

## Song of Solomon 4:1 (Irvin H. Klassen) 218490

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13th of Matthew and verse 46. Or verse 45 again the Kingdom of heaven is likened to a merchant man seeking goodly pearls, who when he had found one Pearl of great price. Went and sold all that he had and bought it. Now let's turn to the 4th chapter of Song of Solomon. Now in the soul of Solomon we get something of the bride of Christ now. We might say, well, is it the Jewish bride? Now there is a Jewish bride, there's going to be a Jewish bride. And perhaps we might allow that the Song of Solomon is speaking. Of the Jewish bride. But if he thinks this of the Jewish bride, what must he think? Of should we say the bride of Christ? And the. There's a thought in the scripture. Of the two brides, both the heavenly bride and the earthly bride, and they're pictured in Leah and in Rachel. And so the Lord Jacob finds Rachel, and he loves her, and he wants her for his bride. But instead of getting Rachel, he gets Leah. Now Leah is a type of the Gentile bride and so. With. This was that way with the Lord. He came here really for his own. But His own received him not at the moment, and so, as it were, he is given the Church, the Gentile bride. And. It would if you'll allow me to take my coat off if he can help I get a little warm but. We can't really think, you know, the thought of two brides in eternity. And so we find that. There won't be in the eternal state. There's only one bride. That's the church, the bride of Christ, and it's kind of pictured in this. It came to pass that Rachel died, but you never read that about Leah. Of course Leah did die, but you don't get. Leah Leah's death. And so in the eternal state there is only the one bride, and by the grace of God, you and I are part of it. And so we'll read a few verses here. And we learn here what the Lord thinks of us. Now we read it, and we realize that that we are unworthy of such love and attention and affection. And yet. It's here and we have the privilege, as it were, of enjoying it. Now it makes me think a little bit about what happened and maybe some of you know about Brother Dunlop. At one time in the meeting, he was in the meeting at home, in someone's home, breaking of bread. And after the breaking of bread, the sisters got up to prepare the dinner, and he kept sitting there with his eyes closed. And finally one sister couldn't stand it any longer, so she went. Said Brother Dunlap, aren't you feeling good? And he said Oh yes, I'm just letting the Lord kiss me. Well, I believe that's the thought here in this this chapter we get 7 features here. And in these features the Lord is giving expression as to what he thinks of us. Now again we might say well. How could it be? But it's really what the grace of God has made us. And I mentioned it last night, and I think it bears mentioning again. We sometimes feel that we have to sustain the testimony. We have to keep it right side up. That's what the disciples felt when they when they cried to the Lord when the the boat was filling with water. And the cares thou not that we perish, but how can the boat capsize or tip over as long as the Lord is in it?

It couldn't. And the disciples, if they could have entered into it, we might say and have said. Like it said in the Song of Solomon the 2nd chapter, I charge you by the row in the hind of the field, that you wake not my beloved till he please. And so if they could have taken that feeling, the disciples and being perfectly confident. Even though the Lord was asleep. That they wouldn't perish. And so it seems today sometimes in the testimony that's left, that the Lord is asleep, but he isn't asleep. He knows what's going on and he's going to preserve the testimony. And it's wonderful to have this confidence to be able to. To say like as she said in chapter 2, I charge you by the role in behind the field that you wake not my beloved till he please. Well. And so mentioning in chapter 21 of Revelation. There you see the church coming out of heaven from God. And when did John see that? John saw that shortly after the church was formed on earth, he saw the finished product coming out of heaven from God. Is it going to be any different when when that day comes? No. And you know, this gives us peace. Now, it doesn't give us in any way to be careless, but it gives us peace as to the winds and the waves that are tacting the Lord's people today. And so I think again and again we should find a view, the end of the story. You know, sometimes in arithmetic books we had them, those kind of books sometimes. And that was you get the problem in Page two or three and you turn back and you get the answer. But you know, that had to be worked out. The answer just wasn't enough. But anyway to see the church, it's it's really the answer. And now we notice that. He speaks of her features. There are 7 features here. There's her, her eyes. And her hair and her teeth. And her lips. And her temples, her cheeks, her neck and her breasts. The five features are the mean, the seven features that he is bringing out here as he views the bride. Now first it says, behold, thou art fair, my love, my love. And then nice expression. You know, sometimes a young man has so many loves he don't know which one is the one he he really loves. But the Lord had won, as it were, my love. Behold, thou art fair, thou hast dove's eyes within thy locks. Now the eyes speak of discernment and perception. Oh, how the Lord delights in hasta in having some perception. You know, someone might come to you and say, why are you going on separate from the world? Why don't you mix in with the with politics and everything? Well, you have some discernment. You realize that everything here is going to come to not. And that. Well, think of the discernment God has given us as to what's going to come on this world. The the rapture help you know the truth of the rapture, and yet you and I know that God delights in that perception and the great tribulation that will follow the rapture and the millennial and the the heavenly calling of the Church, all those things. And by the grace of God, you and I know and how the Lord delights in us having this perception. And now it comes to the hair. The hair. Thy hair is as a flock of goats that appear from Mount Gilead. Now here, you know, speaks in in perhaps some different thoughts and connection with it. But first we think of it as each hair is attached to the head, isn't it? And so it brings out the truth of the body of Christ, that each member gets its sustenance from the head.

