

## **SongOfLove10-16**

Song of Love, Chapter 10 THE HUSBANDMAN BRIDEGROOM'S TESTIMONY OF HIS SPOUSE BRIDE'S MATURITY AND HIS INVITATION TO HIS FRIENDS TO COME AND SHARE HIS WEDDING FEAST WITH HIM I am come into my garden, my sister, my spouse, I have gathered my myrrh with my spice, I have eaten my honeycomb with my honey, I have drunk my wine and my milk. Eat, O friends, drink, yea, drink abundantly, O beloved. Canicles 5.1 THE HUSBANDMAN BRIDEGROOM STRESSES THAT HIS MARRIAGE RELATIONSHIP WITH HIS SPOUSE BRIDE IS BASED UPON THEIR BLOOD KINSHIP.

THE SPOUSE BRIDE WAS FIRST HIS BLOOD SISTER, THEN SHE BECAME HIS SPOUSE BRIDE, AND THEN HIS SPOUSE BRIDE. UNDER THE JOINT MINISTRIES OF THE KING OF HUMILITY, THE SHEPHERD BRIDEGROOM AND THE ROW BRIDEGROOM, THE SPOUSE BRIDE GREW TO SPIRITUAL MATURITY AND CHRIST'S SPIRITUAL STATURE THROUGH HIS PRECIOUS BLOOD AND HIS DIVINE WORD. CONSEQUENTLY, HER MARRIAGE TOOK PLACE WITH HER HUSBANDMAN BRIDEGROOM, AND SHE BECAME HIS SPOUSE BRIDE.

NOW SHE IS READY TO LEARN AND TO KNOW HIS DIVINE HEADSHIP. ACCORDING TO THE UNBEGOTTEN FATHER'S PURPOSEFUL WILL AND MASTER PLAN, THE HUSBANDMAN BRIDEGROOM WILL MINISTER HIS HEADSHIP TO HER SPIRITUAL VINES. THE SPOUSE BRIDE HAS MANY THINGS TO LEARN AND TO KNOW ABOUT THE HUSBANDMAN BRIDEGROOM'S AUTHORITY, SUPREMACY, AND SOVEREIGNTY.

THE KING OF HUMILITY BRIDEGROOM, THE SHEPHERD BRIDEGROOM, THE ROW BRIDEGROOM, AND THE HUSBANDMAN BRIDEGROOM MENTION SIXTEEN POSSESSIONS THAT ARE HIS IN RELATION TO HIS ESPOUSE BRIDE AND SPOUSE BRIDE. THE HUSBANDMAN BRIDEGROOM ESTABLISHES HIS AUTHORITY AND HIS POSSESSIONS THAT HE IS GIVEN HIS SPOUSE WIFE BY SAYING, MY LOVE, MY FAIR ONE, MY GARDEN, MY HEART, MY SISTER, MY SPOUSE, MY MURR, MY SPICE, MY HONEYCOMB, MY HONEY, MY WINE, MY MILK, MY DOVE, MY UNDEFILED, MY HEAD, MY LOCKS. Sixteen is the number of the complete, unbegotten name of the Lord and Father.

Jesus Christ acknowledged that He belonged to His Father, and all of the Father's possessions belonged to Him. And all mine are thine, and thine are mine, and I am glorified in them. John 17.10. The espouse bride and the spouse bride's garden is His garden, because He planted it, nurtured it, watered it, and brought it to fruition.

It was His tender care that brought His espouse bride and spouse bride's garden to full maturity and fruition. She is His sister, because He bought her with the price of His own precious blood. She is His spouse bride, because He faithfully led her through all of her spiritual education and moral development in Him.

It is His myrrh of humility from His holy name that He had placed within her by her redeeming works that has made her fair, beautiful, and undefiled. It is the sweet, fragrant spice of His holy name that He had bestowed upon her that makes her a sweet-smelling savor. It was His honeycomb of love and forgiveness from His cross that He had given her that made her loving and forgiving to the daughters of Jerusalem that persecuted her in the beginning.

It was His honey and sweetness of His holy word that He had quickened and laid within her heart and soul that made her a banqueting table at their marriage feast. The spouse bride had faithfully accepted the Lord's judgments of her flesh during her espousal and spouse experience with the bridegroom. The psalmist testified about the Lord's righteous judgments being sweeter than the honeycomb and the honey.

More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honeycomb. Psalm 19 verse 10 The Lord's eternal spiritual riches of His divine judgments are infinitely superior to temporal, inferior wealth. The Lord's eternal spiritual wealth gives the soul, spirit, and lover heart true happiness and everlasting satisfaction.

The sweetness of the Lord's divine word goes far beyond the sweetness of natural honey, as was confirmed by the psalmist. How sweet are thy words unto my taste, yea, sweeter than honey to my mouth. Psalm 119 verse 103 The Lord's word is most precious and sweet to the soul, spirit, lover heart, and tongue and palate of the speaker, and to the ears of the listeners.

The psalmist took phenomenal pleasure and delectable delight in feeding on God's precious word and in sharing it with others. God's eternal wonderful word is more sweet to the lover heart than any carnal gratifications of the senses. The unspeakable profit and the eternal gain of God's eternal word is incomparable to all earthly treasures.

The husbandman bridegroom gave the resurrected wine of his blood to his spouse bride. The husbandman bridegroom drinks of the resurrected wine of his blood and the sincere milk of his holy word that he had placed within his spouse bride. The husbandman bridegroom gave an invitation with great love, joy, and peace to his friends saying, Eat, O friends, drink, yea, drink abundantly, O beloved.

The husbandman bridegroom desired for his friends to feed on his word stature that he had grown in his spouse bride. The husbandman bridegroom had built a wall of protective love around the lover heart of his spouse bride and his garden. He had planted all kinds of lovely, sweet, and precious things within his garden in her lover heart.

The bridegroom husbandman did four exciting things when he came into his garden. He gathered his myrrh and spices. He ate of the fruit in his garden.

He drinks of his wine and his milk in his garden in her lover heart. After the husbandman bridegroom had eaten and drunk of the food and drink in his garden, and after he was well

satisfied with his garden, he invites his friends to eat and drink. He invited his friends to also eat and drink with him at his wedding reception.

Let us reflect on a diagram of the four delightful things that the husbandman bridegroom did in his garden that fit together with the four-lettered name of the Lord, his Gramaton. First under the U of his name, the husbandman bridegroom gathered his myrrh and spice. The Hebrew word for gather is Ara, which means to pluck.

Before God removed his special vine, Israel, to Canaan's land, he prepared and cleared a place for her. He removed the stones or inhabitants from the soil of Canaan's land. The Lord set up fences around his vine, Israel, to protect it against wild animals who would gnaw and pluck the tender grapes and the tender shoots.

However, after Israel became an idolater, God removed his protective fence so that all that passed by plucked on her the vine. Why hast thou then broken down her hedges, so that all they which pass by do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts, look down from heaven, and behold, and visit this vine.

Psalm 80 verses 12-14 The Gentile nations plucked, pulled, and tugged with force to destroy the Lord's vine, Israel, because she had turned into a strange vine. But the husbandman bridegroom gently plucked, picked, and gathered his fruit in his garden. Under the first hay of his name, the husbandman bridegroom eats his fruit in his garden.

He eats his fruits with joy, pleasure, and delight. The act of the husbandman bridegroom's eating was a pledge of mutual confidence and friendship with his spouse bride. Under the vaugh of his name, the husbandman bridegroom drinks his wine and his milk in his garden.

The wine of Christ's resurrected blood makes the lover heart glad. And wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. Psalm 104 verses 15 The milk of God's word makes one grow in grace and gratitude of the Lord and Savior Jesus Christ.

As newborn babes, desire the sincere milk of the word that ye may grow thereby. 1 Peter 2.2 Under the second hay of his name, in addition, the husbandman bridegroom invited his friends to eat his food and drink from his garden. The husbandman bridegroom was willing to separate his portions of food and drink in order to share them and to deal them out to his friends at his wedding.

Thus, the husbandman bridegroom revealed his father's omnipresent wisdom love of Ewed, his father's omnipotent understanding love of the first hay, his father's omniscient knowledge love in his vaugh, his father's prudence love in his purposive will in the second hay. Oh, what a Savior is the Lord Jesus Christ, the husbandman bridegroom! Likewise, Jesus Christ, our precious

heavenly husbandman and bridegroom, has made plentiful provision for all penitent hungry souls to eat. We also have learned that through Israel's example that if we do not allow Jesus Christ, our husbandman bridegroom, to pluck and to gather his fruit from his garden for himself in our lover hearts and share it with others for his glory, he will give his garden to be plucked by his enemies.

The fruits of the Lord's garden are going to be plucked and picked, either in his perfect purposive will by the husbandman bridegroom or by his permissive will that will allow the painful plucking adversarial hands of destructive strangers to devour his garden. When Israel took her God-given wine and poured it out to other gods, the unbegotten Father and the Lord took down his protective wall around her, allowing destructive strangers to come into his garden and pluck it bare. The Lord would not keep his protective wall of love around his precious fruit unless Israel poured out the love, light, and life in holy worship and adoration to him and sharing it with other penitent hearts.

The Lord had given his resurrected wine blood for worship, love, and adoration to him even under the shadow and type. How much more culpable are we under the new eternal covenant of Jesus Christ's resurrected blood? The intruding Gentile strangers turned Israel's land into an object of strife, poverty, and destruction. They fought to seize Israel's land so that they could destroy it.

The psalmist confirmed this fact of reality. Thou makest us a strife unto our neighbors, and our enemies laugh among themselves. Psalm 80, verse 6 The enemies laughed among themselves because they had walked in and plucked Israel's vine bare, because the Lord had removed his protective wall of love around her because of her idolatry.

We serve a jealous husbandman bridegroom. He will not permit us to take his precious eternal treasures of truth that belong to him and pour them out to our strange gods of human success, mortal reputation, self-gain, and temporal greed. If we truly have received and experienced the spouse bride and husbandman bridegroom relationship, the Lord will not permit us to become a spiritual prostitute by taking his holy word and the wine of resurrected blood life and his sincere milk of truth and pour them out to our strange idols called pride of revelation, redemption, and satisfaction for self-exaltation.

He will tear down his divine wall of protective love around us, and he will allow others to pluck the fruit of our vines, as it were, until we are left naked and bare. The supreme sovereign God is always faithful to rule with his righteous judgment in our lives, either in his pleasure or in his pain. The choice is ours.

However, it is easier, wiser, and smarter to yield to Jesus Christ, the husbandman bridegroom now, instead of being rent and torn by strange, destructive, and devouring hands of evil human beings. We must choose to pour out our Lord's wine, the fruit of his vine, in worship and adoration to him and to share it with other hungry, needy souls. Beloved, if we have been devoured, cut

down, destroyed, bruised, and left bleeding and bare by strangers, let us not be angry at God's righteous judgments.

Let us humble ourselves to his holy headship and repent and return to him. He will receive us. He will help us.

He will save us. He will send his Holy Spirit to draw us back to himself again. What a mighty God we serve! The book of Revelation records this same moral principle of truth about the husbandman bridegroom, Jesus Christ, providing a table for us penitent souls.

Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will sup with him and he with me. Revelation 3.20 The Lord Jesus Christ says, If you will open the door, I will come in and sup with you and you with me.

He will feast on his wine, milk, and his holy word that he has put within our lover hearts. We are his possession. We belong to him because he has bought us with his precious blood.

It is his priceless eternal word that has been stored up in our lover heart which he purchased with his precious priceless blood. Therefore, he has the legal right to come into his garden and to eat of his fruit. It is the desire of Christ Jesus first to eat experientially of his word that he has put in our lover hearts.

Second, he prepares a fresh table of truth for us in a new higher realm. This is how we grow in grace and knowledge of our Lord and Savior Jesus Christ. We must first spread a table of God's holy word that is within us for Jesus.

Then he will spread a new table of truth within us and for us. Let us not forget that apart from the Lord Jesus Christ, we are nothing, we have nothing, we can do nothing, and we know nothing. In addition, apart from him, we are useless, hopeless, helpless, and worthless.

All that we are and all that we have are his possessions. He owns us because he bought us with the price of his own blood. Consequently, he is worthy of all glory, honor, and power.

As John said in the book of Revelation, Thou art worthy, O LORD, to receive glory, and honor, and power. For thou hast created all things, and for thy pleasure they are and were created. The husbandman bridegroom shared all of his appointed table of truth with his spouse bride and his spouse bride.

