

SongOfSolomon 20-02-20b

We're ready now to resume our study in the Song of Solomon, Canticles, and we're looking at the theme of the message here and its central idea, which is to take care in bringing about a desired response by provoking or awakening something in another person. This in particular has to do with women who are not biding their time and waiting for the proper initiation that is sparked from a genuine interest and a genuine appreciation for deeper things, but is instead tying into and manipulating a known occupation with the superficial and appearances and the pleasures to be had from the sensual side of things. And if you have to hook someone with sensual bait, you're in trouble.

And this is part of the message of this book. If you have to sweeten the deal and someone doesn't have a genuine motivation, as soon as the sweetness pales, that thing is going to hit the rocks and shoals. Well, we're going to quickly move to our point here, which is if you look at chapter two, verses eight and nine, this is part of our more of an outer bracket here.

You saw the king coming in from the hills, the voice of my beloved. He's leaping upon the mountains, skipping upon the hills. My beloved is like a gazelle or a young stag.

He's behind our wall, looking through the windows, gazing through the lattice. This is sort of a wild animal picture. We sometimes look out often almost daily.

We look at our windows here and we see deer and they will be looking in to the extent that they can to try to see what's going on. But they will flee at that. You just blink too hard and they're off like a shot.

All you see are there waving white flag tails. So my beloved is leaping on the mountain, skipping on the hills. He's out in the wilds.

And she has just given this description after talking about being love sick, sick of love up in verse five. And she says, refresh me with apples. Apples.

There are signature bits in this short book that help us tie the theme together. And the the need for apples for I am lovesick is a telling clue. We've seen apples.

We see the apple tree. This, by the way, is the same word. Anytime you see apples or the apple tree in the song of Solomon, this goes back to the same word that's used in Proverbs 25, 11, a relatively well-known verse that says like apples of gold in pictures of silver is a word fitly spoken.

Well, the apples there is this same word. It's tapuach, T-A-P-P-U-A-C-H. And if you have ruach, take the R off and put tapuach, T-A-P-P-U-A-C-H.

And you've got the word tapuach. And it is from the the word naphach, N-A-P-H-A-C-H. But this is routinely translated either apple or apple tree.

And you find it used four times here in the song of Solomon. And one of them is in chapter two, verse three. The Shulamite girl says, I am the rose of Sharon.

I am the lily of the valleys. And Solomon responds and says, well, you're like a lily among thorns. So is my love among the daughters.

And he says, you are one of a kind. You stand out. Everybody else that thinks they're a lily, they're just a thorn bush compared to you.

My love looking at and these are the daughters of Jerusalem. This is the rest of the wives and concubines and hangers on in Solomon's periphery. But look at the next verse.

The Shulamite says like an apple tree among the trees of the woods. So is my beloved among the sons. Now, what does it mean? He's like an apple tree.

We alluded to this before because she says I sat down in his shade with great delight. And that's a clue. Is this great delight? The one other place in the Old Testament where you find this word used with with a useful context for meaning is in the book of Joel.

Chapter one, verse 12. So keep your finger here and turn over to Joel. You've got Ezekiel and Daniel and Hosea, Joel, Amos.

So in the book of Joel, the word of the Lord that came to Joel, the son of Bethuel. You remember this from our Kings and Prophets study? Perhaps hear this. You elders give ear.

You inhabitants of the land. Has anything like this happened in your days or even in the days of your father? Tell your children about it. Let your children tell their children and their children and other generation.

What the chewing locust left, the swarming locust has eaten what the swarming locust left, the crawling locust has eaten and what the crawling locust left, the consuming locust has eaten. Joel is not a really happy book. It's kind of a disaster downer book.

Don't if you're depressed, don't go read Joel awake. You drunkards weep and wail. You drinkers of wine because of new wine that has been cut off from your mouth.

We have a lot of references to wine and the smoothness of it and going flowing down the mouth and so on past the lips and through the teeth. My dad used to say over the lips and through the gums. Look out, belly.

Here she comes. And that's the wine drinkers, the alcohol drinkers delight. God says a nation has come up against my land strong and without number teeth like a lion fangs of a fierce lion laid waste.

My vine ruined my fig tree stripped it bare, thrown it away. Branches are made white. Lament like a virgin girded with sackcloth for the husband of her youth.

The grain offering and the drink offering have been cut off from the house of the Lord. The priests mourn who minister to the Lord. The field is wasted.

The land mourns. The grain is ruined. The new wine is dried up.