Each hair is is rooted as it were in in the head. And so how the Lord delights in us in any way having. Seeing this precious truth of of the truth of the one body of Christ and every member. Composes that body, and I've sometimes said when it comes to the bride of Christ, it speaks of affection. When it comes to the the body of Christ, it speaks of unity. Now the assembly spoken in in that way as the bride and the the body, and then it's also spoken of as the House of God. And so when it when the church is looked at as the House of God, its behavior, how thou oughtest to behave thyself in the House of God. Timothy 3. Well. So the hair would speak of unity. Well, what a joy it is when you see Saints go on in unity that. And realizing that we each need to be fed from the head and if we all have the same source. Why you can't help, as it were, but to go on together in unity. And then the hair speaks of subjection too. How the Lord delights in subjection. You know, it's one thing to know the Lord as our Savior, and another thing to know Him as Lord. But again, he's viewing her in that light, as one that's in subjection. Now I might say, well, I come far short of that, but yet. This ought to give us an incentive to be like the Lord talks about us like he has made

us by his grace. When I brag a little on my wife why she just goes overboard to do. What? You know to to even be more than what I said. Well, that's where the Lord would have us as He, He looks at us and values us. Why there ought to be with us just a greater desire that we might comply to with these things. And then it says as a flock of goats that appear from Mount Gilead. Now if you know anything about goats or sheep or cattle, which I've had to do with. And they? They're very much the same, you know. We often speak of sheep and there is something about sheep that's something a little bit different than than a cow, but their habits are a lot the same. And so if you would see a flock of goats grazing on the hillside, for instance, we've got a lot of hills. Or the cattle, if one of those cows would turn around, they'd all turn around. They're all grazing back this way, and then they turn around again and then they all graze back. Sometimes I get kind of. That the fact that they just stayed together all the time, why not get some grass over here and so forth. But the only time you had that problem is if you've probably bought a new animal and they wouldn't fit in with the with the rest, they'd be off by themselves someplace. But hear how the Lord delights in the Saints moving together. The goats, he's liking them to a flock of goats that they they, they move together. Well, we say we're going to do that someday, just to perfection. But is there an exercise that we might move that way? No, we say it's impossible. Well, really, it isn't. You know, each one of us, as it were, takes our place and then we move together. And how sad if we don't move together. Well, a thing. There's something really necessary to when you speak of Mount Gilead. It's a place of good pasture. Remember that the 2 1/2 tribes stayed on this side of Jordan because it was a place of good pasture. And how necessary good pasture is feed the flock of God over which the Holy Ghost have made you overseers. Is there any? Real exercise and desire that the flock might be fed. Now the flock is not fed by debating the truth, no, And who is right and who is wrong. We might say, I don't say there's any condition like that here, but I'm just bringing that out.

