

Session 9 Pictures of the Bride: Rebekah, Part 1

INTRODUCTION

We're starting here on the ninth session of "The Pictures of the Bride." We'll be looking at Rebekah in this session. Next week we'll look at Esther and Eve. There are four main pictures of the bride in the Old Testament. Then we'll look at New Testament pictures of the bride after that. We have to go back and get the Old Testament prophecies as well. Let's pray.

Father, we thank You for the Word of God. We thank You that You have unveiled Your purpose to us. We're not left in the dark; we're not groping about, but rather Your purpose was anchored in eternity past, clearly enough for You to give pictures ahead of time, knowing where this thing would end. We thank You for those pictures that encourage our faith in Your long-term plan; that help us to see more clearly the things that have been on Your mind from eternity past. We thank You in Jesus' name. Amen.

TYPES AND SHADOWS: FORESHADOWINGS OF CHRIST AND THE CHURCH

That's one of the reasons God does give pictures, which we call "types and shadows." One reason is to allow us to study today, knowing that these events not only happened but were recorded thousands of years ago. These pictures are so clear, especially when the Holy Spirit illuminates them, that you say in your heart, "I always knew this was the plan, but this really was the plan." That's what a picture is supposed to do for you: first, to confirm in your heart that this really was God's intention. He was acting specifically, deliberately, although He was veiling the fullness of His purpose until His Son came.

The way that we see the structure of the Bible is this: we have the Old Testament that gives us the seeds of truth. The New Testament gives us the full revelation, or at least the full revelation that we will have in this age. We have the seeds of truth in the Old Testament, through all kinds of stories, but these stories are dramas acting out the truths of the New Testament. We find from the teachings of Paul that it's proper to go back to the Old Testament and look at these stories, and to discover in a more full, colorful way the truths of the New Testament.

Here's the key: an Old Testament story can't add any truth that's not already clearly revealed in the New Testament. When someone picks an Old Testament story and comes up with a new idea that's not firmly established in the New Testament, then you get a little nervous. Your red light goes off and you say, "No, that can't be that way." The Old Testament stories can only serve us to enhance and to adorn the pictures that are clearly stated in the New.

It's very important, because some people take their liberties and go really wild. God does want us to know that this plan was in His heart from the beginning, so much so that He orchestrated history to reveal it in picture form. The Lord didn't want to give the fullness of truth until His Son came in the flesh, paid the price for sin, ascended back to the Father, and gave the Holy Spirit, who is the source of illumination and revelation. We only have the fullness after the Holy Spirit is given.

HERMENEUTICS: THE STUDY OF THE PRINCIPLES BY WHICH WE STUDY SCRIPTURE

That's just a little snapshot of how this thing works. I would encourage those of you who really want to be students of the Bible to study hermeneutics. Someone say, "Hermeneutics." It's not the same as homiletics.

Hermeneutics is the study of the principles by which we interpret the Scriptures. If you study it, we offer it. Sam is actually quite skilled at these kinds of things. There really is a tremendous amount of very important information on the subject of how to interpret Scripture. People get a little anointed and they get wild and they just come up with all kinds of bizarre ideas. Typically they create heresies that have already shown up in church history for many, many years. They think they've got a new idea, but really it's the "same old, same old" trick of the enemy getting us outside the boundary lines of Scripture with our enthusiasm "in the name of the Holy Spirit."

ENTHUSIASM THAT BRINGS HONOR TO THE WRITTEN WORD OF GOD

The study of the principles of interpreting Scripture isn't something that's just for the people who don't really love revelation. It's given so that we're really within the boundary lines of the revealed Word of God, because the enemy is so crafty. He wants to get us outside the boundary lines of Scripture. I'm saying this because the next four sessions—two tonight and then the two on Tuesday night—will be types, and I don't want to get us enthusiastic in a way that doesn't honor the written Word of God.

HONORING THE ORIGINAL INTENTION OF THE AUTHOR

A type is a person or an event. Typically it's a person with events around them that reveal the New Testament plan. Often there are key figures in the Old Testament that are types or pictures of Jesus. One of the main types of Jesus is King David. Another one is Moses. Another one is Joseph.