Moreover, he desired for her to share all of his possessions with his friends. Everyone who has been invited to the marriage supper of the Lamb, of the husband bridegroom and his spouse bride, will be eating and drinking at his banqueting table, which includes the best men, the wise virgins, or bridesmaids, and friends, the daughters of Jerusalem. The spouse bride's beautiful wedding dress in the book of Revelation fits together with the Lord's four-square lettered name, or his grammaton, that she took on while on planet earth.

Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white. For the fine linen is the righteousness of the saints.

And he saith unto me, Right blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. Let us reflect on a diagram of the Lord's four-square lettered name, his tetragrammaton, and the spouse bride's white linen dress.

First, under the use of his name, we have the spouse bride made herself ready, or sat, everything in proper order. Under the first hay of his name, the spouse bride was arrayed in fine linen. Under the vah of his name, the spouse bride was arrayed in clean linen.

Under the second hay of his name, the spouse bride was arrayed in white linen. The Hebrew root word for ready is arak, which means to set in a row, to arrange in order, to set the battle in array, to direct, to have equal esteem, to furnish, to join, to set in order. In order to understand the Lord's infinite divine wisdom and omnipresent love that enabled Christ's spouse bride to make herself ready, we must see how the word arak is used in the Mosaic tabernacle, which is a picture, shadow, and type of the spiritual stature of the Lord Jesus Christ.

The Lord's first command consisted of his act of putting in rank and order the things that pertain to the whole burnt offering upon the brazen altar. The Lord set in order and array his battle against all sinful authority in opposition to his infinite divine will through the whole burnt offering. The Lord revealed how all things were to be made ready, arak, or set in order on the brazen altar.

And the sons of Aaron, the priest, shall put fire upon the altar and lay the wood in order upon the fire. And the priest, Aaron's sons, shall lay the parts, the head and the fat, in order upon the wood that is on the fire which is upon the altar. Leviticus chapter 1 verses 7 and 8 And Moses said, This is the thing which the Lord commanded that ye should do, and the glory of the Lord shall appear unto you.

And Moses and Aaron went into the tabernacle of the congregation and came out, and blessed the people. And the glory of the Lord appeared unto all the people, and there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat, which when all the people saw they shouted and fell on their faces. Leviticus 9 verses 6, 23 and 24 Let us reflect on a diagram which will clarify the picture of making something ready, arak.

Let us look at an orderly stairway of truth that will clarify the moral principle of setting things in order. Imagine, if you will, the first step of a stairway that represents the Lord's cabode glory fire that was put upon the brazen altar. The second step is represented by the wood that was placed on the fire in the form of a cross.

The third step represents the whole burnt offering that was put on the wood. And the fourth step represents the sweet-smelling savor that was a unified cloud of the fire wood and the sacrifice. Consequently, before the cloud of a sweet-smelling savor could be generated, the four things that represented the Lord's name must be made ready, arak.

Let us reflect on another diagram. This four-square diagram, first represented by the u of his name, relates to the Lord sent the fire upon the brazen altar. The second point, the first hay of his name, the wood was set in order in the form of a cross on the fire on the brazen altar.

Point three, the va of his name, the burnt offering was put on the wood that was on the fire. And point four, the second hay of his name, the Lord's kabode glory fire transformed the wood and sacrifice into its own formless fragrant sweet-smelling savor, giving it to the Lord's kabode glory, the sweet-smelling savor. This is how Jesus Christ's spouse bride makes herself ready.

She becomes a living whole burnt offering that is joined to the resurrected glory of Jesus Christ. This is what the Apostle Paul besought all blood-bought Christians to do. I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be not conformed to this world, but be ye transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. Romans 12 verses 1 and 2 The word for transform means to change, to substitute. The Lord forbids us to be conformed or reduced to the form, shape, appearance, or character of this present evil world.

He desires us to be transformed, to exchange our old nature of hate, darkness, death, and scornful rejection for Jesus Christ's divine nature of love, light, life, and loyal reverence for His unbegotten Father and Lord's name. This is how we make ready for His spouse bride's fine, clean, and white linen at the marriage supper of the Lamb. We must lay hold of the kavod-glory fire of the resurrected Christ and the wood of the cross of the crucified Christ and give ourselves to be a living sacrifice or a whole burnt offering or a sweet-smelling savor.

Point 2 The first hay, understanding love, omnipotent. The spouse bride was clothed in fine linen. Next, we must put on the fine linen of Christ's spouse bride.

The Hebrew word for fine linen is sheish, which means thin, slender, delicate, refined, material, elegant, exquisite, and beautiful. Hence, the spouse bride's dress was of a superior quality of linen. It was fine linen.

The linen threads consisted of fine, thin, small, slender, smooth strands of linen. Point 3 The va of His name, knowledge, love, omniscient. The spouse bride was clothed in clean linen.

The Hebrew word for clean is tahor. From the Hebrew root word, taker, which means to be morally clean, bright, clear, unadulterated, holy, and uncontaminated. The spouse bride's dress

was clean linen, which was free from fleshly dirt and filth.

Her clean linen was free from any injurious ingredients. It was free from all moral stain or pollution. Her clean linen was pure and undefiled, like the psalmist said, Purge me with hyssop, and I shall be clean.

Wash me, and I shall be whiter than snow. Psalm 51, verse 7 The blood of Jesus has washed His spouse bride from all defiling spots and stains. The Lamb's blood in His new covenant had removed all sinful barriers of evil thoughts, feelings, and deeds from her lover heart, so that she could be His spouse bride's and wear fine, clean, and white linen.

Consequently, the spouse bride's spiritual garments were not a barrier to her joyful communion with the Lord Jesus Christ, her husbandman bridegroom. Point 4, the second hay of His name, prudence, love, purpose of will. The spouse bride's wedding garment also consisted of white linen.

The Hebrew word for white is tzak, which means dazzling white, bright, sunny, evident, clear, dry, and white, from the Hebrew root word tzakak, which means to be glaring, dazzling white. In the spiritual, tzakak whiteness also means keen judgment, keen vision, keen perception, and keenness of mind, sharp insight, discernment, and far sight. The spouse bride's dress is white as pure snow, not tainted and tinged with dirty colors of the flesh.

Her white color is pure, clean, spotless, and stainless from fleshly guilt. The spouse bride's white linen was adorned with great joy, gladness, and happiness. The spouse bride in Canicles describes her husbandman bridegroom as white, tzakak, and ruddy.

His divine tzakak white beauty causes him to tower, to rise higher above all others. When tzakak white clear heat is joined to the dew in the harvest season, it causes the summer harvest to mysteriously, slowly, steadily, and surely ripen for the harvest. For so the Lord said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, and like a cloud of dew in the heat of harvest.

Isaiah 18, 4 Likewise in the spiritual, the spouse bride's tzakak white linen ripened as she lived in the husband bridegroom's divine heat of his word, and in fiery, travailing intercessory, and asking prayer in the Holy Ghost, preparing her for her special wedding day. After the heavenly wedding of Jesus Christ and his spouse bride, they will return to earth on their white horses to fight and war against Leviathan in the battle of Armageddon. And I saw heaven opened, and behold a white horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war.

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. Revelation 19, verses 11 and 14 What an eternal privilege to wear fine, clean, and white linen as Christ's spouse bride, and to be counted worthy to also be a part of his bridal army,

riding on his white horse of faith to help war once and for all against our old enemy, Leviathan. To God be all the glory.

This is the end of chapter 10. Song of Love, chapter 11 The husbandman bridegroom's faithfulness leads his spouse bride forward despite her lethargy. I am come into my garden, my sister, my spouse.

I have gathered my myrrh with my spice. I have eaten my honeycomb with my honey. I have drunk my wine with my milk.

Eat, O friends, drink. Yea, drink abundantly, O beloved. I sleep, but my heart waketh.

It is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled. For my head is filled with dew, and my locks with the drops of the night. I have put off my coat.

How shall I put it on? I have washed my feet. How shall I defile them? My beloved put in his hand by the hole of the door, And my bowels were moved for him. I rose up to open to my beloved, And my hands dropped with myrrh, And my fingers with sweet-smelling myrrh, Upon the handles of the lock.

I opened to my beloved, But my beloved had withdrawn himself, And was gone. My soul failed when he spake. I sought him, but I could not find him.

I called him, but he gave me no answer. Although the marriage ceremony had taken place between the husbandman bridegroom and the spouse bride, and although she had learned to put her husbandman bridegroom's headship first, before works and ministry, she had not learned to be in submission, subjection, and surrender to him as her husband. The husbandman bridegroom had invited his friends to come to his wedding reception, and to eat and drink of his treasures of truth that he had put in his garden, in his spouse bride's lover heart.

It was the spouse bride's responsibility to be the hostess, and to help her husbandman bridegroom entertain his guests, his friends, and the daughters of Jerusalem. But instead of the spouse bride feeding all of the invited people at the wedding supper, she went to her house, and was satisfied to stay in her house, to wait for her husbandman bridegroom. She was satisfied to keep all of his eternal banqueting table, or treasures of truth locked up in her own lover heart, and not share them with his invited friends, guests, and daughters of Jerusalem.

Consequently, instead of the spouse bride going to their marriage supper and reception, she went to her bedroom, took off her wedding clothes, washed her feet, went to bed, and went to sleep. Therefore, she was happy and satisfied to be in her selfish repose and quiet, despite her husbandman bridegroom's command. She displayed her careless, inattentive, unconcerned, and thoughtless disrespect for her husbandman bridegroom's purpose of will and master plan for her.

The beloved bridegroom came to her door with new commands from his holy name and his purpose of will and master plan. But the spouse bride arrogantly argued with her husbandman bridegroom about his will and his desire, as though they were unreasonable and unacceptable. Therefore, she refused to open her door for him.

Let us reflect on a diagram of this occasion that fits together with the Lord's foursquare name, His Tetragrammaton, that the spouse bride offended. First, under the use of His name, the beloved bridegroom awakened the spouse bride's worker heart. The Hebrew word for worker is *ur*, which means to stir up self and to lift up self.

For example, Deborah the judge led the Israelites to battle with a prophetic song of victory with her general, Barak, who led her armies to victory. Awake, awake, Deborah, awake, awake, utter a song. Arise, Barak, and leave thy captivity captive, thou son of Abinoam.

Judges 5.12 So the husbandman bridegroom awakened his spouse bride. Under the first use of His name, the beloved bridegroom reminded his spouse bride, through his father's omnipotent understanding love, that he owned her. She was his sister, his love, his dove, his undefiled.

Under the Vow of His name, my head is filled with dew, or tears of gratitude for his father's headship within. The beloved bridegroom's head was filled with precious dewdrops of truth of the night. The dewdrops of the night picture the son's divine gratitude for his father's holy headship that he had in him.

It was this treasure that the beloved bridegroom desired to share with his spouse bride. In addition, his locks were filled with the drops, dew, of the night. The bridegroom's head was filled within with his father's teardrops of authority.

It was these precious treasures of truth that he desired to share with his spouse bride. But she refused to open the door of her worker heart and allow him to come in. The second use of His name, my locks with the dewdrops were teardrops of gratitude for the father's headship without.

The husbandman bridegroom's locks of submission of his father's headship were wet with the dew of gratitude for his father. Jesus said, And he that sent me is with me. The father hath not left me alone, for I do always those things that please him.

John 8 29 Jesus was always in perfect union with his father. Therefore, he was always willing to please his father. Although the spouse bride's heart is awakened, and she hears the voice of her beloved, she does not allow his voice to impel her to obey it and open the door.

Although he desired to celebrate her purity and virginity within, and her fine, clean, and white linen without, with his friends, guests, and daughters of Jerusalem, she deliberately undressed, washed her feet, had gone to bed, and had gone to sleep. In addition, she had no desire or interest in opening her gate or door to minister to her beloved bridegroom and to the needs of

others. Nevertheless, the husbandman bridegroom is faithful to not withhold his wonderful word from her.

He comes with his voice, his word, and his will that had tremendous awakening power for her to open the gates of her lover heart. Despite the fact that the spouse bride heard the sound of her beloved husbandman bridegroom knocking and speaking, she deliberately clung to her own authoritative headship. Therefore, she refused to open the door of her lover heart.

Moreover, the spouse bride's rebellion was organized and displayed against the Lord's holy name, his grammaton, as though she was justified in her rebellion against him. Let us refer to a diagram that displays her imitation of the Lord's holy name. In this four-square diagram under the Ute of his name, the spouse bride said, I have put off my coat, which was a tunic or inner garment of linen, descending down to the ankles.