That is real serious to take up the word in a way of argument or debating and seeing who is right and who is wrong because. The Saint starve and that kind of a feed that kind of food they starved to death, but in the wonderful to have an exercise that we might feed the Saints of God feed the Church of God. The Lords ministry, you know, was pretty much carried out in three ways and that was that the Lord healed. He fed and he talked. Now, many other things are involved, but those were the three major things. And if you had a thick sheep or a thick cow. She didn't need food, but she needed healing and so every St. can't take in food but. There is such a thing as one being healthy enough to take in food, but many times we need healing first, then food, and then we're in a state or condition that the Lord can teach us. Well then, if you have a place of good pasture, you need good teeth, don't you? You might have all kinds of good feed food in front of you, but no teeth domesticated. So in the next verse you get the teeth. Thy teeth are like a flock of sheep. I'm sure one thing you we all know this, that if we're going to take in the food that God has, we have to be sheep. The man of the world cannot take in the things of God. The natural man receiveth not the things of the Spirit of God, neither can he know them for their spiritually discerned. And so we do need to be sheep. And as I look around here, I feel sure that everyone is a sheep. But in many cases and many companies, they're not all sheep. But now the sheep, they it says, thy teeth are like a flock of sheep that are even shorn. Now. Here is a sheep that has yielded something for their master. Wool. Wool speaks of warm. Wool speaks in a certain sense of love to us. Well, isn't it wonderful if we could yield something like that for our master? Yield some some warmth, some some something for him. And. Then it says they're further. Well, my teeth are like a flock of sheep that are even shorn. And I might say that we can't yield much wool. If we don't have good teeth, we can't yield much wool if we don't eat. You know, the word of God is food. Now sometimes, you know, you find a sheep that was kind of looking old and thin and the wool was all scrawny. And you say, well, what's the matter with her? And so you get up and catch her and look at her mouth and see that her teeth are gone. Well, you know, a sheep loses their teeth after a certain age. And then of course they their wool is really very poor. But. I believe it's wonderful if we can yield something for the Lord, something for our Master. And how would that be? How would we on love? Can we love the Lord? Well, really not in a sense can we? But how do we love the Lord is by loving one another. Our interests are, or his interests are our interests. Is it our desire that the Saints go on together, that they move together? This should be my desire. This should be our desire. Were of everyone their twins? Well, first it says which came up from the washing. Well the washing you know, speaks of self judgment. Now brother Ryan used to make this statement. We are washed by blood once, a believer is washed by blood only once.

Were washed occasionally by the ashes of the red heifer. That's in relation to restoration. But we are continually washed by the Word and how that again and again we have to go down to the washing. Now some poor souls I feel when they've fallen, when they've become defiled, that they've lost their salvation because they don't know this truth of going down to the washing. If any man's sin, we have an advocate with a Father. Jesus Christ the righteous, you know you're privileged, and we're privileged wonderfully to know that truth. Because many just struggle over that and struggle and they feel that they're lost and they don't realize that when defilement comes in that it calls for the washing of water by the word and not the application of the blood again. And now it says everyone bear twins, and none is bearing among them. I've often thought of this and it's a rebuke to me, but. If every believer could win two souls for Christ, how rich heaven would be Here, everyone bare twins. Well, it's an exercise, isn't it, that, that there might be such a thing that we would win some salt for the Lord? And now it speaks of the lips. Thy lips are like a thread of scarlet. And thy speech is comely. Well, wouldn't that follow on? If there was in any way the, the perception and the the subjection, the hair and the eating, Why then what would the lips speak of? What would the lips say? Well, it says thy lips are like a thread of scarlet. Thy speech is commonly. As I think in Psalms 12 it says our lips are our own, but is that true? Man World says that he said my lips are my own, but the believers lips are not their own. They really belong to the Lord too. But I thought of how wonderful to be able to speak of some of the glories of Christ. You know Scarlett speaks of that. Remember in Rahab she was told to hang the scarlet line out of her window. And. Actually, that scarlet line as much as said. Those people, those people that were marching around Jericho, those people are my people. She identified herself with royalty. She identified herself with the people of God. But I think it's wonderful that Rahab had not only a door in her house, but she had a window. Now there's a brother once said to me, he says I'm saved and satisfied. Well, I'm saved and satisfied. There he was, as it were, just got inside the door and he didn't want to go any further. But Rahab had a window in her house, and a window speaks of an outlook, a window speaks of what's in the future. And so how we need to have. Not only a door in our house, but also a window. I think many Saints sort of halfway fall, by the way, because they don't have a window. They're not looking beyond this long dark night and hailing the coming day well. Rehab. She could see the priests, she could see the ark being carried around there, she could see the trumpeters, and she identified herself with the people of God. Well. Scarlett, you know, speaks of royalty in a certain sense, and also in a gospel sense. It reminds us of the blood of Christ. But. Here I believe in our chapter, the thought is that those lips really spoke of the glories of Christ. Well, do we do that? We'd like to, wouldn't we? We'd like that. When we come to the judgment seat of Christ.