As there are pictures around personalities and events of Jesus and His redemption, there are also pictures about Jesus' eternal companion, His bride. When we study types, we won't spend a lot of time, because we only have such a short time on each one of these four personalities in the Old Testament. The key is to discover the original intention of the author. Once we're clear about the original intention of Genesis 24, what it was meant to reveal by the one who wrote Genesis 24 in the human sense, we go from there into the type and shadow of which Jesus in the new covenant is the substance. We want to honor the original intention.

One more thing about types and shadows: we don't want to try to make every detail fit. It's like a parable. Parables were never given by Jesus with the idea that every detail would have some powerful meaning. He wants us to grasp the main themes in a parable, and it's the same with a type in the Old Testament. Here's the reason: there are sinful human beings involved in the people and the events that are used, and they don't perfectly picture Jesus Christ. Nor do they perfectly picture all of history, but the main themes, the mountain top issues, do. However, there will always be details that don't fit the picture that's being revealed, because all human beings have sin. No individual can perfectly picture the exact trend of church history and how things develop.

One of the main types of the Old Testament, again, is Jesus; those types are fulfilled in the substance of the person of Jesus in the New. As far as I can tell, the second main type in the Old Testament is the Bride of Christ, or the people of God, particularly in this bridal relationship to the Lord. It's really powerful. We have Esther and Eve, and then we have Ruth and Rebekah. Esther is a Jewish woman in the midst of Gentiles, and Ruth is a Gentile in the midst of Jews. There are all kinds of different facets of each one of these pictures of the bride. I just wanted to give you that little introduction there so that you have some sense of rooting and anchoring in our loyalty to the written Word. Again, I don't ever want to promote wrong enthusiasm that brings us beyond the boundaries of Scripture in the name of our love and zeal for God. God's Word so clearly contains what God wants to say to the human race.

ABRAHAM A PICTURE OF GOD THE FATHER; HIS SERVANT, THE SPIRIT OF GOD

In Genesis 24 there's Abraham and, as you know, there's Isaac his son. Then there's his wife Rebekah. What's happening is that Abraham is a picture of God the Father. We're looking at the introduction now, on page 2. You can write these things down here in the introduction. Abraham is a picture of the Father. There's a servant. We assume the servant is Eliezer, because that's the servant who has been with Abraham for so many years. However, the servant is never mentioned by name. He's a nameless, faceless servant. He's very clearly the picture of the Holy Spirit. We'll look at that more in a few moments. The servant is also men and women empowered by the Holy Spirit who are acting as friends of the Bridegroom. It's not just the Holy Spirit, but it's those people whom the Holy Spirit is using to call the bride forth. It's either the Holy Spirit directly or the Holy Spirit indirectly anointing other people. It's the Holy Spirit preparing and going through the wilderness to get a bride for the son, who is Isaac. Isaac is a picture of Jesus. As a matter of fact, in Hebrews 11:19, he's called a picture of Jesus. He's a type or a figure of Jesus, of Him who is to come.

Again, Rebekah is clearly the bride. What happens is that Abraham asks his faithful servant, whom nearly everyone agrees is probably Eliezer; the last time he was mentioned by name was fifty-four years earlier, so you never know, but Eliezer was with Abraham to the end. He's the servant with the most authority who's been with Abraham the longest, so we assume that's who it is.

Abraham says, "My servant, my nameless, faceless servant, go through the wilderness. Go to Mesopotamia. Get a bride for my son." That's what the commission of the father to the servant was. "Bring back this bride, that my son's heart would be filled with joy and comforted from all the things that he has gone through."

THE RESPONSIBILITY OF THE SPIRIT TO SELECT AND TRAIN A BRIDE

The main focus of the book, the main focus of Genesis 24 is the responsibility of the Holy Spirit to prepare and to select and train and nurture a bride. The main focus of this type found in Genesis 24 is the Holy Spirit's responsibility to go out and select a bride, train a bride, nurture a bride, and prepare her for Isaac or for the Lord Jesus. That's the main focus of this particular type.

Again, we're looking at Rebekah; we're looking at Esther; we're looking at Eve; we're looking at Ruth. The second main focus of this chapter is the responsibility of the bride. It's the responsibility of the bride, specifically to answer in bridal love or voluntary love, to willingly say yes. And again, the main focus of this chapter is the Holy Spirit's responsibility. There are different facets of God's redemptive work that are highlighted, but the main focus is the responsibility of the Holy Spirit, and the second main focus is the responsibility of the bride to respond in voluntary love.