The oil fails. Be ashamed you farmers. Wail you vine dressers.

We have we have references to the vineyard in the Song of Solomon. For the wheat and the barley, because the harvest of the field has perished. The vine has dried up and the fig tree has withered.

The pomegranate tree. Remember how many times we've got pomegranates in the Song of Solomon? The palm tree also and the apple tree. All the trees of the field are withered.

Surely joy has withered away from the sons of men. And that's an understatement. The apple tree is a symbol of joy.

It represents joy. The pomegranate represents joy. All of these trees that produce this luscious, juicy, refreshing fruit.

When they disappear, when they wither, joy has withered. That's what Joel tells us. Now, of course, Joel didn't exist in the days of Solomon.

But the Song of Solomon existed in the days of Joel. And I don't think it's any accident that these metaphorical uses of apples and pomegranates and trees of virgins and their husbands occur in the first chapter of Joel. It harks back and uses a lot of the very same vocabulary you find in Canticles.

And I think Joel, under the ministry of the Holy Spirit, understood the warning that was given in Canticles in the Song of Solomon. It is fulfilled in the Book of Joel. And this has to do with trying to tell God his business.

You remember in Malachi? In what way have we profaned your sacrifices? In what way? We've done exactly what we thought would be pleasing in your sight. Instead of listening to what God initiated, what God commanded, he says, your sacrifices are a stench in my nostrils. In another prophet, he says, I desire mercy and not sacrifice and obedience more than the fat of rams.

And they want to initiate a new kind of religion that leaves them free to do what they want, which is exactly what Solomon is doing with the Shulamite in the Song of Solomon. So my point being the apple, the apple tree is a picture of joy. And it's important to understand that that's why in its first use in the Song of Solomon, like an apple tree.

This is chapter two, verse three, like an apple tree among the trees of the woods. So is my beloved among the sons of all of the available sons. Who is the one that brings her joy? She enjoys him spending time with him.

I sat down in his shade with great delight. And his fruit was sweet to my taste. This is and again, anytime allusions are made in this book, people go off in a strange direction and want to go off into physical intimacy.

And they're missing it, missing it, missing it, missing it. Apples, apple tree is a picture of joy. Why is a word fitly spoken like apples of gold in settings of silver? It's a joy for somebody to distill a thought to share an insight.

To distill a truth in words that make perfect sense. It's memorable. It cuts to the quick.

It eliminates the peripheral and the mundane and the the irrelevant. It's like an apple. A golden apple in a silver setting.

A word fitly spoken, right? It's a joy. You just say, ah, this is why people loved William F. Buckley. The man could command language like nobody's business.

Even if you didn't agree with him, you had to listen to him because he was just such a wonderful artificer with the language and nuance and shades and implications and subtleties and complexities writing from a century and a half ago. It can be beautiful if you find the right books. There is just such beauty to it.

Well, that's the joy. It's a satisfaction that is unique. And that's what she says here.

It is a joy. Well, the symmetrical side of this is at the end of the book. Turn to chapter eight and look at verse five.

It says a relative. If you're new, King James is marked up like mine. It says a relative is talking here.

I suggest it's not a relative. It's the Shulamite. The reason they say a relative is because they think the the girl leaning on the arm of her beloved must be the Shulamite.

It's not in my in my view. So if you're going to trust me on this, where it says a relative cross that out and write the Shulamite, because she's been talking his left to see up in verse three, his left hands under my head, his right hand embraces me. We covered that last week.

I charge you, oh, daughters of Jerusalem, do not awaken and arouse love to the point that it starts taking steps. Don't you provoke it so that it comes in your direction? It needs to initiate. Love needs to come looking for you.

You don't go fly fishing for it with your bait. And then she continues in verse five and she says, who is this coming up from the wilderness leaning upon her beloved? This is. The next girl, this is the female equivalent of the Eagle Song, new kid in town, you know, you're all the rage for a while, but now there's a new kid in town.

Everybody's talking about the new, you know, you were the new kid. Everybody loves you, don't they? Smart guy, Don Henley, when he wrote those lyrics. He's another great poet, by the way.

I disagree with him on all kinds of things. But the man has got a talent for distilling his thoughts and his opinions into words. And sometime look at the lyrics of new kid in town.

It's really that's a that's almost apples of gold in pictures of silver itself. Everybody loves you, don't they? And toward the end, well, look, now there's a new kid in town and he's holding her and you're still around. Well, this is the this is the flip side of that coin.