That we wouldn't have to face all kinds of failures there, but that we might face where are we, as it were our lips, whereas a thread of scarlet and had. Had spoken of those precious things of Christ and the precious things that belong to us as children of God. Well, there speaks of cheeks or temples. I think the word really is cheeks. They're thy cheeks are like a piece of pomegranate within thy locks. Now the. The expression within thy locks is really within the veil. She had a veil on, as it were, and those cheeks were within the veil. And so. The cheeks

really speak of health, don't they? You see a little girl here like that. She has rosy cheeks. Well, you see that she's a healthy child and so a believer. May it's really the only the Lord that can. Can, as it were, diagnosed the spiritual health. And. The thought of it being within the veil is that it's really for the Lord. Now, you know, we can be deceived about spiritual health. We might think that, well, here's a really a very healthy believer and we find out, we may find out that it isn't true. It reminds me of a of a situation where a brother came in meeting kind of late and he grabbed a hymn book and he was just his face was just shining. He was just look real bright and happy and and you naturally thought that he would just. Rejoicing in the Lord. And so he sat down and his face continued to look bright. And so as one meeting was over, when he came up to a brother and he said. I sure had a good stroke in Business Today. So in a way. We can't altogether discern spiritual health, but the Lord can, and it's really for the Lord to diagnose. So here it says, within thy locks or within the veil. And then it speaks of the neck. Now we know the neck speaks of purpose. Thy neck is like a tower of David building for an Armory were on their hang 1000 bucklers, all Shields of mighty men. Now all those expressions are very militant, aren't they? And I believe the reason for that is that in order to pursue. The path here, we have many adversaries that would try to deter us, try to turn us aside. And so he brings in these militant notes that the 1st place, the next speaks of purpose. You know, Pharaoh hardened his neck. Well, that wasn't a good thing for him to do. But then it brought out what the next speaks of, that there's purpose. He was determined in that. But Priscilla and Aquila, you know, they laid down their necks for the Saints. Well, at the judgment seat of Christ and Priscilla stand there, will they be sorry that they lay down their necks for the Saints though they want? And neither will you and I. And how we need, as it were, one another, and to encourage one another. And so much the more as we see the day approaching. What is that day? That day is the day of manifestation, the day of the judgment seat of Christ. And so these expressions here. An Armory and bucklers and Shields and mighty men. You know, in the book of Ephesians we have a little something about our enemies. Spiritual enemies in high places. How that Satan is against Christ. He's against everything that would promote the Lord Jesus. Satan is against that and so. It takes courage and grace and strength to press on. And are those from the outside that would like to sort of neutralize our stand would like to hinder us from going on happy with the Lord and they may argue logically say well.

Whatever argument they might use. But you know the natural man does not understand the path of separation. No, they, they would, they would hinder us from the path of separation and. And squelch the testimony. And so again, how wonderful. The Lord is the making expressions here as he looks at the bride and he's saying all kinds of nice things. But you know, it's a real exercise. Do I add up? And how important it is to keep the end of the journey before us, the judgment seat of Christ, all beloved Saints of God. Paul lived in view of that day. And it puts a different perspective on everything, as it were. They're so easy just to pick up the ways of the world and live like the world does and give way to our own feelings and all that. But one day, the judgment seat of Christ, everything is going to be manifest. We're going to see our whole life. And ever since that, I've gotten a hold of that a little. It's been a real exercise that I might in this scene already live in view of the judgment seat of Christ. Somebody asked Chapter Brown once he said that. Mr. Brown, how do you figure your income tax? And he said I figure it in view of the judgment seat of Christ. Well, now it speaks of the affections in verse 5. Thy breasts are like two young rolls that are twins that feed among the lilies. Well, there the breasts are spoken of as twins. And sometimes we hear about a balance. It's it's really true. It's good to be in balance. Now. What one brother might say, Well, I think the gospel is the most important. And another brother might say, well, I believe the ministry is the most important, but really when it comes to the things of God, you have no expression like the most important. It's all important. There's a. There's an evenness in relation to it. And so it speaks of the affections and how the Lord delights in our affections. Thinking of Mr. Dunlap again, said. I'm letting the Lord kiss me. He had a sense of the love of Christ. And then there is a response to that, isn't it? Our affections go out. And that's really the theme in the Song of Solomon. It isn't exactly justification or atonement or forgiveness. No, the theme is really, I love them that love me, and they that seek me early shall find me. Now we know. The truth is we love him because he first loved us. That's understood in Solomon. But now someone Solomon. But now as his affections go out, well, there's a response. And it likens them to two young roles that are twins. Now, Rose. All right, there's a wild animal. It's a it's a deer. I suppose a kind of a deer and. They're very sensitive to danger, these little animals, they they can perhaps sense danger before even even a dog would. Especially before a human. And so it's nice for us to be sensitive when we see some friction coming in or something that's liable to raise havoc with a Saints. It's wonderful if we're sensitive to that and perhaps be able to. To nip it in the bud, as they say. And then it says they feed among the lilies. Now if we read in the second chapter, we would see that theirs were the bridegroom fed, he fed among the lilies and that's where we need to feed is where he feeds.