In other words, this is ridiculous for you to expect me to put it on again. Under the second point of his name, the first hay, the spouse bride said, How shall I put my coat on again? This is too much work to put my coat on again. Point three, the Va of his name, the spouse bride said, I have washed my feet.

I have worked hard to wash my feet. Point four, the spouse bride said, How shall I defile them again? It is impossible to defile, pollute, and contaminate my feet again. The spouse bride uses I and my seven times to her husband bridegroom in her fleshly rebellion against his purposive will and master plan for her.

What audacious defiance, insolent impudence, and gross ingratitude the spouse bride displays to her beloved bridegroom. Her fiery love for him had chilled toward him because of the authority of her listless, corrupt headship. She traded the father's tearful dewdrops within and without, and her husband bridegroom's holy headship for her own disobedient authority.

The husband and bridegroom's divine power could have destroyed her and her door, but his loving nature of mercy and grace remained the same regardless of her choice. Consequently, he knocked politely, and he spoke gently. In his loving kindness, he also recognized what he had already done in her by calling her my sister, my love, my dove, my undefiled.

The spouse bride's answers to her husband and bridegroom were trivial and frivolous excuses from her prevailing slothful, carnal nature. Her carnal excuses were a display of her insulting evil ingratitude for the crucified Christ who had paid such an unspeakable price in his crucifixion for her eternal salvation. Her carnal flesh said, I cannot bear the blast of the cold if I get up out of my warm bed.

My will is not anointed to do that right now. I cannot do that right now because it is too late. It will be better to do it later when I feel more like it, etc.

What unspeakable contempt and blasphemy that her sinful authority heaped on Christ Jesus by making every kind of excuse for rebelling against his righteous commands for us to serve him and his invited friends, guests, and the daughters of Jerusalem. What he had asked her to do for him was so infinitesimally small in comparison to what he already has done for her. We also show great contempt for Jesus Christ in our worker heart when we cannot find the submissive desire and strength to do his purposive will by getting out of our warm bed to serve him as our husband and bridegroom.

He asked a small thing of his spouse bride in exchange for his eternal soft gentle do of truth. She lost her opportunity to learn of his great gratitude that he has for his unbegotten father's holy headship and infinite divine authority which filled his only begotten son's head within and his precious locks without. The husbandman bridegroom's manifold mercy and great grace empowered him to give his spouse bride more opportunities to learn of his holy headship.

The husbandman bridegroom first gave his spouse bride the sound of his hand knocking on the door of her lover heart. Second, he gave her the sound of his commanding voice to open the door of her lover heart. Third, he gave her a new vision of his nail scarred hand by putting it through the hole of the door.

His nail scarred hand was the witness of the cross and his blood that he had shed for her. His living powerful words and blood witness were a powerful influence from the Lord's divine mercy and grace that drove back the spouse bride's unwillingness to rise and to open the door of her lover heart for her husbandman bridegroom. Then Christ's divine grace constrained her to arise and open the door of her lover heart to him.

When he could not prevail upon her by his persuasive knocking and speaking, he puts his blood scarred hand in by the hole of the door to open the door and to prove his ownership of her, his authority, and his holy headship over his house. Moreover, his nail scarred hand of blood gave her a fresh new vision of Calvary's cross. The husbandman bridegroom's mercy and grace gave her his favor, his friendship, and his goodness.

Therefore, she was constrained to open unto him. The husbandman bridegroom left his spouse bride for a season for her good and for his glory that she might learn to obey him as the head of his house. The husbandman bridegroom's divine love, mercy, and grace knew it was necessary for him to depart for a season from his spouse bride so that she could learn the eternal importance of his holy headship over her.

The vision of the husbandman bridegroom's hand through the hole of the door caused the sweet perfume of his holy love to permeate his spouse bride's soul, spirit, and lover heart which revived her desire to please her husbandman bridegroom. So she arose and opened the door, but her beloved bridegroom was gone. The husbandman bridegroom's manifold mercy and great grace was shed forth with his cabode glory upon his spouse bride, renewing her soul, spirit, and will and

restoring a love in her lover heart for him.

Husbandman bridegroom's glory and grace were like a new sun that shone brightly through the hole of the door bringing his full, excellent glory and beautiful brightness upon the spouse bride. Nevertheless, the spouse bride awakened into beautiful brightness of a new spiritual day with her husbandman bridegroom, but he was gone. The spouse bride experienced her bowels being moved toward her husbandman bridegroom's with great longing for him.

The Hebrew word for bowels is *mayah*, which means to be soft, gentle, and yearning for him. Although her bowels were stirred again with yearning and moved with longing for her husbandman bridegroom, he was gone. He left her with his glory, mercy, and grace, but he personally was gone.

She had missed a great day of learning in her spiritual education and moral development as his spouse bride. As a result, she begins to search diligently for him. This is the end of chapter 11.

Song of Love, chapter 12 The disobedient spouse bride seeks her departed husbandman bridegroom. I rose up to open to my beloved, and my hands dropped with myrrh, and my fingers with sweet-smelling myrrh upon the handles of the lock. I opened to my beloved, but my beloved had withdrawn himself and was gone.

My soul failed when he spake. I sought him, but I could not find him. I called him, but he gave me no answer.

The watchmen that went about the city found me. They smote me, they wounded me. The keepers of the walls took away my veil from me.

I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I am sick of love. What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us? The husbandman bridegroom's precious mercy and grace ultimately caused his spouse bride to rise up and to open her lover heart to her beloved. But he was already gone.

However, his holy hand had left a fresh anointing of the sweet-smelling myrrh of his holy name upon the handles of the lock. Consequently, when the spouse bride's hands touched the handles of the lock, they began to drop afresh and anew with the sweet-smelling fragrance of his father's ewed wisdom omnipresent love. Therefore, with the fresh ewed wisdom of the father's omnipresent love dripping on her hands and fingers, she is now ready to serve his friends with his spiritual stature of truth that has grown in her lover heart.

With this fresh new overflowing supply of the Lord's love and humility myrrh on her hands and fingers, she moves forward in her obedience to the husbandman bridegroom. Although she knows not whether he has gone or how to find him. It became easy and delightful for her to obey

her husbandman bridegroom when his father's precious perfumed myrrh anointed her hands and fingers.

The ewed wisdom of his omnipresent love makes it easy for the spouse bride to serve the honeycomb, honey, wine, and milk of his precious word to whomsoever he desires according to his purpose of will and master plan. When the spouse bride ultimately opened the door of her lover heart to her beloved husband bridegroom, he was gone. She calls, but there is no answer.

She had abandoned a great opportunity of being with him and she had ignored a precious visitation of his divine presence because she had refused to get up from her selfish bed of ease to open her lover heart to him and to serve his friends, guests, and the daughters of Jerusalem. She had completely failed to be in submission to her beloved bridegroom. Since the spouse bride had contemned the Lord's holy name, she had to reap the pain that she had sown against his holy name.

Let's refer to a diagram for clarification of the spouse bride's insult to the Lord's name. In this four-square diagram under the ewed of his name, my soul failed when he spoke. The husbandman bridegroom said by her actions, I will not enter now because you refused to open to me.

Consequently, her painful disappointment and mental frustration caused her soul to fail and to faint. Point two, the first hay of his name. I sought him.

I went in search and quest of him. I looked for him. I tried to obtain information of his whereabouts.

I tried to solicit and inquire where he was. I resorted to every recourse that I could. I was without knowledge, experience, or resources to find him, which made me most desperate.

Point three under the Vah. I could not find him. I was hopeless, destitute, and without any success.

I was in a state of despair, dearth, and destitution. I found no good, satisfying expectation anywhere. My beloved was gone.

Point four, the second hay of his name. I called him, but he gave me no answer. I called with a loud cry, a shout, an ejaculation, but I heard no answer.

I summoned him with the words of my mouth, but there was no answer. I used all my power and authority, and he would not respond. I uttered loud cries of desperation, but he would not answer.

I cried loud and long, appealing for help and relief, but he would not answer. The spouse-bride was so desperate for her beloved husband and bridegroom that she goes searching throughout the city at night looking for him. While the spouse-bride was searching for her beloved husband and bridegroom, she encountered the watchman of the city.

The watchman who patrolled the city at night found the spouse-bride, and they caused her severe sufferings and gave her painful injuries. She continued to reap the painful suffering that she had brought upon her Lord's precious name. Let us reflect on a diagram about her suffering that fits with the Lord's four-lettered name of Lord, His Gramaton.

Under the ute of His name, the watchman found the spouse-bride. They mistook this desperate, distraught spouse-bride for a wanton maiden. Consequently, when they tried to stop her, she refused in her pride of authority to listen to them.

Hence they made her suffer exceedingly great. 2. Under the first te of His name, the watchman smote the spouse-bride. The Hebrew word for smote is nakah, which means to strike severely, beat, give stripes, to punish.

3. The va of His name. The watchman wounded the spouse-bride. The Hebrew word for wound is pasah, which means to split.

The beloved bridegroom left his spouse-bride to the wounds of the watchman. The Bible says, faithful are the wounds of a friend. The wounds of a friend are for castigation and correction of faults and failures.

4. Under the second he of His name, the watchman took away the spouse-bride's prideful veil of authority. In the spouse-bride's diseased perception of reality, she thought her veil would be her protection in the night, since everyone would recognize that she was a pure virgin spouse-bride to her beloved bridegroom. But the blinded watchman of the city perceived her to be a wanton maiden, so they smote her, wounded her, and took away her prideful veil of authority.

Nevertheless, the spouse-bride did not allow her severe sufferings to deter her from her desperate search for her beloved bridegroom. It was necessary for the spouse-bride to learn to surrender and to obey the Lord's purposive will and master plan. When the husbandman bridegroom left her in his permissive will, since she had rejected his perfect will to open the door of her lover heart, she was subjected to pain, suffering, and rejection by the watchman of the city.

How beautiful and simple her husbandman bridegroom's pleasant, perfect, purposive will was for her, versus his painful permissive will in her painful disobedience! The moral principle of the Lord's works is to give us His purposive will first, with His divine presence to fulfill it. If we reject His purposive will, He gives us His painful permissive will without His divine presence for painful reproof and distressful castigation. It is a joyful pleasure to obey the Lord's commands of His perfect and purposive will.

It is His permissive will to correct us through painful suffering. If we willingly obey Him, He gives us more of His word. But if we refuse to obey His perfect, purposive will, He will correct us through His painful permissive will by taking us through miserable circumstances and agonizing afflictions for our good and for His glory.

However, whether it is the Lord's pleasant, purposive will or His painful permissive will, He always constrains us to call upon His infinite, divine love, mercy, and grace when we are blessed and when we have failed. When we have failed, He works to draw us back into submissive surrender to Him. The Lord's holy desire is to always bless us into taking His perfect, purposive will by obeying His holy word.

If we refuse His purposive will, He sends His permissive will to lead us through painful trials, afflictions, and sufferings until we learn how to surrender to Him and how to obey Him. As the song says, He could have walked away, but He stayed a thousand times. What a loving God we serve! The spouse bride refused the Lord's purposive will by not obeying her beloved husbandman bridegroom's command to her to open the door of her lover heart to Him.

After she refused to obey, her beloved husbandman bridegroom left, leaving her with the pain of his absence and the smiting, wounding hands of the watchmen of the city. Their hands were neither friendly nor gentle to her. From the beginning and throughout the spouse bride's experience with her husbandman bridegroom, he continually worked to form his complete surrender in her prideful will.

She had made great surrenders under the ministry of the King of Humility, the Shepherd Bridegroom, and the Row Bridegroom, which were beautiful and wonderful. But the husbandman bridegroom's ministry to his spouse bride liberated her from her carnal pride of revelation, redemption, and satisfaction in her will. After her veil of pride had been removed, he built a wall of love, truth, and fear of the Lord around her lover heart.

Therefore, her lover heart grew and flourished like a fruitful garden. After she arrived at the place of her husbandman bridegroom's silent resignation and tranquil trust in their marriage relationship as his spouse bride, her lover heart became a table of truth where hungry souls could eat and be fed. After the spouse bride had given up her veil of prideful authority, she found great spiritual satisfaction in the Lord and His holy headship.

The spouse bride's suffering through being smitten, wounded, and humiliated, and the loss of her prideful veil, was not to be compared to her gain of the presence of her beloved bridegroom and the freedom from offending the unbegotten Father and Lord. The spouse bride's newfound freedom to serve her beloved husbandman bridegroom as his spouse bride was joy, gladness, and unspeakable glory. Now she willingly is submissive to His divine commands.