She's still around and he's holding. A new girl, Solomon, is coming in from where? From the wilderness. He keeps going out to the wilderness instead of sticking around in the palace, in the bedroom, in the chambers, intimate with the Shulamite, who he has married.

He's off in the wilderness. And look, he's coming in from the wilderness and he's got the next girl on his arm. She's been replaced.

So now she's talking to Solomon. This is the nightmare of guys who philander is, you know, he's got the the mistress or somebody on his arm and the wife comes up. Well, she addresses Solomon in the last part of verse five and she says, I awakened you that you is masculine.

That's you masculine singular. I, the Shulamite awakened you, Solomon, under the apple tree. That's where your mother Bathsheba brought you forth.

The joy that David and Bathsheba had together swept them away into an illicit relationship. That was the apple tree that got David and Bathsheba together. She who bore you brought you forth.

In this delight and here you are delighting in another girl that's on your arm. But notice here, and this is the punch line. Now, if you've been waiting for me to, you know, give the big idea, look at that verse.

Do you recognize any word that we've talked about in verse five, like right in the middle? What is the verb the Shulamite uses for what she did under the apple tree? I awakened you. What has she been charging the daughters of Jerusalem to not do? Very same word. Do not awaken love and provoke it into making you its target and its object, because his heart's not really in it.

He doesn't have a heart that he's going to give to any one girl. And you get the idea that she allowed him to make her his conquest and his, his trophy wife, his arm candy or whatever. She let it happen.

She was swept away by the apples. But it made her sick, right? And she says, ladies, if you're smart, you'll be like the spotted deer in the gazelle. And you will not provoke.

You will not awaken and arouse love until it turns you into its purpose. I'm going to get her. This is how we know.

She says to Solomon, I awakened you under the apple tree. You, Solomon, made me the Shulamite, a target. And look, here you are coming in from the wilderness where you're where you keep on straying.

And who is this on your arm? It's the new kid in town. Now, does it make sense in verse six when she says. Set me as a seal on your heart.

Set me as a seal on your arm. This is your last chance, buddy. Why? For love is as strong as death.

Jealousy as cruel as she'll jealousy. What what is she all? It's not the abode of the living. It is the abode of the dead.

It is where the dead go. Where is her love for him going to go? She has met. He has made her jealous.

And that jealousy is cruel, heartless and produces death. Jealousy is going to send our marriage is going to send our relationship is going to send all of that potential. I was willing to forgive.

I was willing to overlook. I was rubbing medicine on my wounds when you knocked on the door and I finally got myself dressed and was willing to take you back. When I opened the door, you were gone.

You'd already gone off looking for somebody else for your own reasons. And when I went out trying to pursue you, all I got was further harm, further abuse, further disrespect, not only from you, but from even low lives that are nothing but keepers of the streets. That's what happened.

Love is as strong as death. Jealousy as cruel as she all. It's flames are flames of fire, a most vehement flame.

What does flame do in scripture? It destroys. You do not bob around in the flames in unending torment. Flames destroy.

What do you think is going to happen to the things that we think are righteousness, but they are not gold, silver and precious stones. They are not going to continue to sit there like the burning bush. They are going to be consumed.

They are going to be destroyed. They are going to be gone. That's what flames do.

What's going to happen to this love that she had for him? She awakened in him a purpose. He acquired her, but it wasn't on a legitimate, solid foundation. This marriage was built on the sand of temporary joy.

And this verse six, look at verse seven. Many waters cannot quench love, nor can the floods drown it. If a man would give for love all the wealth of his house, it would be utterly despised.

She doesn't care that she's living in a sumptuous palace and that she's got opulence and wealth and Solomon will give her anything she wants. She can have her own plank when with, you know, gold and silver and plush upholstery. She's not interested in that.

What does she want? Love. And she says, I don't care how much money you've got. As long as I'm on song lyrics, Paul McCartney can't buy me love.

Can buy you anything, my friend. But money can't buy you love, right? That's why we know, I know in my heart of hearts that this is about Solomon, not some other guy. They're not pretending to be Solomon.

It's not a shepherd lover who has got enough money to make that verse resonate. All the wealth of his house can't buy me love. And she provoked him and aroused him and he made a target out of her and an acquisition out of her.

Purposed to get her and got her. But she is sorry that she awakened him under the apple tree. And she says to the daughters of Jerusalem, don't awaken and don't arouse.

It's the very same verb. There are a lot of other parallels that I could point out here. But in the beginning, you have, for example, in chapter one, verse 14.