Well, then it comes in, you know, if these things are true, if the Lord really thinks these thoughts about us. Why? I believe that verse six comes in until the Daybreak and the shadows flee away. Now we know the day hasn't broken yet and the shadows haven't flown away. They're still with us. But one of these days there's going to be a Daybreak. And that's the rapture, the coming of the Lord. But how wonderful, if I could be so affected by the love of Christ and his interest in me and His care for me, that I would say, until the Daybreak and the shadows flee away, I will get me to the mountain of Myrrh. Mountain of Myrrh. Now what is Myrrh Speaking of? Well, Myrrh speaks of the sufferings of Christ. And it's more than just sufferings. It's love, suffering. When the Lord wept over Jerusalem, it was love that was suffering. And sometimes parents see their children go off into things that they know are going to be destructive. And so it's it's love that suffers and. But as she she comes to that point until the Daybreak and the showers flew away, she was so affected by his thoughts of her that \*\* \*\*\* said, I will get me to the mountain of Myrrh. Now we could never measure the sufferings of Christ. It would be impossible. We have mountains, and you do too. But I might say, well, I went to the mountain. Or I saw the mountains today, but what did I really see? There are millions of acres of mountains around our city. The two mountain ranges, there's just no end of acreage. Well, I might go up. I might see 10 acres, I might see maybe 100 acres, whatever. But the point is that we could never, as it were, we may get to the mountain of Merba to apprehend it or to enter into it. It would be impossible. And yet it's a real redeeming feature and keeping feature to realize something of the sufferings of Christ. Some of the things that the Lord went through. And then and to the hill of Frankincense. Now the hill of frankincense. You know, whenever it's when you ever get frankincense, it has the thought of the priests, the priest, you know how to do with frankincense. So it brings out the priestly service of the Lord Jesus. Now it isn't only that we get to the mountain of Merb, but to the hill of frankincense. Here when I see what the Lord thinks of me, what he thinks of us. I say, how can I ever be preserved? Well, we have the blessed Lord. Who is ever living to make intercession for us, to help us? We're not left, as it were, to go on a long no. The Lord is there to intercede for us and to help us as we, as we go on through this scene. And really, very shortly to be raptured to glory. But how the Lord would have us to. Appreciate these things that he has brought us into. And now we come to verse 8. Well, even verse seven, think about Thou art all fair, my love, There is no spot in thee. Now He comes out that way, you know. She responds, as it were, to all these precious things that he has said to her. She responds and so she says, I'm going to get me to the mountain of Myrrh and to the hill of Frankincense. And so he comes forth with that expression when he sees that energy as it were, and he says, Thou art all fair, my love, there is no spot in thee. Well, unbelievable, isn't it, God?

Has a spotless bride. But you know in every case of marriage, you know you have the bride 1st and then you have the wife afterwards. When it comes to the things of God, you have the wife first. His wife hath made herself ready, and so the Church is looked at as the wife now. And when it comes to the wife, it speaks of devotedness and service. And it's a lovely picture in the 31st chapter of Proverbs as to the wife. But then we know after 1000 years, it says that the church comes down as a bride adorned for her husband. So first she looked at as a wife because it's a relation to service, and then she's looked at as a bride and there's no deterioration. After 1000 years, she still looks like the bride adorned for her husband. And now you come to verse 8. Come with me from Lebanon, my spouse with me from Lebanon. Look from the top of a manna, from the top of Shinar and Herman, from the lion's den, and from the mountains of the leopards. Well, in the kind of remarkable that you get lions and leopards spoken of in that verse. But before then you get those four mountains spoken of. And you know, I like to think of those mountains as the precious truth that we have in Ephesians and Colossians and other places too. Well, like Lebanon means white, white think of of. It reminds us of Ephesians, one, you know, chosen in Christ. For the foundation of the world accepted in the beloved were white. And. Amana speaks of stability. Oh, I think of a soul secure. One that has accepted Christ as the Savior, knows that He's secure for heaven, secure for ever, and. And then not only that, as we go on through this desert scene, the rock might, we might tremble on the rock, but the rock won't tremble under us. It's stability. What God has done, He has done all together. And then light, Shinar speaks of light. Well, what light God has given us and how he's given us his word, and which is a light. And then we have Herman, which speaks of devotedness. But now there's the lines and the leopards there. And I believe the secret is in the first part of verse 8. Come with me from Lebanon. Come with me twice, he says, Come with me. So. I've had to take this to myself and I've often spoke to young brothers along this line. That as we traverse these precious truths that we have in the word of God. We must take the Lord with us. Come with me. In the first chapter it's he, he brought me, it says He brought me into his chambers. And it's true. The Lord has to bring us into these things, otherwise it may become just an intellectual thing. And if it is that, then we're in danger. Because we know, as we already said, that everything Christ is for, Satan is against. And so as you traverse these precious truths, these mountains. Let's let's go with him with our blessed Lord, then their safety. There's no lion or leopard that can can destroy them. But how many dear souls and St. young men have fallen by the way, because.