Now she is ready to feed the daughters of Jerusalem, His friends, and His guests. Because of the spouse bride's rebellious headship, she was forced to seek help from those who had no experience or knowledge of the husbandman bridegroom. The spouse bride could have been spared all of this humiliation if she would have humbled herself in the beginning of their marriage union.

The husbandman bridegroom had asked his spouse bride to serve His honeycomb, His honey, His wine, and His milk of His word to His friends, His guests, and the daughters of Jerusalem. But the spouse bride desired to be the head over her spiritual stature in God's word and the perfumed spices that had been given her by the King of Humility, the shepherd bridegroom, the row bridegroom, and the husbandman bridegroom. How can this be? The spouse bride ignored the royal divine headship of the King of Humility, shepherd bridegroom, row bridegroom, and husbandman bridegroom.

As a result, she refused to obey His command. Consequently, she could not receive His new teachings about His silent resignation and tranquil trust in His unbegotten Father, the Lord. As a result, she completely estranged herself from her husbandman bridegroom.

Therefore, she became heartsick for his love and for his personal presence. She was so lovesick that she was willing to do anything to find her beloved bridegroom. She yearned to have the same oneness of love and spiritual unity that she had formerly known when he was present with her.

Therefore, the spouse bride charges the daughters of Jerusalem to tell her bridegroom, if they find him, that she is sick of love. However, the spouse bride's sickness was a spiritual, healthy, and castigating sickness. Her sickness was not a sickness unto death, but a healthy sickness unto life.

Through her intense suffering, she learned what not to do, which was being disobedient to the command of her husbandman bridegroom. It is far better to be painfully lovesick for the beloved bridegroom, despite selfish ignorance, than to be at ease in one's blind, selfish love for this present evil world. The spouse bride did not sink into total despair because she had failed to submit to her beloved bridegroom's perfect purpose and will.

Instead, she humbled herself greatly. She sought him in every way she could. She publicly spoke to whomever she could, and she went wherever she could.

She sought advice from those who had much less wisdom, understanding, knowledge, and prudence of her beloved bridegroom than she. The spouse bride did not bid the daughters of Jerusalem to tell her beloved bridegroom about any of the abuse and suffering she had undergone at the hands of the watchmen of the city, the keepers of the wall. She esteemed the pain and suffering that she had experienced because of the loss of her beloved bridegroom.

The spouse bride was cut, torn, and pierced in her lover heart for the loss of her beloved bridegroom. Her inner wounds of love for him went far beyond the outer wounds that she had suffered from the watchmen of the city. The spouse bride's desperation for her beloved bridegroom generated a deep desire in the hearts of the daughter of Jerusalem to know more about her beloved bridegroom.

They asked the spouse bride, What is thy beloved more than another beloved? Although the daughters of Jerusalem had learned the song of salvation, they never had heard or known the song of songs, the song of love of the beloved bridegroom and his spouse bride. The daughters of Jerusalem recognized that the spouse bride had spiritual treasures of truth that they did not have. They felt the fire of the spouse bride's love for her beloved bridegroom that generated a new respect for her.

Therefore, they addressed her with a title of deepest respect. They called her, O thou fairest among women. Let us reflect on a diagram about the question that they asked twice about her beloved bridegroom.

It can be viewed as a pair of scales. On the left side of the scales, What is thy beloved more than any other beloved? In other words, what is the crucified Christ like? On the right side of the scales, What is thy beloved more than any other beloved? In other words, what is the resurrected Christ like? The daughters of Jerusalem saw the spouse bride as the fairest, the most beautiful, and the most pleasing to their sight of anyone they had ever seen. They saw the spouse bride was beautiful, with elegant features, and pleasing to the eye.

She was pleasing to the mind, excellent, admirable. The daughters of Jerusalem saw the spouse bride as clear, unspotted, and pure in heart. They saw her as favorable, prosperous, and a beautiful person.

She was equitable, just, and upright. Since the spouse bride is the fairest among women, so what must the stature of her beloved crucified and resurrected bridegroom be like? It was the crucified and resurrected stature of the Lord Jesus Christ, who had grown to full mature stature in his spouse bride, that made her truly amiable and pleasant, not only in his eyes, but also in the eyes of all the daughters of Jerusalem. The daughters of Jerusalem received a glimpse of the holy communion in the spouse bride's soul with her beloved bridegroom, and the transcendent beauty of their garden or sanctuary.

Yes, she is the fairest among women. They did not know that her beloved bridegroom not only is the king of humility, but he also is the exalted king of kings and lord of lords. And he hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords.

Revelation 19.16 The ensign of the resurrected Christ's authority and his coat of arms is his name, King of Kings and Lord of Lords, written on his vesture and thigh. This can be seen as a pair of scales of the resurrected Lord Jesus Christ. On the left side, the vesture witness, dipped in blood, with name written, King of Kings.

On the right side of the scales, the thigh witness, dipped in blood, with the name written, King of Kings. The blood of Jesus is the King of Kings and the Lord of Lords. Let us look at the seal of the blood, which is the King of Kings and the Lord of Lords.

The bottom part of the seal has three points. The first point, the blood cries to be covered with God's Kabod glory and Shekinah glory. And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground.

Genesis 4.10 Point two, the blood is life, but flesh with the life thereof, which is the blood thereof, shall ye not eat? Genesis 9.4 Point three, the blood is God's wine of delight. Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes. Genesis 49.11 Under the top part of the seal, Point four, bloody sweat redeems and rules over God's purpose of will.

And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. Luke 22.44 Point five, blood is a brotherhood, and hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Acts 17.26 Point six, blood is the river of remission for sin.

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. And almost all things are by the law purged with blood, and without shedding of blood is no remission. Hebrews 9 verses 12 and 22 Consequently, the more we confess our iniquities, transgressions, sins, and trespasses, and use the blood of Jesus, the greater the King of kings and Lord of lords becomes in our hearts and lives.

Hence the Lord's vesture of blood, with the name of King of kings and Lord of lords, written there, and the thigh witness of blood, with his name of King of kings and Lord of lords, written there, is a witness that we are more than conquerors, both in the natural and the spiritual. Nay, in all these things we are more than conquerors through him that loved us. Romans chapter 8 verse 37 This is the end of chapter 12.

Song of Love chapter 13 The spouse bride describes the transcendent beauty of her husband and bridegroom. My beloved is white and ruddy, the cheapest among ten thousand. His head is as the most fine gold, his locks are bushy and black as a raven.

His eyes are as the eyes of doves by the rivers of waters, washed with milk and fitly set. His cheeks are as a bed of spices, as sweet flowers. His lips are like lilies, dropping sweet-smelling myrrh.

His hands are as gold rings set with the beryl. His belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble set upon sockets of fine gold.

His countenance is as Lebanon, excellent as the cedars. His mouth is most sweet, yea, he is altogether lovely. This is my beloved and this is my friend, O daughters of Jerusalem.

Canicles chapter 5 verses 10 through 16 The holiness of the crucified Christ and the resurrected Christ were the symmetry and harmony of the spouse bride's soul and spirit. Hence, she was most happy to share the beauties of her beloved bridegroom that she had found in his excellent glorious stature. The spouse bride assured the daughters of Jerusalem that her beloved bridegroom is the most incomparable perfection, the most unparalleled beauty, the most priceless purity, the most lovely and amiable of all bridegrooms.

The spouse bride shares her beloved bridegroom's twelvefold governmental beautiful stature with the daughters of Jerusalem. The spouse bride had grown in her husband bridegroom's stature of humility and exaltation. Therefore, she is prepared theoretically and empirically to serve his beautiful and lovely stature to his friends so that they too may come to know him in the bridegroom-bride relationship.

The beloved bridegroom's stature is full of his love, light and life and loyal reverence. First, the beloved bridegroom's color is white and ruddy. We can see the bridegroom's color as a pair of scales with white on the left.

The Hebrew word for white is sak which means dazzling, bright, sunny, clear, dry from sakak which also means to glow, glare, dazzling white, to be free from disharmony, most elegant beauty of holiness and most learned. On the right side of the scales we see the color ruddy. The Hebrew word for ruddy is adom which means rosy red from adam which means blood in the face.

The bridegroom's ruddy color was a blood witness of his thigh witness that he is the king of kings and the lord of lords. The beloved bridegroom's color made him preeminent above all others. The beloved bridegroom's special color also made him the chiefest among ten thousand because of his blood-thigh witness that makes him king of kings and lord of lords.

Number two. The beloved bridegroom's head is as the most fine gold. The spouse bride compares her beloved bridegroom's head to the most fine gold.

Gold is a picture of the lord's infinite divine wisdom. The Hebrew word for wisdom is kakom which means to be wise in will, word, and works. The unbegotten lord and father gave Jesus Christ his only begotten son to be the golden head of wisdom over all things.

Let us reflect on a diagram concerning the headship of the lord Jesus Christ. It's a four square diagram and under the use of his name Christ is the head over every man, the ish man. The Hebrew word for head is rosh which means head, the chief, the captain, excellent, first, forefront, the highest part, the highest priest, the principal ruler.

Jesus Christ is the best head of gold because the unbegotten father of love is his head. But I would have you know that the head of every man is Christ and the head of the woman is the man and the head of Christ is God. 1 Corinthians 11.3 Under the first use of his name, Jesus Christ is the head over all things to the church and has put all things under his feet and gave him to be the

head over all things to the church.

Ephesians 1.22 For the husband is the head of the wife even as Christ is the head of the church and he is the savior of the body. Ephesians 5.23 And he is the head of the body, the church who is the beginning, the firstborn from the dead that in all things he might have the preeminence. Colossians 1.18 Under the voh of his name, Jesus Christ is the head over all things but speaking the truth in love may grow up into him in all things which is the head, even Christ.

Ephesians 4.15 This is why we should give thanks for all things. In everything give thanks for this is the will of God in Christ Jesus concerning you. 1 Thessalonians 5.18 Under the second hay of his name, Jesus Christ is the head over all principality and power and ye are complete in him which is the head of all principality and power.

Colossians 2.10 The Hebrew word for principality is sarah which means to have prevailing power as God's divine prince. The Hebrew word for power is shiltom which means a potentate from the Hebrew root word shakat which means to dominate, govern, permit, have dominion, have rule, and have power. The beloved bridegroom Jesus Christ's head is the pure gold wisdom of God.

The fine gold also refers to purity and deity of Jesus Christ who is true wisdom. True wisdom informs us of our follies and faults so that by his blood, mercy, and grace we can correct them. Christ's great wisdom makes us aware of our own defects and imperfections not of others.

Jesus Christ's golden wisdom shows us how to repent of our willful ignorance and bury it in his precious blood so that we can discover the knowledge of his father's omniscient love. The wisdom of the crucified Christ teaches us to stoop down to his humility and the wisdom of the resurrected Christ teaches us how to soar into the lofty heights with him to the right hand of the heavenly father. Point 3 The beloved bridegroom's locks are bushy and black as a raven.

The spouse bride describes her beloved bridegroom's locks of hair as bushy and black as the raven. The Hebrew word for bushy is tal tal which means a trailing bow as pendulous from talal which means to pile up, elevate, be eminent as a high mountain. The beloved bridegroom's locks hung in curls from his head like an eminent mountain as Ezekiel the prophet described.

Thus saith the Lord God, I will also take of the highest branch of the high cedar and will set it. I will crop off from the top of his young twigs a tender one and will plant it upon a high mountain and eminent. Ezekiel 17.22 The Lord will bring back Israel to Jerusalem and he will replant her on the eminent high mountain in sacred soil in his messianic kingdom.

The Lord Jesus Christ will do this in his millennial reign because he has talal, exalted, bushy locks on his head of gold as the resurrected Christ. The beloved bridegroom's lovely locks are eminent, elevated, and piled up in great abundance and predominance. The spouse bride's description of her beloved bridegroom's head as fire gold with his supporting bushy and black locks are most beautiful.

The Hebrew word for beloved bridegroom's black locks is shakar which means the jetty black of the early dawn. However, to understand the beautiful black color of the espoused bride and the jetty black locks of the bridegroom, we must look at the four kinds of black that is revealed in the Lord's four square name or grammaton. Let us refer to a four square diagram about the color of black.

Under the yud of his name, the blackness of the Lord's yud wisdom, omnipresent love, is kamar blackness, which means to shrivel under the heat of love and pity, to be black, be kindled, yearn. Joseph yearned for his brother Benjamin, and Joseph made haste, for his vows did yearn upon his brother, and he sought where to weep, and he entered into his chamber and wept there. God's compassion was kindled or turned black with yearning for his people and his judgment upon them.