Here's the good news: the Holy Spirit succeeds. History concludes with a bride that fills the heart of Jesus with joy. That's how this story ends. It's the Father's eternal plan.

"NOW ABRAHAM WAS OLD, WELL ADVANCED IN AGE"

"Now Abraham was old, well advanced in age" (Gen. 24:1). Here we picture the ancient Father, the Ancient of Days. Here's the Father being hinted at in His eternal nature.

"And the Lord had blessed Abraham in all things" (Gen. 24:1b). Here's the Ancient One who possesses all things, who has the full blessing of God. We start with the picture of God the Father possessing everything.

“So Abraham said to the oldest servant of his house, who ruled over all that he had. . .” (Gen. 24:2). I’ll read verses 1-4, and then we’ll work at it verse by verse—although I keep commenting on it while I’m reading the original text. I realize that; that’s my nature. I get excited about it. I know it will show up a page later, but you know, boys will be boys.

ABRAHAM SENDS HIS SERVANT ON A SEARCH TO FIND A BRIDE

“So Abraham said to the oldest servant of his house, who ruled over all that he had. . .” I mean, come on, that’s the Holy Spirit, right? He’s the oldest, the most faithful, who rules everything. Now I’m paraphrasing: “Please put your hand under my thigh, and I will make you swear by the Lord, the God of heaven and the God of the earth, that you won’t take a wife for my son from the daughters of the Canaanites, among whom I dwell; but rather you will take the trouble”—that’s the point—“to go far away to my country, back where I came from, Ur of the Chaldeans, and to my family, and take a wife for my son Isaac. I don’t want you taking one from around here. I want you to go on the journey far away across the wilderness and get me the bride that is ordained for my son” (Gen. 24:2-4).

Again, it starts with Abraham being a picture of the Father possessing all things. The Ancient of Days owns everything; for the earth is the Lord’s, and all that it contains belongs to God (cf. Ps. 24:1). We start with a picture of God with full authority. “Abraham said to the oldest servant of his house, who ruled over all. . .” It’s the unnamed servant. Again, we all assume it’s Eliezer. He’s the one who has been with Abraham through his entire journey. He’s nameless and faceless. He’s an unnamed servant, even at the very end; in the very last verse he’s still just called “the servant.” He’s the oldest servant. He’s been with Abraham from the beginning. He knows Abraham’s heart, is the point. He ruled everything. He was the only servant in Abraham’s court who ruled over everything that he had. He handled all of Abraham’s business; he was responsible for everything that Abraham owned. It doesn’t take a lot of imagination to figure out that that’s the Holy Spirit.

GOD THE FATHER HAS A PLAN FROM ETERNITY PAST

Abraham has a resolute plan. He says, “I want you to go.” God the Father has a plan. “Get a bride for My Son.” This is what I said before. It’s the mission statement that God has for all of natural creation. The reason He created the heavens and the earth was to prepare a bride. The Father has a plan in His mind that has been there from eternity past. That’s the same plan. Again, I want to identify the servant with the Holy Spirit. I want to take this opportunity to help you identify with this “friend of the Bridegroom” ministry. We’ll spend a whole session on the friend of the Bridegroom. In John 3:29, John the Baptist was called “the friend of the Bridegroom” (Jn. 3:29, paraphrased). In Matthew 9:15, Jesus gave the apostles this title. They were part of the bride, but their main function was to go forth and awaken love in the bride for the Son of God. Inasmuch as they do that, they are nameless and faceless too, like the Holy Spirit.

Paul the apostle said in 2 Corinthians 11:2, “I am jealous for you with a godly jealousy. I don’t want something for me, but I have betrothed you to Jesus Christ” (2 Cor. 11:2, paraphrased). He says, “I have a mandate to go and present you to Jesus as a pure virgin, and you’re getting off course.” He said, “I’m not writing you the letter of 2 Corinthians so that my mailing list will grow. I have a passion. I’m captured with this mandate as the friend of the Bridegroom.”

