentimes read this text as it comes to the end of it and am baffled by God's love for us.

(Isaiah 53:10) “But the LORD was pleased
To crush Him, putting Him to grief...”

Obviously, talking about the Messiah and His sacrifice for us.

“... If He would render Himself as a guilt offering,
He will see His offspring,
He will prolong His days,
And the good pleasure of the LORD will prosper in His
hand.”

Now, the very next verse is a very interesting verse, and I'm going to hold that for just a second. When Noah offered up the sacrifice, it says that the Lord smelled the aroma, and His pleasure then brought a world of change. The passage makes reference to a whiff. It doesn't make reference to a continual odor that continued to go up. It was a moment but look at the result. Could you imagine if someone was completely pleasing to Him forever, what would be the result?

The way it reads here in verse 11 is this,

(Isaiah 53:11) “As a result of the anguish of His soul,
He will see it and be satisfied...”

“Done. Enough. I don't need anymore.”

That's why when we come to our Lord and Savior, we come through Christ, because nothing else could guarantee us safety, security, peace, happiness, joy forever, unless He was satisfied.

The passage reads,

“...As a result of the anguish of His soul,
He will see it and be satisfied;
By His knowledge the Righteous One,
My Servant, will justify the many,
As He will bear their iniquities.”

What a wonderful text this is. So, I'll have you turn in the final text, to Ephesians 5, as it gives us a wonderful picture of, shall we say, an aroma. Ephesians 5 reads this way, as it really beckons us to follow this path that is pleasing to God.

(Ephesians 5:1) “Therefore be imitators of God, as beloved children;

(Ephesians 5:2) and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.”

Could you imagine how lasting that is?

How wonderful God is to us, and I love these pictures in the Old Testament because it gives us a pre-filament of a fulfillment which is always in Christ.

Closing Prayer:

Father, we come before You today and we give You thanks for Your lovingkindness to us, for the way You work in our lives, the way that You direct us, for the ways that You prepare us, the ways that You give us a sense of hope and responsibility. Lord, all of these things, You're curtailing our tendency to go into sin. Nevertheless,

nothing could fix this except Your Son. So, Lord, we want to give You thanks, as Noah gave praise to You and would offer himself to You, would offer all that was most precious to him to You. We come before You, and as Romans tells us, we present our bodies a living sacrifice, and we would trust that it would be wholly acceptable to You because it is the Spirit of Your Son within us that causes us to do this. We have now become imitators of Your Son, and we walk in the same kind of love that would sacrifice ourselves for You. This is truly Your Spirit; the Spirit that will satisfy every portion of Your being. We give You thanks for the hope that You give us through the person of Jesus Christ, and we give You thanks for the expectations that we have in Him.

Your heads bowed and your eyes closed, what God is calling upon you to do is the very thing that He has done for you, and that is to offer yourself to Him. Whatever you have, wherever you are, place before Him; present your bodies a living sacrifice. It's your reasonable service of worship. You're not a fool. God will reward beyond what you could ever ask or think.