The Lord's burning love for his people kindles in his heart of love for them, despite their sins. Under the first he of his name, the blackness of black marble is used to decorate palaces here and in the new city. Where were white, green, and blue hangings fastened with cords of fine linen and purple to silver rings and pillars of marble? The beds were of gold and silver upon a pavement of red and blue and white and black marble.

The word black here is sokereth, which means black marble, a picture of the Lord's humility love in the soul that yearns for the humility of his foursquare name to be one name in the hearts of his people. Under the va of his name, the third kind of black is kandar, which means to be ashy, black, describing the black clouds that are full of rain. After the Lord's chastisement upon Israel for three and a half years of famine and drought, and after Elijah had purged Israel of her idolatry, the Lord filled the skies with black kandar humility clouds of rain.

How great is our God! Under the second he of his name, the fourth blackness is the shakar black beauty of the espoused bride and the beloved bridegroom. The bride's beautiful black color. Look not upon me because I am black, because the sun hath looked upon me.

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

Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon. For why should I be as one that turneth aside by the flocks of thy companions? Canicles 1 verses 6 and 7. The bridegroom's beautiful jetty black locks. His head is as the most fine gold.

His locks are bushy and black as a raven. Canicles 5, 11. The Lord's divine principles about the color of black are found over and over again in his word.

There are two different aspects of Jesus Christ's blood. The blood of the crucified Christ. The blood of the resurrected Christ.

The crucified Christ is black with compassionate yearning to forgive all people. He also is the resurrected Christ with his Father's yearning for the day when all sin and suffering is put away once and for all. And I saw a new heaven and a new earth.

For the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.

And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. For the former things are passed away. And he that sat upon the throne said, Behold, I make all things new.

And he said unto me, Write, for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end.

I will give unto him that is athirst of the fountain of the water of life freely. Revelation 21, verses 1-6 The beautiful, bushy black hair of the crucified Christ was compared to a black raven. The crucified Christ's black raven humility is like a raven that prowls hungrily, searching for its prey.

Then he greedily devours his prey. The raven helps to keep the earth clean. Likewise, the crucified Christ searches diligently for penitent souls so that he can greedily devour their confessed iniquities, transgressions, sins, and trespasses.

Jesus Christ purchased our salvation on his cross by devouring the sinful offenses of all mankind. The black raven in the natural cleanses the earth by feeding on the carrion or the dead, decaying flesh or dead bodies. Likewise, Jesus Christ, our black raven, with the beautiful black locks, devours our rotten, filthy iniquities, transgressions, sins, and trespasses through his holy blood from Calvary's cross.

The raven is an unclean bird, an appointed scavenger to help keep the earth clean of the corruption of decaying flesh. Christ also became a scavenger, a raven devouring sin on Calvary's cross. He cleanses our personal hate, darkness, death, and scornful rejection.

Before we can know the husbandman bridegroom or Christ's head of gold and his black raven locks, we must first become acquainted with his crucified mind and his resurrected mind. If we desire to learn the mysteries of Jesus Christ's exaltation, we must first learn of his meekness, lowliness, and humility at his cross of crucifixion. Here we put on the beautiful black color of the espoused bride.

When the espoused bride lost union with her husbandman bridegroom because of her prideful disobedience, she thought about his beautiful black locks as she described his stature to the

daughters of Jerusalem. It was here that she knew that her beloved bridegroom was longing for her to devour her sin of disobedience. When the beloved bridegroom returned to his espoused bride, he returned with his beautiful black locks of the night, jetty, bushy black hair.

His beautiful jetty black drops of doctrine came to greedily devour the espoused bride's faults, failures, and foolishness of her headship, restoring her unto himself as his espoused bride with new silent resignation and tranquil trust in his holy headship. If we will humble ourselves to eat of Jesus Christ's crucifixion or humility bread, he will teach us about his bushy black locks that are eagerly waiting to devour our confessed iniquities, transgressions, sins, and trespasses. In addition, he will feed us the exaltation bread of his resurrection.

Therefore, we can become partakers of his living streams of truth from his divine mind, his head, his wisdom gold. 4. The fourth part of his governmental stature is his dove's eyes. His eyes are as the eyes of doves by the rivers of waters, washed with milk and fitly set.

The husbandman bridegroom's eyes are as the eyes of doves that are fair, clean, chaste, and kind. They abide by the rivers of waters in which doves see themselves as in a looking-glass. The spouse bride shared her beloved bridegroom's dove's eyes with the daughters of Jerusalem.

She knew that they would love the kindness and tenderness of his dove's eyes. His precious dove's eyes had ministered to his spouse bride in the midst of her painful persecution. Therefore, she knew the comfort and satisfaction of his eyes in the midst of pain.

Although his eyes are a flaming fire to his enemies, they are calm, comforting, and cheerful dove's eyes to his spouse bride. The spouse bride knew the purity, sincerity, and discernment of her beloved bridegroom's dove's eyes that led her through painful situations. The beloved bridegroom's dove's eyes of discernment are clean, pure, and complete, and there is no evil thing that can hide from his dove's eyes.

Neither is there any creature that is not manifest in his sight, but all things are naked and open unto the eyes of him with whom we have to do. Hebrews 4.13 The Lord Jesus Christ is the creator of all creatures. Therefore, no creature is able to hide from his creator.

5. The spouse bride shares the fifth thing about her beloved bridegroom's governmental stature, which are his cheeks. His cheeks are as a bed of spices, as sweet flowers. Canicles 5.13 The beloved bridegroom's cheeks appeared on his face as a bed of spices, which are the wealth of his garden.

His cheeks also appeared like towers of sweet flowers. The spouse bride's description of his precious cheeks was awe-inspiring, reviving, and refreshing to her soul and to the souls of the daughters of Jerusalem. His costly cheeks were more fragrant than all the richest flowers and priceless perfumes.

The Hebrew word for bed means to be like towers, full of spices that put forth their fragrances. His sweet, pleasant-smelling odors always stir up a sincere longing in the penitent soul to share his sweet smell with others. The pleasant, sweet-smelling odor of the beloved bridegroom's cheeks aroused the desire in the daughters of Jerusalem to pant, and long after the stature of the beloved bridegroom.

The psalmist's soul also panted after the Lord. As the heart panteth after the water brooks, so panteth my soul after thee, O God. Psalm 42, verse 1 Although a timid, thirsty heart is fearful of the devouring animals at the water pool, her thirst for the water of life forces her to go to the water pool to drink.

Likewise, the saints of God are hunted by their enemies who try to prevent them from going to the water pools of God's word. However, when the thirst of the lover heart pants for the living waters of God's word, it will risk all to drink of these precious waters of truth. The spouse bride had a longing and panting heart after her beloved husbandman bridegroom.

6. The beloved bridegroom's lips were like lilies. His lips like lilies, dropping sweet-smelling myrrh. The beloved bridegroom's lips were like lilies, dropping with the sweet fragrance of the lilies.

The words from his lily lips are sweeter than honey. The kisses from his lily lips are delightful, fragrant, and pleasant. Grace is poured into his lily lips, and those who hear him wonder at the gracious words that proceed out of his mouth.

No wonder the spouse bride was so zealous to find her beloved husbandman bridegroom. There is no other person who possesses such lily lips of fragrance, delight, and pleasure as her beloved husbandman bridegroom. The spouse bride describes his lily lips as dropping sweet-smelling myrrh.

His lips are clothed with the fragrance of lily humility. The spouse bride gives a true witness to the daughters of Jerusalem about her beloved bridegroom's lily lips being like sweet-smelling myrrh. When we obtain Christ's precious treasures of truth, we can speak clearly of the things that we have heard, seen, and experienced in Him.

The spouse bride has become obedient to her husbandman bridegroom by spreading a table of truth for his friends, the daughters of Jerusalem. The spouse bride brought forth his honeycomb, his honey, his wine, and the milk of his word from her lover heart and shared it with his friends. The spouse bride willingly served her bridegroom's stature of truth and the sweetness of his love to his friends, which were blessed, fed, and stirred in their yearning and longing to know him as their beloved bridegroom.

The spouse bride describes the hands of her beloved bridegroom. His hands are as gold rings set with beryl. The spouse bride calls the attention of his friends next to his hands.

They are divine hands, hands of gold or wisdom. The hands of Jesus Christ, the heavenly bridegroom, are holy. Therefore, all of his actions and deeds are holy.

Jesus Christ often displayed his power, strength, and sovereign authority through his holy hands. God's holy hands display his eternal purpose and his executive power. For to do whatsoever thy hand and thy counsel determined before to be done.

By stretching forth thine hand to heal, and that signs and wonders may be done by the name of the holy child Jesus. Acts 4 verses 28 and 30 God's hand also displays his providential bounty. That thou givest them, they gather.

Thou openest thy hand, they are filled with good. Psalm 104 verse 28 God's right hand is a manifestation of his omnipotence, unlimited power and authority. The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool.

Psalm 110 verse 1 The Hebrew root word for rings is galah, which means to roll down, to roll together, to roll away, trust, commit, a wheel, and to roll together. God's hands are potter's wheels that squeeze and form our souls and spirits into his own image and likeness. God's hands are filled with beryl, which means they are filled with his sovereign power to judge, to test, to try, and to investigate all things.

The spouse bride testifies to the daughters of Jerusalem about the holy hands of her beloved bridegroom. The beloved bridegroom's hands are like gold rings set with the precious beryl stone. There are no other hands that can compare to the performances of God's divine hands.

All of his works are pure, precious, and marvelous. Yes, the spouse bride's beloved is more than all other beloveds. The eighth witness of the spouse bride about her beloved bridegroom is his belly.

His belly is as bright ivory overlaid with sapphires. Canticles 5 verse 14 The Hebrew word for belly is mayah, which means the abdomen, bowels, heart, womb, the seat of generation. In other words, it refers to the innermost part of the beloved bridegroom's being.

Look down from heaven, and behold from the habitation of thy holiness and of thy glory. Where is thy zeal and thy strength? The sounding of thy bowels and of thy mercies toward me. Are they restrained? Isaiah 63 verse 15 The husbandman bridegroom's bowels of tender mercy and compassion to his spouse bride is like bright ivory, finely polished ivory.

The beloved bridegroom's love and affection for his spouse bride, even in her desolate, deserted state, was like bright, polished ivory overlaid with sparkling sapphires. His love for his spouse bride was strong, firm, bright, and sparkling. This made the beloved bridegroom's worth to his spouse bride priceless, invaluable, and unspeakable.

The tender love and compassion of Jesus Christ for his bride led him to Calvary's cross, to death and hell, and to the grave. He unveiled his divine bowels of mercy, love, and compassion to mankind like bright, polished ivory overlaid with sparkling sapphires. As a result, he will bring penitent, sinful man back into a union with God.

The spouse bride was well aware of her beloved bridegroom's stature, or his bright ivory belly that was full of love, mercy, and grace. Ivory comes from the elephant tusk, picturing the aggressive and defensive power of the beloved bridegroom's belly of love, mercy, and grace that is against hate, darkness, and death. The Hebrew word for ivory means sharp as a tooth, a forefront, to inculcate, to teach diligently, to weep.

The beloved bridegroom's innermost being of love and compassionate mercy and grace is for the cleansing, piercing, wetting, teaching, and instilling historic truth in his spouse bride's lover heart. The beloved bridegroom's belly is also overlaid with sapphires. The Hebrew word for sapphire means a gem used for scratching, to inscribe, to show forth, to tell out, to recount, and to celebrate.

Sapphire is a deep blue in color, and it also signifies stairs. Its deep blue is a symbol of deep hidden truths and the depths of God's forgiving love. It is his spiritual sapphire stone that shows us the spiritual stairway to the depths of Christ Jesus' humility on the cross, and his humility in death, and the soaring heights of Christ's resurrected exaltation.

The heights and depths of the sapphire color reveals the Lord's descending cold breath of humility and his ascending hot breath of exaltation. The spouse bride continues to faithfully serve the beloved bridegroom's sweet honey of truth to the daughters of Jerusalem. The ninth part of the bridegroom's governmental structure is his legs.

His legs are as pillars of marble set upon sockets of fine gold. The husbandman bridegroom's legs are as pillars of marble, strong and stately, which are set upon sockets of fine gold. His legs are like pillars of marbles that are strong and upright.

His legs are for walking, running, and kneeling, and falling prostrate before his unbegotten Lord and Father. Man's legs are figurative of his strength. God created man's legs to walk in God's purpose of will and master plan.