And I just want to show you the contrast, because after she arrives at this bitter conclusion and this horrible outcome at the center of the book, that section G, I showed you where he comes and by the time she it's a really great effort. But she manages to say, well, let me see if I can repair this. We can we can make this work.

And he's already gone. He couldn't sustain a thought long enough to stick around away for her to open the door because he's got plenty of other options, a lot of other fish in the sea, a lot of other lilies in the garden, a lot of other roses in the rosebush, so to speak. But you remember back in chapter one.

The Shulamite says the king is at his table. My spikenard sends forth its fragrance. A bundle of myrrh is my beloved to me.

Verse 13 bundle of myrrh is my beloved to me that lies all night between my breasts. And a lot of things you could say about this if you choose to. But remember what myrrh is.

It's not exactly the Vicks VapoRub of the ancient world, but the notion here is it is a comfort. It is a healing presence when he is there all night. What's the result for her? He's not straying.

He's not wandering. He's not distracted. He's not interested.

He's not out there surveying the gardens and the wilderness and the fields and and the dews dripping from his locks in the middle of the night when he's all night in my embrace. This is a healing balm. I can forgive a lot when he's faithful and he's consistent and he's with me.

He's going to lie all night in my embrace is a polite way of putting this right. It's myrrh. It's healing.

There is a balm in Gilead and it's a myrrh type concoction that is medicinal. It's valuable. He is a cluster of henna in the vineyards of Engedi.

And, you know, up above that, he says, I'll make you some ornaments of gold and silver. He figures she's as shallow as he is. Don't you want some gold and silver? And he says she says, no, it's your presence that I delight in.

It's your presence that I value, not your presence with a T. It's your presence with a C. He's up there offering her, you know, you've got some ornaments. You're my fellow filly among the chariots. Let me ornament you with gold and silver like my chair.

And she says, why don't you lie all night in my embrace? That's that's what I will delight in. But he never does that. And the the equivalent of that, if you look at chapter one, verse six, do not look upon me because I am dark because the sun has tanned me.

My mother's sons were angry with me. They made me the keeper of the vineyards. My own vineyard I have not kept.

Her brothers, why were they angry with her? Why were they angry? And why would they send her out to the vineyards where the sun would turn her dark? They're worried about her. She's too attractive. How do I know this? She's talking in one six and following about the the brothers sending her to the vineyards to work and then you have a cluster from the vineyard in verse 14, the vineyards of Engedi and so on.

Well, if you go to the end of the book in chapter eight, you have the same connection. Her brothers are protecting her. They say, let her get a little bit dark so people don't get interested in her and try to.

Run off with her. She's she's batting her eyelashes at guys and they say, you're you're going to make trouble. You remember Dinah? And she took up with a guy and her brothers that didn't turn out well.

And you have Simeon and Levi getting tangled up with with this family that took an interest in

their sister. She fluttered her eyelashes and got tangled up with some people that weren't a part of the people and it caused trouble for the brothers. Well, these brothers say you're you're just jailbait here.

You're going to get us and everybody else in trouble. We're removing you from circulation. We're going to put you out in the fields.

If you get a tan so much, the better. That's just that much less interest anybody's going to take in you. So that reference in chapter one is her brother's protection.

They're angry with her. Why would they be angry? Well, she's a girl and she's inviting unwanted attention and complicating their lives. And so they take her out of circulation for her own protection.

I know this because when you go to chapter eight. And look at verse eight, her brothers say, we have a little sister and she has no breasts. What shall we do for our sister in the day when she is spoken for? If she's a wall, we'll build a battlement of silver.

She's a door will enclose her with boards of cedar. Whether she's resistant or whether she's opening the door, we are going to close that off. We are going to protect her.

It's whatever else you want to say about it. You have the brothers protecting her, keeping her out of sight and out of harm's way in chapter one. And you have the same thing in chapter eight connected with a vineyard.

So look, continue on in verse eight. And she's the Shulamite says, you know what? Now I am a wall. Solomon has turned me into a wall.

I opened the door and he wasn't there. Remember that? I opened the door and he wasn't there. I'm not a door anymore.

I'm a wall. And my breasts are like towers, which is they are not a place for him to come and lie like myrrh all night. Towers are a defensive mechanism.

Remember when she said I wanted to be a bundle of myrrh and lie in my embrace all night? She says my embrace right now. You're just you might as well go embrace a wall with fortress towers. That's how welcoming my embrace is at this point.