They traverse these truths and paths without the Lord. And Enoch, you know, it says Enoch walked with God, whether it was real safety in that. And so the word to us here is come with me. Now the lion, you know, speaks of that animal that that you meet head on, as it were. He comes, he comes head on and. But the leopard is that animal that comes with steel. He comes very unexpectedly. It reminds me of. And brother, we have in our assembly that his name is Mr. Bland. I know, I think some of you have met him. But he was a man that lived in the in the mountains, in the wild country. He was, he was. That was his job to work in the mountains and the hills and and he had a lot of experience that way. But he was telling me one day about he said his mother came out of the house and said, Bill, we need some milk. And I wish he'd go home and go out in the field and and run in a certain call that. That they were going to keep up to milk for the family. And so he was breaking a cold and he thought, well, let's be a good opportunity to take my colt and to, to train it, you know. And he said that as he was coming back with a call from these hills. Why? Due to a flood of water, why a tree had fallen over. And uprooted and went over the path. And so he came to the just about two of this tree and then the whirled around and ran back and he thought, well, it was just being disobedient. He says, well, I'll fix you. So he turned him around and made him go back to the tree and he got a little bit closer, but all of a sudden the the cold world and ran back again. And so he just looked up and there was a cougar laying right across the top of the tree ready for him. For a good meal, well, sometimes an animal knows more than we do, but but it was a real lesson to him, you know, which sometimes determined in a certain course and then we're we're apartment to be taught by a situation that we weren't expecting. And so, as it was in his case, well anyway. We feel how important it is. I don't care if you learn, you know it's line upon line, but. To to go, as it were. Where the Lord isn't really with you, then you're in real danger. You're in real danger of these enemies. You know, they both picture Satan, but Satan is always there to try to destroy anything that's of God. And so how many have been caught, as it were? By the enemy, by the lack of watchfulness as traversing these wonderful, precious truths that God has given us. So I just mention again the seven features of the Bride. And how that it was the grace of God that has made us that way. We can't claim any credit. But I'm sure there's an exercise with us that we might, as it were, respond to it, the eyes, which speaks of perception. You know, if you don't know where you're going and what's going to happen, you just go around in circles. But it's wonderful to get our eyes on the on God's purposes and what he's going to carry out in this world. And then the the hair speak again of the of the unity of oneness. And the goats that feed together, they walk together. And the teeth are necessary, good teeth are even with good food. And to yield a little something for the master, yield a little wool or even shorn. And then, as it were, to, to have an exercise that we might not be barren, but that we might bear twins, that we might bring someone.

Else into the family of God. And then our lips. Our lips are not our own. No, they belong now to to our Master and our cheeks, which would speak again of of hell and the neck. Speak of purpose. Oh, how wonderful to purpose that was, Barnabas that told the Saints at Adiol with purpose of heart to plead to the Lord, and then our affections how the Lord delights in them. And then again until a Daybreak. Now the day hasn't broken, not yet, but we're looking for it to break any moment. But until the Daybreak, you know, brother once said to me, I don't know, maybe next year I won't be in the meeting. Well, I didn't think, I didn't think much of that statement. I would have rather have heard him say till the Daybreak. The shadows flee away. I'll get me in a safe place in the mountain of Murray to the hill of Frankincense. And then again, let's remember that as we traverse those precious truths in Scripture. Which are ours. Let's have the Lord right by our sight.

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