THE FRIEND OF THE BRIDEGROOM AND THE SERVANT OF ALL SERVANTS

The Holy Spirit, of course, is the ultimate friend of the Bridegroom. I like to add the words “the best friend” of the Bridegroom. If there’s such a thing as the best man at a wedding, surely it’s the Holy Spirit. He’s the One who namelessly, facelessly serves the interest of the Father to secure a bride for the Son throughout all eternity. This servant owned nothing himself. That’s the Holy Spirit. He possesses nothing Himself; it all belongs to the Father in terms of the Holy Spirit’s identity and function. There’s no higher identity for the Holy Spirit than that of servant. On Sundays we’ve been looking at Jesus in the role of a servant. The Holy Spirit is the ultimate identity of the servant. He never wants to be recognized for anything He’s doing. He’s the ultimate Servant of all servants. I like to call Him, “the best friend of Jesus.” You can just imagine the fellowship They’ve had within the Trinity in eternity past, the Father, the Son, the Spirit. Often the Holy Spirit is just forgotten, and He likes it that way, but the Holy Spirit is awesome. He’s as much God as the Father and the Son. That’s a fantastic mystery. We want Him to be our role model. He possesses nothing in His going forth to bring the hearts of people to God the Father.

Abraham tells the servant, “Go to my country” (Gen. 24:4). Of course, the whole world is His; He says, “Go to the world,” because the Holy Spirit has been dwelling with God the Father. Jesus sent Him. He was given to the world on the day of Pentecost. “Go to my family”—the people of God—“and get a wife for my son Isaac.”

JESUS PURCHASED THE BRIDE, BUT THE SPIRIT PREPARES THE BRIDE

We know that Isaac is a type of Christ (Heb. 11:19). We know that Isaac was a type of Christ two chapters earlier in Genesis 22. He was offered up like Jesus. There were three days in which Abraham thought he would have to kill Isaac. Then the ram was provided as a picture of Jesus, and Abraham was the picture of the Father. That was God’s intention when the story was recorded. The mission is clear: to go amongst God’s family; to go within the human race. He didn’t say, “Find Me a wife among the angels.” He said, “I don’t want a bride from within the rest of My kingdom; I want it from within the family of God. I want it to come from redeemed human beings.”

He tells the Holy Spirit, “You will go.” The Father isn’t going to take the journey and go through the wilderness. The Holy Spirit does. Jesus can’t come back to go prepare a bride. He purchased the bride, but the Holy Spirit prepares the bride. We’ll see in a moment that twice the Lord tells the servant, “You can’t bring Isaac back. You can’t have him go back there.”

Jesus isn’t coming until the bride is ready. He tells Him, “You’ll go. Holy Spirit, you will go.”

THE HOLY SPIRIT’S COMMITMENT TO GOD’S PLAN

Back to number two. All the nations are going to be blessed through the seed of Isaac and his bride. There will be blessing to the nations. Of course we know that the seed of Isaac is Jesus. Jesus is going to come through the family line of Isaac and his bride, Rebekah, but the more allegorical truth is that Jesus and His bride will possess everything together.

The Holy Spirit’s commitment to God’s plan (Gen. 24:5-10). “And the servant said to him, ‘Perhaps the woman will not be willing to follow me to this land. Must I take your son back to the land from which you came?’” (Gen. 24:5)?

Abraham said, “No, beware; don’t take my son back. I don’t want him going back to the land. The Lord God of heaven, who took me from my father’s house and from the land of my family, and who spoke to me and swore to me saying, ‘To your descendants I will give this land, this land of Israel. . .’” (Gen. 24:6-7, paraphrased).

Of course, the Canaanites were ruling the land there. Israel wasn’t very big. It was just him and Sarah and Isaac. Ishmael didn’t count. There were maybe three of them altogether. The nation of Israel was really small. So if you’re thinking, “Why doesn’t he just get someone from Israel?” there were only three of them. The land was called *Canaan*, or *Palestine*. All around him were unbelieving, idolatrous people. He wanted to return to the God-fearing people of Abraham’s family.

God promised Abraham in verse 7, “To your descendants I give this land” (Gen. 24:7)—the land of Israel. Abraham promised his servant, “He will send you His angel before you, and you shall take a wife for my son from there” (ibid). He goes on to say, “And if the woman is not willing to follow you, then you will be released from this oath; only do not take my son back there” (ibid).

This thing is communicated in human language because Abraham really said this to his servant, Eliezer. He really told him to do this. We know that in the eternal plan of God willingness is very important, but we know also that the bride will respond and say yes.

“So the servant put his hand under the thigh of Abraham his master, and swore to him” (Gen. 24:9). That’s how they made oaths in those days. They did funny things. They put their hand under their thigh. They gave someone a shoe. I think they took a rock and threw cookies around it. No, I just made that up, but they did all kinds of unusual things when they made oaths and vows—things that are unusual to the Western culture.