The beloved bridegroom's legs are like pillars of marble that were set or anchored upon the sockets of the fine gold or wisdom. His legs were solid, firm, and immovable. They were anchored in God's purpose of will and master plan.

Nothing or no one in God's creation could deter Jesus Christ's obedience to his unbegotten Father's purpose of will and master plan. Christ's divine legs remained immovable pillars of marble in his Father's purpose of will and master plan for him. The spouse bride had experienced her beloved bridegroom's work on her legs, making them like his legs of marble.

He taught her not to walk in the way of the little foxes. He taught her to be rooted and anchored in her prayer closet on Mount Bethar. Consequently, her legs took in the same marble nature as her beloved bridegroom's legs.

Although the beloved bridegroom's legs were like immovable pillars of marble, they were anchored upon the sockets of fine gold. Thus, his legs were governed by his divine sockets of golden wisdom. 10.

The spouse bride describes the tenth part of her beloved bridegroom's stature, which is his countenance. His countenance is as Lebanon, excellent as the cedars. The beloved bridegroom's countenance was like Mount Lebanon and excellent as the cedars of Lebanon.

The Hebrew word for countenance is mare, which means appearance, form, goodly to look at, pattern, visage, face. The countenance is the mirror of the heart, the true character of the soul. The countenance also gives an outward vision of the thoughts and feelings from within the heart.

The countenance is the look, expression, and appearance of the face that reflects the thoughts and feelings of the heart. The calmness, composure, and confidence of the beloved bridegroom's countenance reveals his kindness, goodwill, and encouragement from his heart. The beloved bridegroom's descriptive, majestic appearance was like the cedars in Lebanon, which also was famous for its fertility and beauty.

In addition, the excellent cedars tower above all other trees. Likewise, the spouse bride's beloved bridegroom's holy countenance towers above all other countenances. 11.

The spouse bride describes the eleventh portion of her beloved bridegroom's stature, or his mouth, to the daughters of Jerusalem. His mouth is most sweet, yea, he is altogether lovely. The spouse bride describes her husbandman bridegroom's mouth as most sweet with his word of truth.

The Hebrew word for mouth is peh, which means mouth, speech, sound, spoken, talk, tenor, words, or wish. His mouth was full of the sweet truth and the discipline of his father's purposive will and master plan. The mouth is the cavity in the body that contains the organs of speech, taste, mastication, and salivation.

It is bounded on the front by the lips and on the side by the internal surfaces of the cheeks, and above by the hard palate and teeth in the upper jaw and lower jaw, and the tongue in between. The mouth is fearfully and wonderfully made by God. The mouth is for sound, speech, and words.

The spouse bride considered all the words from her beloved bridegroom's mouth most sweet. Even his words of reproof and restraint were sweet to her. The spouse bride knew her beloved bridegroom's mouth was altogether lovely.

His mouth is pure sweetness. It is the quintessence of all delights to his spouse bride. The words of his mouth are as sweet as honey.

The words of his mouth are satisfying to the hungry, thirsty soul. The kisses of his word from his mouth are tokens of his love, which is his transcendent sweetness. His divine words of truth are most delightful to those who have had their spiritual senses exercised to appreciate them.

The beloved bridegroom's mouth is most precious to those who have believed on him and to those who have put their trust in him. 12. The spouse bride testified to the daughters of Jerusalem about the beloved bridegroom's twelfth governmental name, which is altogether lovely.

Yea, he is altogether lovely. Cat. 5.16. The spouse bride, without reluctance or hesitancy, recommended her beloved bridegroom to the daughters of Jerusalem.

He is the special one, and he is the chief one above all other beloveds, for he is altogether lovely. His mouth utters nothing but precious, pleasant truth about her beloved bridegroom. There is nothing in him that is not lovely, gracious, and beautiful.

There is every eternal, wonderful thing in him that anyone could ever desire. Therefore, all of the spouse bride's desires are towards him. There is no other beloved or lover who possesses all of these eternal, divine glories, beauties, and loveliness.

Jesus Christ, our eternal beloved bridegroom, is altogether lovely. He is eternally exquisite. He is divinely beautiful.

The husbandman bridegroom possesses all the spiritual qualities that inspire love, affection, and admiration. He is most attractive, gracious, and highly enjoyable. This is my beloved, and this is my friend, O daughters of Jerusalem.

The daughters of Jerusalem can never again ask the spouse bride, What is thy beloved more than another beloved? To see Jesus Christ, the lovely bridegroom, and to possess him in full spiritual marriage relationship is the end of all delights and is the eternal heights of all satisfaction. This is the end of chapter 13. Song of Love, chapter 14 The daughters of Jerusalem continue to inquire about the spouse bride's beloved bridegroom.

Whither is thy beloved gone, O thou fairest among women? Whither is thy beloved turned aside, that we may seek him with thee? My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. I am my beloved's, and my beloved is mine. He feedeth among the lilies.

Canticles, chapter 6, verses 1 through 3 In the beginning the daughters of Jerusalem had wondered about the spouse bride's passionate love for her beloved bridegroom. Now they also desired to seek him and to know him as their bridegroom. The Holy Spirit had quickened the

divine truth about the sweetness, the beauties, and the excellencies of the beloved bridegroom to the daughters of Jerusalem.

Consequently, their souls were filled with his divine rays of light and fire of love for him. The flames of love had been kindled within their hearts, causing them to yearn after the beloved bridegroom. The flames of love from the heart of the spouse bride had gathered her sparks of love for the husbandman bridegroom.

Therefore, the daughters of Jerusalem seriously inquire of the spouse bride as to where they can find him. In the beginning, the spouse bride sought help from the daughters of Jerusalem because she could not find her beloved bridegroom. But now the daughters of Jerusalem are begging her to tell them where he is.

They have realized that she knows where he is. The spouse bride's beloved bridegroom had withdrawn himself to the subconscious realm in her lover heart, to his own garden that he had planted within her. He was subconsciously and silently hiding within her lover heart until she consciously shared him with the daughters of Jerusalem as he had commanded her.

Likewise, when we feel consciously that our bridegroom has gone far away, he has not. He is subconsciously and silently abiding within his garden in our lover heart. If we will consciously share our testimony about his stature of truth with others, we will find that he immediately enters into our conscious heart, anointing us with new powerful love, joy, and peace from his lover heart.

Our beloved bridegroom, Jesus Christ, is not far away. He is always down in the garden of our lover heart, either unconsciously or consciously or both. He always comes forth in his divine power and glory confirming our testimony of him when we share him with others.

He also gathers his lilies of joy and gladness that spring up afresh and anew when we are making him known to others. Whither is thy beloved gone, O thou fairest among women? Whither is thy beloved turned aside, that we may seek him with thee? My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. The daughters of Jerusalem are excited to meet the spouse bride's beloved bridegroom, that they request of her to be taken to him so that they also can seek him.

In order for us to understand their desire to seek the beloved bridegroom, we must look at a diagram that reveals how the Lord has revealed his four-square name, or tetragrammaton, through the four kinds of seeking the Lord. Let us reflect on that diagram about this truth. First of all, under the youth of his name, the first kind of seeking is shabis, which means to interweave, to weave together, to intermix by weaving, so as to combine in texture and constructed.

Shabis, seeking, joins itself to God's wisdom. Wisdom cries in four different places. These are parts of a smaller, four-part diagram.

Under the youth of it, we have wisdom crieth without. Wisdom crieth without, Proverbs 1.20 In the first hay of his name, wisdom uttereth her voice in the streets. She uttereth her voice in the streets, Proverbs 1.20 Under the vaugh of his name, wisdom crieth in the chief place of concourse.

She crieth in the chief place of concourse, Proverbs 1.21 Under the second hay of his name, she uttereth her voice in the streets. In the city, she uttereth her words, Proverbs 1.21 We summarize this smaller diagram with this scripture. If wisdom's voice is not rejected, and if one seeks her early, shall find her.

I, wisdom, dwell with prudence, and find out knowledge of witty inventions. I love them that love me, and those that seek me early shall find me, Proverbs 8.12.17 Whoever seeks wisdom early shall find her. Wisdom loves those who seek early.

Wisdom rewards her faithful followers. In the larger diagram, under the first hay of his name, The second kind of seeking is bakash, which means to search out, to worship, to pray, to strive after, as beg, beseech. By night on my bed I sought him whom my soul loveth.

I sought him, but I found him not. Canicles 3.1 Whither is thy beloved gone, O thou fairest among women? Whither is thy beloved turned aside, that we may seek him with thee? My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies. Canicles 6.13 Six points about bakash seeking.

First, seek ye first the kingdom of God. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Matthew 6.33 Point 2 I seek my Father's will.

I can of mine own self do nothing. As I hear, I judge. And my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me.

John 5.30 Number 3 I seek not mine own glory, and I seek not mine own glory. There is one that seeketh and judgeth. John 8.50 Number 4 Ye seek Jesus, who was crucified.

And the angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus, which was crucified. Matthew 28.5 Number 5 Seek those things that are above. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Colossians 3.1 Number 6 Seek spiritual gifts. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. 1 Corinthians 14.12 Number 7 Seek the new city.

For here have we no continuing city, but we seek one to come. Hebrews 13.14 Number 8 Seek

peace. Let him eschew evil, and do good.

Let him seek peace, and ensue it. 1 Peter 3.11 Under the ba of his name, the third kind of seeking is darash, which means to tread, to frequent, to follow, pursue, search, seek, ask, diligently inquire. O God, thou art my God, early will I seek thee.

My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where there is no water. Psalm 63.1 Ask, and it shall be given you. Seek, and ye shall find.

Knock, and it shall be opened unto you. Matthew 7.7 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Acts 15.17 But without faith it is impossible to please him.

For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Hebrews 11.6 Under the second he we find the fourth kind of seeking, shakar, which means early, earnestness, search painstakingly, inquire, seek diligently early in the morning. The Apostle Paul reveals four things that we need to seek, shakar.

To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life. Romans 2.7 Under this last point of the larger diagram we have a smaller four-square diagram. The yud of his name represents seeking for kabod glory and the thigh witness.

The first he of his name represents seek for honor, honesty, and integrity. Under the va of his name we seek immortality, unending existence of a resurrected body. And under the second he of his name seek eternal life.

This is the father's life that had no beginning, perpetual, and unceasing. The daughters of Jerusalem asked the spouse bride to seek, bakash, with them the father's first he of his omnipotent understanding love, to find the beloved bridegroom so that they could worship, pray, and serve him. Their first question to the spouse bride was, what is thy beloved more than another beloved? Now they say, where is your beloved? We want to worship your beloved.

Their strong, violent emotions of love are a great witness that the spouse bride has obeyed the command of her beloved bridegroom by giving food and drink to his friends, the daughters of Jerusalem. Consequently, the spiritual dark clouds had gone that had engulfed her. She knew where her beloved bridegroom was.

The Holy Ghost's breath blew away the dark clouds that were preventing her from knowing her beloved bridegroom had gone. Now she sees her beloved bridegroom has been following his father and Lord's four-letter name, his tetragrammaton. Under the ud of his name, my beloved has gone down to his gardens.

Under the first he of his name, my beloved has gone to his bed of spices. Under the v of his name, my beloved is feeding in his garden in her. And under the second he of his name, my

beloved is gathering the lilies of joy and gladness that are growing in his garden.

How exceedingly wonderful that the spouse bride had given up her veil of pride of revelation, redemption, and satisfaction so that she could share the bread and drink of Jesus Christ with others. In so doing, she provided the lilies of joy and gladness for her beloved bridegroom to feed on. In addition, he gathers the lilies of joy and gladness for himself.

After the spouse bride acknowledged her husbandman bridegroom's holy headship, divine authority, and sovereign rule, she was exalted into a new conscious realm of his loving presence. Consequently, the Lord's name formed in her in a greater way. Let's reflect on a diagram that reveals the blessing of the Lord's name that flowed everywhere the spouse bride came under her beloved bridegroom's holy headship.

Under the ud of his name in this four-square diagram, the spouse bride regained her own fiery love back for her beloved bridegroom when she shared his stature with the daughters of Jerusalem. Under the first hay of his name, the daughters of Jerusalem entered into the bridegroom's love, light, and life through the word of truth from the spouse bride. Under the vah of his name, the beloved bridegroom went down to his garden, her lover heart, to feed on his own words of truth that he had put there.