I'm a wall and my breasts are towers. They're not a resting place for you, buddy. Solomon.

I became in his eyes as one who found peace. Whose eyes? Solomon's eyes. He says, oh, she's OK.

You know, she realizes that she's part of the harem. You know, I've got other queens. I've got other concubines.

I've got to bring other ones into the fold. I'm I'm negotiating treaties and getting cozy politically with these entities. And I've got to marry the daughter.

And, you know, it's de rigueur Pharaoh's daughter and all the rest of these that I'm bringing in. Of course, you know, it's she's at peace. She's OK.

She'll be all right. I'm not worried about her. So I became in his eyes as one who found peace, not as one who needs comfort, who needs presence, who needs encouragement, who needs intimacy and relationship and exclusive commitment.

Oh, she's at peace. He's he's already written her off. Solomon had a vineyard at Balhamon.

He leased the vineyard to keepers. Everyone was to bring his fruit, a thousand silver coins. She says to Solomon, yeah, I've got a vineyard now.

And you think you're getting into this vineyard for a thousand silver coins? Forget it. Try bringing your thousand silver coins and see what happens if you come to my vineyard. She's all out of that notion.

Jealousy is like a flame. It's flames or flames of fire, a vehement flame. And she says, you've pushed me past the point.

Now I'm a wall. I'm a battlement. And if you come to this vineyard, buddy, you better pay.

You're not you're not invited in as my as my one and only try bring in your thousand coins and we'll see. So this is a warning. The beginning of the book is hopeful.

It's optimistic. It's inviting. Once you get to the center and she realizes Solomon's actual intentions and his true feelings and she is close enough to him to figure him out, she's over him.

And she's warning the daughters of Jerusalem from beginning to end. Don't awaken love under the apple tree like I did. My brothers were so careful.

They tried to protect me, but I let him slip under my guard. I really believed that this was it. But I should have been watching because he kept going to the wilderness.

He kept being like a heart on the mountaintops and a gazelle in the fields. And I should have taken a clue. I should have been my own gazelle.

I should have been my own spotted deer and fled. And I'm telling you, don't initiate something that doesn't come from the heart on the part of the opposite person. In particular, ladies, don't let yourself get in the position of initiating.

You are a responder. Believers in the Lord Jesus Christ need to look to the Lord Jesus as the

initiator. We need to understand what he taught, read what he says.

Follow his commands, what he has passed on to us through the apostles and not invent and initiate our own Christianity. This is the great flaw. And what's going to happen when the Lord Jesus returns and finds out that we have started our own thing that has nothing to do with him? Come to the door and knock.

I don't know you where you are from. Lord, Lord, in your name, we did all these things. Not respecting God's plan and God's purpose.

And if we do not understand that there is faithfulness and obedience to God's initiation. Solomon's initiation was superficial, self-centered. He's interested in the ornamentation.

He's interested in the appearance. He's interested in the in the sensual beauty of this girl. He's not interested in her heart.

And he doesn't want to lie there all night. It bores him because she's not central in his thoughts. We are central in the Lord Jesus thoughts.

We are central in God's plan and purpose. And it is our place to respond where there is genuine initiation. And not to respond to something else and believers that get caught up in the initiation of the organized church, the church that has developed its own mission and its own thoughts, its own priorities, its own values, its own compromises with the world, that is somebody initiating for their own interest, for their own benefit.

And it is rightly criticized as manipulative, power hungry, money grubbing. It doesn't represent God. Don't fall for self-centered, superficial, appearance loving initiation.

That's the message of this book. So much of Christianity today is exactly that. It's Solomon.

It's got great palaces. It will wander far afield. Looking for converts, looking for those that can bring into its fold.

But does it represent the genuine heart of the Lord Jesus Christ? You don't need church to broker your relationship with the Lord Jesus. He is the high priest. You are a believer priest.

And all you need is somebody to prepare and deliver meals. But this church and any other church should not ever be in between you and your relationship with the Lord Jesus Christ. We have access directly into the throne room of God through a new and living way.

Read Hebrews chapter 10. Church is not your relationship with God. That's Solomon with the Shulamite.

It's not going to stick with you. It is going to be interested in other things for its own purposes. It's going to be engaged in superficialities.

The genuine initiator is the Lord Jesus Christ. That's the Christianity application. If you are a young person and have not yet entered into the joys of matrimony, be sure of the thoughts and intents of the heart of the person who starts pursuing you.