“Then the servant took ten of his master’s camels and departed, for all his master’s goods were in his hand” (Gen. 24:10). That’s a key phrase coming up. “And he arose and went to Mesopotamia, to the city of Nahor” (ibid).

A BRIDE WILLING TO BEAR THE REPROACH OF OBEYING THE HOLY SPIRIT

“The servant said to him, ‘Perhaps the woman will not be willing to follow me’” (Gen. 24:8). The woman has to be willing to follow the Holy Spirit. That’s one of the main, first requirements that God the Father made clear about the bride: she has to be willing to follow the Holy Spirit. There’s only one problem with following the Holy Spirit—one major problem. In the flesh it will cause you trouble and tribulation to follow the Holy Spirit. It really will. I don’t fully understand the dynamics of this, but in terms of the world, it’s not popular to obey Jesus. There’s a certain turbulence if you obey Jesus. The unbelieving community will really write you off, but believers will write you off as well if you follow the Holy Spirit. If you follow the Holy Spirit, you get in trouble from the world and the Church. That’s really, really true. I don’t even just mean the church that doesn’t like the Holy Spirit; I mean the church that likes the Holy Spirit. We look at the turbulence in our own day, in this hour, of all the folks even in the “follow the Holy Spirit” world colliding and crashing. He said—this is the key—“I want My bride to be willing to bear the reproach of obeying and following the Holy Spirit.”

As we know, the Holy Spirit is really committed to the destruction of our pride. He’s not out to hurt your pride; He’s out to kill it. He wants to produce voluntary love in our hearts. He wants us willing, number one, but willing to follow the Servant that God sends, number two. It will cause trouble everywhere. People come, and

actually we just spoke to the pastor today who's sharing on the radio, and he says, "The Vineyard is being blasted and we're being blasted on the radio for all the Holy Spirit stuff."

He's saying, "Well, I've never had this happen before. Let's get up and do this and that and the other."

I said, "You know what?" Because he's really new in the ministry. I said, "Don't even worry about it. Compared to the next forty or fifty years, this is nothing. Just file it under, 'This is how it is.'" This is really small and it will get way worse, and no, we can't go and do these things; we just have to say yes. It's part of the reproach of walking with God and getting ready to be the bride. We're always looking for a way to look good, and we're committed to looking good, and the Holy Spirit is committed to us not looking good. There are sometimes bumps in the road when those two agendas hit. It's really true. The Holy Spirit wants me to look good before God. He knows if I'm really hooked on looking good in front of people who will cause my heart to waver from God. In the flesh this is a burden; it's a burden because of my carnality, and that's true for all of us. Anyway, it's a willingness to follow the Holy Spirit.

He says, "Don't take My son back." He says, "He's only going to come back at the second coming. You can't take Him from His position right here with Me, with the Father." The Holy Spirit knows that Jesus isn't going to come until the bride is ready.

GOD THE FATHER HAS PROMISED THAT HIS SON WILL HAVE A BRIDE

"The God of heaven, who took me from my father's house and from the land of my family, swore to me, saying to me, 'To your descendants I will give this land,' and He will send His angel before you, and you shall take a wife for my son from there" (Gen. 24:7).

There's full assurance. Of course, Abraham is hearing from God the Father and is a picture of God. The point is that in the promise to God's people, the mission can't fail. The bride will succeed. God has sworn that there will be a bride for the Son. It cannot fail. He's going to send angels and supernatural assistance. It's guaranteed that there will be divine interventions and the release of angelic ministries. It won't fail. God the Father knows what He wants, and He's going to have a bride for His Son. He's going to use His power to bring it to pass.

"And if the woman isn't willing to go, then you're released" (Gen. 24:8, paraphrased). Again, that puts the human dimension into the story. Only he says again, "Don't take my son back there."

"So the servant put his hand under the thigh . . . and swore" (Gen. 24:9). That's the point: he swore to Abraham. Here under the oath, the Holy Spirit is resolute and determined. The Holy Spirit has sworn to God the Father that He will fulfill the task that God the Father has sent Him to complete. This thing can't fall to the ground. The Church will function as a bride in a bridal identity before the Lord returns. It's not just that there will be a people; it's not just that there will be a body and a family and an army. There will be a bride when the Son returns. There will be a people who not only see themselves as God's servants, although that's important; it's our introduction to our identity. We don't just see ourselves as children, as sons and daughters. We're going to see ourselves as His bride. That will be the primary identity of the Church across the earth. He will have a loving bride equally yoked before the Lord returns.