Under the second hay of his name, the beloved bridegroom gathered his lilies of joy and gladness for himself. The lilies were the wings of joy and gladness upon which the beloved bridegroom, the spouse bride, and the daughters of Jerusalem ascended up into the unified clouds of happy satisfaction of the unbegotten Father's ineffable name. Thus, the husbandman bridegroom and his spouse bride were joined in unity and harmony with his Lord and unbegotten Father's ineffable name.

How great is our Lord and God! Let us look at the ascending stairway of unity of Jesus, the believer, the Holy Ghost, his word, and his unbegotten Father and Lord. At the first step of the stairway is Jesus and the believer. The penitent believer is personally joined to Jesus.

At the second step, Jesus leads the penitent believer to the Holy Ghost. The penitent believer is joined to Jesus and the Holy Ghost. At step three, Jesus is joined to the penitent believer, the Holy Ghost, and to his quickened word.

Jesus, penitent believer, the Holy Ghost, and the quickened word. They are all joined together. At the fourth step of the stairway, Jesus, believer, Holy Ghost, quickened word, and the unbegotten Father and Lord.

Jesus, penitent believer, Holy Ghost, quickened word, unbegotten Father and Lord. Eternal Joy and Gladness The eternal unity of the Lord's created brotherhood through Jesus Christ is the epitome of the Lord's divine joy and gladness. Consequently, our hearts should never be against one another.

The eternal, perfect union of the Lord's name and penitent souls have everything. It satisfies all desires. It simplifies needs.

It foresees His purposive will with delight. It is a constant prosperity. It is a peaceful unity of one head.

It is a satisfaction of the fidelity of God. Before the spouse bride had groaned to the eternal unity of her beloved bridegroom, she had said, Awake, O north wind, and come, thou south! Blow upon my garden, that the spices thereof may flow out. She took the ownership of her beloved bridegroom's garden as her own.

She tried to take authority over the bridegroom's garden, his bed of spices, bringing them under her own prideful headship, so that when they sent forth their sweet-smelling fragrance to others, she would be honored and glorified. Then everyone would have to give her the glory for all the wonderful works of the king of humility, the shepherd bridegroom, the row bridegroom, and the husbandman bridegroom. The spouse bride was completely blind to the hidden motives of her thoughts and feelings, which were absolutely contrary to the Father's purposive will and master plan.

Consequently, it could never work, neither in time nor in eternity. It is obvious that the spouse bride has so much to learn about her spiritual pride and her obedience and subjection to her beloved bridegroom. After the spouse bride gave up her prideful veil, and after she had humbly obeyed her beloved bridegroom by feeding his friends, the daughters of Jerusalem, and his guests, he filled her lover heart with his light of awareness that caused her to know where he was.

She said, The spouse bride acknowledges his ownership of her, his garden, his spices, and his lilies. She gives him the honor and the glory for all that she is and has. After she obediently fed the daughters of Jerusalem, she became aware of the presence of her beloved bridegroom.

She acknowledges his possession and ownership of her as his spouse bride. She also declares his authority over his garden, his spices, and his lilies. She learned that obeying his command and spreading a table for his guests, friends, and the daughters of Jerusalem, gave her wisdom, understanding, and knowledge of his presence that was abiding silently in his garden in her lover heart.

The spouse bride entered into a new union with her beloved bridegroom, the daughters of Jerusalem, his friends, and his guests, which was precious, pleasant, and peaceful. Let us compare the spouse bride's thoughts and feelings versus her thoughts and feelings as his spouse bride. Imagine a diagram, if you will, that is a pair of scales with the spouse bride on the left and the spouse bride on the right.

On the left side under the spouse bride, Canicles 2.16 On the right side of the scales, I am my

beloved's, and my beloved's is mine. He feedeth among the lilies. Canicles 6.3 On the left side of the scales, my beloved is mine relates to I am my beloved's on the right side of the scale, and I am his on the left side of the scale refers to my beloved is mine on the right side of the scales.

These two statements are diametrically different according to the proper order. The spouse bride's first selfish statement was made under her prideful veil of revelation, redemption, and satisfaction. My beloved is mine, therefore I am his.

But after the watchman of the city found her, smote her, wounded her, and took away her veil of pride, she says, I am my beloved's. I am his possession. I am under his sovereign headship and supreme authority.

Therefore my beloved is mine. Her ownership of her beloved all depended upon her becoming his possession and being under his headship and authority first. Precious Jesus, may deaf ears be open to hear and blind eyes open to see this eternal glorious moral principle of truth that you are the sovereign supreme head over everything.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Matthew 28, verse 18 The spouse bride learned this precious, priceless lesson of truth. We must give all to our beloved bridegroom.

First by saying, I am my beloved. Then we can claim all from our beloved and say, My beloved is mine. Jesus Christ kept his divine will under submissive obedience to the Father's infinite divine purpose of will.

Thus he maintained a spiritual marriage relation between his divine reason will and his Father's infinite divine reason will. Before Jesus Christ went to the cross, he said, All mine are thine, and all thine are mine. And all mine are thine, and thine are mine, and I am glorified in them.

John 17, 10 Before Jesus claimed all from the Father, he gave all to the Father. This same Jesus who had given all to the Father received all from the Father. When we say, All mine is thine, we must prove it by going to the cross with Jesus Christ by allowing him to nail our carnal will to the cross.

Then we must allow him to bury our will in the waters of Jesus Christ's name and death. Then our will can arise with his new resurrection life. As a result, we can say, Jesus, all thine is mine.

The spouse bride enjoyed a new marriage relationship with her beloved bridegroom after she gave her will to her beloved bridegroom. Her testimony is that her will is forever joined to her bridegroom's purpose and will. Consequently, the spouse bride has access to all the possessions of her beloved bridegroom.

The spouse bride of Jesus Christ will be one with him throughout eternity. There will be no night or darkness in the new city or new Jerusalem, because there will be nothing hidden from his

spouse bride, because the Father and the Son's glory and light fills the new city. The spouse bride will have been made one with her beloved bridegroom.

Therefore, she will share his cabode glory and all light throughout all eternity. The spouse bride of Jesus Christ will inherit all things of God and the Lamb in the new city. End of chapter 14 SONG OF LOVE CHAPTER 15 THE MYSTERY OF THE HUSBANDMAN BRIDEGROOM WORKING IN THE SUBCONSCIOUS REALM IN THE SOUL AND SPIRIT OF HIS SPOUSE BRIDE WHILE SHE CHOSE TO LOVE HIM, OBEY HIM, AND SERVE HIM IN HER CONSCIOUS REALM Thou art beautiful, O my love, as Terza, comely as Jerusalem, terrible as an army with banners.

Turn away thine eyes from me, for they have overcome me. Thy hair is as a flock of goats that appear from Gilead. Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.

As a piece of a palm granite are thy temples within thy locks. There are threescore queens and fourscore concubines and virgins without number. My dove, my undefiled, is but one.

She is the only one of her mother. She is the choice one of her that bear her. The daughter saw her, and blessed her.

Yea, the queens and the concubines, and they praised her. Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? We have seen how the spouse bride, in her conscious realm, refused to open the door of her worker heart to her beloved bridegroom. She refused to leave her bed of ease.

She refused to put her coat on again. She refused to defile her feet. Then we saw how the spouse bride consciously humbled herself, obeyed her husbandman bridegroom, and fed his friends, his guests, and the daughters of Jerusalem.

During this time, the husbandman bridegroom went down in his garden, working in the subconscious realm of her lover heart. In this section, the husbandman bridegroom begins to unveil his magnificent work that he had wrought in her subconscious realm while she was humbling herself and obeying him in her conscious realm. Let us consider the tenfold beautiful things from the Law of Love that the husbandman bridegroom wrote in his spouse bride's lover heart in her subconscious realm.

First, the beloved bridegroom described his spouse bride's humility as beautiful as the royal, kingly city of Terza, because she had overcome the 10% of her pride in her conscious realm while he was overcoming the 90% in her subconscious realm in her lover heart. Number two, the beloved bridegroom describes his spouse bride as comely, lovely, and beautiful as Jerusalem, the place of the Lord's Torah truth, because she had obeyed 10% of his command in her conscious realm of her lover heart while he worked on her 90% in her subconscious realm of her lover heart. Number three, the beloved bridegroom describes his spouse bride as terrible,

dreadful, and frightful as an army with banners, because she and her beloved bridegroom had overcome her pride, both in her conscious lover heart and in her subconscious lover heart.

The spouse bride's overcoming eyes had seen the 10% of her pride, therefore she willingly humbled herself and repented. Her overcoming eyes of truth constrained her beloved bridegroom to overcome her 90% of subconscious pride. Number five, the spouse bride's long hair of submission, surrender, and subjection had been willingly grown in her subconscious realm, which also constrained her beloved bridegroom to overcome her pride in her subconscious realm.

The unified work of the spouse bride and her beloved bridegroom made her long beautiful hair of humility look like a glorious flock of goats on Mount Gilead. Number six, likewise the unified work of the spouse bride and her beloved bridegroom in the conscious and subconscious realm made her teeth look like a perfectly organized, clean flock of ewes. Number seven, in addition, the unified work of the spouse bride and her beloved bridegroom in the conscious and the subconscious realm made the spouse bride's temples look like two pieces of pomegranates between her locks of love for her beloved bridegroom.

Number eight, moreover, the unified work of the spouse bride and her beloved bridegroom made her spiritual growth in her conscious and subconscious realms exceed and surpass all the queens, concubines, and virgins. Number nine, again, the unified work of the spouse bride and her beloved bridegroom in her 10% and 90% realm exalted her into the realm of the choice one, the selected one, and the preferable one of her mother, the Holy Spirit. Consequently, they all gave halal praises to God for her.

Number ten, the unified work of the spouse bride and her beloved bridegroom in their 10% and their 90% realm caused her to be adorned with the Lord's four-square name, His Tetragrammaton, upon her. Let us reflect on a diagram about it. This four-square diagram, representing first, the Ute of His name, is, the spouse bride looks forth with the light of her beloved bridegroom as the bright and morning star.

Second, under the first Hay of His name, the spouse bride looks forth with the no-God brightness of the Father's moon glory. Third, under the Va of His name, the spouse bride looks forth with the sun's glory, splendor, and brightness as the noonday sun. And, fourthly, under the second Hay of His name, the spouse bride looks forth as a terrible, dreadful, victorious army with her victory over her conscious and subconscious pride.

Consequently, the spouse bride of Jesus Christ is granted the pleasant privilege of being arrayed in fine linen, clean and white. Let us be glad and rejoice and give honor to Him, for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints.

Revelation 19, verses 7 and 8. The spouse bride's wedding dress will not be a white robe, as

some saints will wear. It will not be white raiment, as other saints will wear. But the spouse bride's dress will be fine linen, clean and white.

And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. The spouse bride's fine, clean, and white linen also is her warring armor for the battle of Armageddon, the final battle against Leviathan, Father Wicked, Mother Wickedness, Abaddon, and Lucifer. The spouse bride will return with her beloved husbandman, bridegroom, to fight with him against all of the prideful rebellers and their pride of revelation, pride of redemption, pride of satisfaction.

The bridegroom and his bridal army will purge and cleanse the earth of all its prideful opposers who are arrayed against the holy headship and authority of the unbegotten Lord and Father and His only begotten Son, the beloved husbandman bridegroom. Then the beloved bridegroom and his spouse bride will rule and reign for a thousand years on the new clean earth, teaching the people how to live and to walk under His holy headship. The unbegotten Father reveals the resurrected stature of His only begotten Son, the Lord Jesus Christ, the beloved husbandman bridegroom.

This is the twelvefold governmental headship of the Lord Jesus Christ. And I saw heaven opened, and behold a white horse, and he that sat upon him was called faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself.

And he was clothed with a vesture dipped in blood, and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron.

And he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords. Revelation 19 verses 11 through 16 Jesus Christ sits on the white horse of faith.

Jesus Christ is called faithful and true. Jesus Christ wars and judges in righteousness. Jesus Christ's eyes are a flame of fire.

Jesus Christ's head wears many crowns that are given to him by his spouse bride because he helped her conquer her conscious pride, and he conquered her subconscious pride within her. As a result, he is most worthy to wear all of these crowns. Jesus Christ has a name written on him that no one knows but him.

No one knows his divine love, mercy, and grace that he has bestowed on his spouse bride so that she is able to wear fine linen, clean linen, and white linen, and ride Christ's white horse of faith. Jesus Christ was clothed with a vesture dipped in blood or a thigh witness. Jesus Christ's

name is called the Word of God.