If you're a guy, don't dally with someone's feelings. Don't be superficial and say, but she's just so good looking. Maybe I can make this work.

You need to have a purpose that comes from within. You need to have a goal, a godly goal that comes from within and recognize the solid foundation that God designed man and woman relationships to be built on. And it's not appearances.

It's not superficialities. It's not sensual pleasures. It is genuine engagement at the soul level centered on the Lord Jesus Christ.

Right. So this book, far from being sort of a celebration of the mere joys of physical intimacy, is almost as far away from that as you can get. It is a sincere, heartfelt warning to be sure you're in the world of reality, whether it is your commitment to God through Christ, whether it is commitment to your right opposite number in marriage, any other relationship that is built on initiation and response on authority and submission.

Be sure it's real and that the authority is not going to be wielded in an abusive and self-centered way. God never authorizes abusive and self-centered, self-gratifying authority. Authority is granted as a protection, as an umbrella of shade like an apple tree to rest in and to enjoy, not to be enslaved, not to be oppressed, not to be slapped around by others who aren't touched by the proper exercise of that authority.

Whatever happened to these watchmen that slapped around the Shulamite? We're never told. Evidently, Solomon did nothing about that. Shameful.

So whether we possess an exercise authority, whether we are properly submissive and respectful of authority, this book has something to tell us. Legitimate faith and obedience as under the Lord, reflecting the glory of the Lord, understanding the structure that God has built into every authority relationship, every initiation and response relationship in life. Think about this example and remember the spotted deer.

Don't get entangled. Don't get lured into a commitment that the other side isn't equipped to keep. It's very hard to keep up your side when the other side is broken.

There's even God does not retain the fulfillment of his promises when Israel breaks their side of the commitment. Right. This is the basis for genuine biblical divorce is when someone breaks their oath and doesn't keep faith.

That is the one legitimate grounds. That's pornia in scripture. And Jesus says that is legitimate

grounds to get out.

And that has far reaching implications for other relationships as well. But isn't it a fascinating gem in the middle of the Old Testament scriptures? And like Deborah, it is a wonderful, effective warning. And it comes from a woman pointing out where the wisest and richest of men in the ancient world screwed up.

It's possible for anyone who strays from the Lord. And my final closing thought is, why is Solomon this way? This is a horizontal relationship that sours and produces jealousy and bitterness and disappointment. Right.

What do all believers horizontal relationships depend on? Which one goes bad first? The vertical. Solomon strayed from the Lord first. And that's something to watch for if you're entering into relationship with an employer, with, you know, personal, intimate relationship, dating marriage.

You need to spend some time establishing the quality of that person's or that organization's commitment to God and the things of God. How genuine is it? How deep is it? Because if that's not there, you're out of luck. You cannot expect a horizontal relationship to last, to thrive, to be beneficial and to not end up as a horrible curse if that vertical is not there to sustain it and empower it, enable it.

Solomon had left the Lord first. It's not an accident that that God is not mentioned in this book. Solomon never brings him up.

He doesn't say, I thank God for you. I thank God for bringing you to me. I thank God for delivering me from the shallowness and the wandering among the lilies trying to find fulfillment.

God finally brought me to you. It's never in there. Solomon celebrates all of her appearances and smells and whatnot.

Nothing about. Wasn't it a wonderful blessing that God brought you to me and brought us together? It's telling. It is a glaring elephant that ought to be in the room and isn't.

It's a glaring omission. Something else for us to watch for. Well, I hope that this has at least shed some light on the book.

I will fill out my outline with these parallels and post it here. So as a as a post-mortem, you might say you can go and and if you missed any of this or if I confused it in my presentation, hopefully it'll be clear when you look at my document. Watch for that sometime in the next few days and we'll be starting a new study next Thursday night.

It'll be a surprise. Of course, I say that carefully. Last time my dad announced that the next week was going to be a surprise.

He wasn't there to deliver it. So but next next week, we'll we'll be starting a new study, but we'll close here tonight in word of prayer. Father, thank you for the truth of your word.

Thank you for the wonderful and varied ways that you communicate truth to us, valuable insights from the throne of grace. We pray that as we reflect on these things that God, the Holy Spirit will help us to see how they are pertinent, how they are applicable in our own situation, that we will be warned that we will take these words to heart and be careful in our commitments and in those that we enter into covenant relationship with of whatever form so that our lives will reflect your glory and will shine as lights in the midst of a dark time and a dark generation. And we will be prepared for service and function in the ages to come.

We pray all these things in Jesus name. Amen.