God swore to him concerning this matter (Gen. 24:7). In other words, the issue of God's eternal plan is of highest importance to God. This matter is the only matter that's the highest matter to God. It's His highest

agenda to see people love the Lord their God with all their heart—to have a people who love the Son of God with all their heart. It's the first commandment; it's the great commandment. It's the great mystery, the great plan for which God is working. History ends with the bridal ceremony. This matter is of highest importance.

ALL OF THE MASTER'S GOODS ARE AT THE DISPOSAL OF THE SPIRIT

In paragraph C, we picture the Holy Spirit. He's resolute. He says, "I swear to you I'll come back with a bride." Oh, I love it! This is us, you know.

"Then the servant took ten of his master's camels and departed." Here it is; I like this: "For all his master's goods were in his hand. And he arose and went to Mesopotamia" (Gen. 24:10).

The Holy Spirit arose. He went forth with all of His Master's goods at His disposal. He arose. The Holy Spirit in Acts 2 was sent from God. He was sent from God to the earth (Acts 2:33). In other words, in the sense that He arose, He's on His mission now. I like this. All of the Master's goods are at the disposal of the Holy Spirit. He went to Mesopotamia. He's going through the desert to a foreign land. That's the point of Mesopotamia. He's got to go through the desert to get there.

THE HOLY SPIRIT IS BRINGING A BRIDE UP OUT OF THE WILDERNESS

The Holy Spirit is in the desert of the wilderness of this fallen world. Call it the wilderness; call it the desert. It's this age of faith. It's this age where sin abounds. He's going to bring the bride back through the wilderness in a few moments here.

The certainty of divine intervention (Gen. 24:10-14). "The servant took ten of his master's camels and departed." I put that verse in there again because of the intervention part. He has all of his master's goods in his hands. "And he arose and went to Mesopotamia."

He made his camels kneel down outside the city by a well of water at the evening time (Gen. 24:11). It's the close of the age, the evening time, the time when women go out to draw water because it's too hot during the day.

THE HOLY SPIRIT IS FULLY DEPENDENT ON THE FATHER

Look at verse 12; here's the Holy Spirit. "Then he said, 'O Lord God of my master Abraham, please give me success this day, and show kindness to my master Abraham'" (Gen. 24:12). The Holy Spirit is fully dependent upon the Father. That's what we're saying. It's the Holy Spirit depending on the Father and wanting the Father to be glorified, but it's us as friends of the Bridegroom, as people wanting to woo people.

We're saying, "Father, send Your power. Send the power of God so that people's hearts can be awakened in love. Send Your power. Not just so that our friendship group goes well and we come back with a good testimony of the meeting we had. We want the people to love Your Son." That's the heart of the friends of the Bridegroom. "Give me success this day."

Look at verse 13: "Behold, here I stand by the well of water, and the daughters of the men of the city are coming out to draw water" (Gen. 24:13). Why? Because it's evening time. Here he puts his fleece out; it's a very unusual fleece. I'm not into encouraging people to put fleeces out, but here's the point: God will

sometimes give us the most intricate knowledge of what's going to happen, and then it happens. He says, "See, am I not watching over and orchestrating all things?"

How many times—I don't mean hundreds, but five, ten, fifteen times in the history of this church, has the Lord told us in advance a number of what seemed like small, insignificant details, and then they unfolded exactly like they were told us? We would say, "Wow, this is really something!"

I'm not trying to emphasize the details; that's not my point. The point is this: God is orchestrating a very predetermined plan. That's the purpose of the details. People have gotten lost in some of the details, and they've said,

"Why would God give a detail like that?" The point is very easy. It's very simple. It's not the details that God cares about; it's the fact that He's orchestrating even the minute issues. He's highlighting the orchestration of God so that our hearts are resolute.

Why? Because there's a wilderness that's coming in a short amount of time, and in the wilderness, if our hearts have confidence, then we end up being lovers instead of scorers of God. It's to prepare our hearts for the wilderness, to grow in love in the wilderness.

We'll pause with that and take a break. This is just a short session, Session 9; we'll come back and finish it in Session 10 in a few moments.

Amen. Let's take a break.