Jesus Christ's followers follow him on white horses wearing fine linen, clean linen, and white linen. The clean linen is the part of the spouse bride's outside dress which covers the brilliant white glory of her dress. It is her clean linen dress that is a witness to all of Christ's enemies on earth that it is his clean purity and holiness that will conquer their unclean and unholy opposition to the spouse bride's beloved husbandman bridegroom.

Jesus Christ's mouth has a sharp sword of God's infinite divine word flowing out of it that will smite and conquer the wicked nations on earth. Jesus Christ shall rule all nations with his iron rod of love that never bends to hate, darkness, death, and scornful rejection. Jesus Christ treadeth the winepress of the fierceness and wrath of God's judgments.

First, Jesus Christ will tread out the measure of hate, darkness, and death, and scornful rejection that the wicked opposers on earth have poured out against the Lord's unbegotten holy name. Jesus Christ will measure the exact amount of fierceness and wrath of God's righteous judgments, and then he will pour them on those who have rebelled against him. As a result, the Lord Jesus Christ will help the wicked, defiled earth to reap what it has sown against the righteous rule and authority of his holy name of Lord.

Jesus Christ has a name of King of Kings and Lord of Lords written on his vesture and his thigh, which is a thigh witness of the eternal certainty and the divine surety of the victory of the Lord Jesus Christ over all of his enemies at the battle of Armageddon. The white-robed saints will not return with the beloved husbandman bridegroom and his spouse bride. Neither will the saints who are wearing white raiment return with the beloved husbandman bridegroom.

Christ's spouse bride will be dressed in fine, white and clean linen, and she will return with her beloved husbandman bridegroom to war, to rule, and to reign with him on the earth during his millennial reign. The spouse bride wears fine, clean, and white linen, and she is called chosen and faithful. The spouse bride will return with her beloved husbandman bridegroom to rule and reign on earth for a thousand years.

These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of Lords and King of Kings, and they that are with him are called and chosen and faithful. Revelation 17, 14 The spouse bride is the choice one of her that bore her, the Holy Spirit. Hence, when the daughters of Jerusalem saw her, they began to understand the message of the spiritual marriage relationship between the beloved husbandman bridegroom and his spouse bride, therefore they blessed her.

They were so happy to see that she had attained the mark of the prize of God's high calling in Christ Jesus, which was revealed by the Apostle Paul. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead. Brethren, I count not myself to have

apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Philippians 3 verses 10, 11, 13, and 14. The spouse bride receives praise because she had yielded completely to her beloved husband bridegroom's perfect purposive will as his chosen spouse bride. When the daughters of Jerusalem had tasted of the spouse bride's love, word, and glory in her exalted bridal relationship with Jesus Christ, they begged to seek him with her.

No one can preach this eternal message of the spouse bride and the beloved husband and bridegroom apart from knowing him personally as the eternal bridegroom. If we do not allow God's eternal word of truth to be quickened by the Holy Ghost in our lover hearts, there will be none of Jesus Christ's spiritual stature within our lover hearts. We will not have Jesus Christ's stature, his spiritual table of truth, for him to unveil to others through us.

Jesus Christ's holy word must be quickened in us by the Holy Ghost so that the beloved bridegroom can display the living theoretical and empirical knowledge of his word that has been wrought in us. It is the stature of Jesus Christ that provides a table of truth for others to feast on, which provokes them to seek that same spiritual relationship with the beloved bridegroom. God's infinite divine moral principles of truth never vary in his purpose of will and master plan, neither in the Old Testament nor in the New Testament.

The Lord has promised that if we will consciously humble ourselves to his purpose of will and master plan, then he will work his will and do in us in our subconscious realm. For it is God which worketh in you both to will and to do of his good pleasure. Philippians 2.13 The Lord Jesus Christ desires to lift us up daily into new truth that will cause us to grow in his glorious spiritual stature.

To God be all the glory. After the Lord lifts up his stature in us, he unveils Jesus Christ his Son in us so that his appointed ones can see Christ in us. After we humble ourselves under Jesus Christ's holy headship in our conscious realm in our lover heart, and after he works in our subconscious realm in our lover heart, he exalts us by unveiling Jesus Christ who receives all the glory.

Therefore, it is Jesus Christ who is being lifted up. There are two classes of spiritual growth which are, first, spiritual growth by works of humbling our knee-flesh soul in the 10% of our conscious lover heart. Secondly, spiritual works by the gift of Jesus Christ who works in the 90% subconscious realm of our lover heart.

While we are working consciously to humble ourselves under the crucified Christ, he is working to help us subconsciously so that he can exalt himself through the resurrected Christ in us in due season. The due season is when we have accomplished the Lord's purpose of will and master plan by giving up our pride of revelation, redemption, and satisfaction in our conscious realm in

our lover heart, and Jesus Christ has finished his work in our subconscious realm in our lover heart. The moral principle of truth is clearly defined by the Apostle James and the Apostle Peter.

But he giveth more grace, wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves, therefore, to God, resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you.

Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep. Let your laughter be turned to mourning, and your joy to heaviness.

Humble yourselves in the sight of the Lord, and he shall lift you up. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble.

Humble yourselves, therefore, unto the mighty hand of God, that he may exalt you in due time. Song of Love, Chapter 16 The husbandman bridegroom goes down to his spouse-bride's lover heart to inspect her subconscious growth. I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded.

Or ever I was aware, my soul made me like the chariots of Amenadib. Return, return, O Shulamite, return, return, that we may look upon thee. What will ye see in the Shulamite? As it were, the company of two armies.

Canticles, Chapter 6, verses 11 through 13 The beloved husbandman bridegroom went down into his garden of nuts in his spouse-bride's lover heart to see the depth, height, length, and breadth of her willingness to share his table of truth with the daughters of Jerusalem. The Hebrew word for nuts is agos, which means to bind by sharing. Sharing means to shear, to cut, cleanse, and to divide a portion and peace to have in common.

Hence, to receive one share or portion, to be portable, to enjoy, to suffer, according to the Lord's purpose of will and master plan. The word bind means to tie or fasten two things together by means of cords, ropes, or chains. The beloved bridegroom's first bond with his spouse-bride was his word of love from his heart to her heart, as the Apostle John said.

But whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him. 1 John 2.5 Wisdom, in the book of Proverbs, commanded every wise man to bind mercy and truth around his neck, and to write mercy and truth upon the tables of his worker heart.

Let not mercy and truth forsake thee, bind them about thy neck, write them upon the tables of thine heart. Proverbs 3.3 Bind them continually upon thine heart, and tie them about thy neck. Proverbs 6.21 Bind them upon thy fingers, write them upon the table of thine heart.

Proverbs 7.3 The Hebrew word for bind is kashar, which means to gird, confine, compost, commit in love, bind, join together, knit strongly together. Wisdom commanded that God's word of life

must be bound on the worker heart. Let us reflect on a diagram of the Lord's fourfold commands on binding, which fit together with the Lord's foursquare tetragrammaton.

First of all, under the youth of his name, the Lord commanded Moses and Israel to bind his word on their hands and in their lover heart. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart.

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. Deuteronomy chapter 6 verses 5 through 8. Under the first day of his name, wisdom in Proverbs commanded the wise men to bind mercy and truth to his neck, and to write them on the tables of his worker heart.

Let not mercy and truth forsake thee. Bind them about thy neck. Write them upon the table of thine heart.

Proverbs 3.3 Under the vow of his name, wisdom commanded the wise men to bind the Lord's words continually on his heart, and tie them to his neck. Bind them continually upon thine heart, and tie them about thy neck. Proverbs 6.21 Under the second day of his name, wisdom commanded the wise men to bind his fingers and to write them upon the table of his heart.

My son, keep my words, and lay up my commandments with thee. Keep my commandments and live, and my law as the apple of thine eye. Bind them upon thy fingers.

Write them upon the table of thine heart. Proverbs 7 verses 1 through 3 Since man's work is done with his fingers, the fingers that are bound with God's word will be continually reminded to be doers of his word. The beloved bridegroom had continually instructed his espoused bride and spouse bride to lay hold of the word of God.

The beloved bridegroom had continually bound his word to all parts of his espoused bride's being. Consequently, he went down into his garden of nuts, within her soul and spirit, to see the fruits of the valley, whether the vine with its grapes was flourishing, growing vigorously, or successfully prospering. The beloved bridegroom was bound to his espoused bride through his word of love that he had put within her heart of his own stature.

In addition, the beloved bridegroom was desirous to see if the palm granites of love had budded in his garden. He was ready to enjoy the first small swelling or projection of the palm granite plant that had appeared. The flowers of development on the palm granite would be evidence that the seed of love was growing in her heart.

The voice of the espoused bride was heard in her great testimony that her soul was making her

like the chariots of Amenadib, who was noted for his swift fleeting and fast driving. What an awesome transformation has taken place in the character and nature of the espoused bride! When she was on her bed of slothful ease, she did not want to minister to her beloved bridegroom, nor to his friends, his guests, and the daughters of Jerusalem. Now that she has found her first love for her beloved bridegroom, she cannot wait to minister to him and to his friends.

Her will is filled with delight, pleasure, and ecstasy to do her beloved bridegroom's purposive will. True obedience to the Lord's purposive will is the highest joy of all sacrifice, which is confirmed by the psalmist. Then said I, Lo, I come, in the volume of the book.

It is written of me. I delight to do thy will, O my God. Yea, thy law is within my heart.

Psalm 40, verses 7 and 8 The voice of the daughters of Jerusalem sent forth a loud and clear request. Return, return, O Shulamite, return, return, that we may look upon thee. The beloved bridegroom says, What will you see in the Shulamite? The daughters of Jerusalem reply, Two armies.

First, the daughters of Jerusalem begged the Shulamite four times to return as a witness of the Lord's name that they saw in her. The Hebrew word for Shulamite, Shulamith, from Shalom, which means to be safe in mind, body, or estate, completed, friendly, to reciprocate, to make amends, give again, make, peace, perfect, perform, prosper, recompense, make restitution, restore, and reward. The Hebrew word for return is Shub, which means to return to the starting point, which is the Lord.

The Lord restores the penitent soul by taking it back to its starting place in its relationship with Him, which it had with the Lord in Caden Eternity. He restoreth my soul, he leadeth me in the paths of righteousness for his name's sake. Psalm 23 3. The instruction of God's word refreshes, restores, and converts the soul.

The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. Psalm 19, 7. The Lord restores or returns the penitent soul to the starting point of his salvation with its joy, delight, and freedom from guilt.

Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Psalm 51 12. In addition, those who return Shub to the Lord can become the repairer of the waste places.

And they that shall be of thee shall build the old waste places. Thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. Isaiah 58 12.

The daughters of Jerusalem begged the Shulamite to return Shub to the starting point again, and tell them about the beloved bridegroom. This is the greatest truth that they had ever heard. They

desperately longed for it to be repeated again and again.

The beloved bridegroom questions the daughters of Jerusalem by saying, What will ye see in the Shulamite? They reply, as it were, the company of two armies. The Hebrew word for company is mechola, a dance company. From the Hebrew word makol, which means a round dance.

From the Hebrew root word, kul, which means to twist and whirl in a circular spiral pattern. The daughters of Shiloh came out in dances. And see, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin.

Judges 21, 21 The daughters of Jerusalem saw the spouse bride dancing before her beloved bridegroom with great joy and delight, like King David danced with exceeding great joy and delight when he brought the ark with the Lord's Torah truth up to Jerusalem. The daughters of Jerusalem saw the Shulamite like two armies. The Hebrew word for armies is mankaneh, which means an encampment of travelers, troops, soldiers.

The Hebrew word is kanan, which means to stoop in kindness to an inferior, to show mercy, be gracious, pity, pray. The daughters of Jerusalem saw the spouse bride as two armies. What amazing spiritual perception the daughters of Jerusalem had to see the two armies within the spouse bride.

We can see the two armies that the daughters of Jerusalem saw as a pair of scales. On the left, the first army, the spouse bride's army of the crucified blood of Jesus Christ and his humility power had empowered her to overcome her ten percent of conscious pride. On the right side of the scales, the second army, the beloved bridegroom's army of crucified blood and power of humility, victoriously conquered the spouse bride's ninety percent subconscious pride.

After these two armies had victoriously overcome the spouse bride's pride of revelation, redemption, and satisfaction, she was exalted by the resurrected Christ. The daughters of Jerusalem had perceived some of the spouse bride and beloved bridegroom's redeeming blood and divine humility power. Therefore, they were desperate for her to return to the Shub starting point.

So they cried, return, return, return, return, Shulamite! This is the end of chapter sixteen.