

Song of Love~Chapter17-20

Song of Love Chapter 17 The Voice of the Beloved Bridegroom Unveils the Full Spiritual Stature of His Spouse Bride How beautiful are thy feet with shoes, O Prince's daughter! The joints of thy thighs are like jewels, the work of the hands of a cunning workman. Thy navel is like a round goblet, which wanteth not liquor. Thy belly is like a heap of wheat, set about with lilies.

Thy two breasts are like two young rows that are twins. Thy neck is as a tower of ivory. Thine eyes like the fish pools in Hegemon, by the gate of Bath-Rabbin.

Thy nose is as the tower of Lebanon, which looketh toward Damascus. Thine head upon thee is like caramel, and the hair of thine head like purple. The king is held in the galleries.

How fair and how pleasant art thou, O love, for delight! This thy stature is like to a palm-tree, and thy breasts to clusters of grapes. I said I will go up to the palm-tree, I will take hold of the boughs thereof. Now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples.

And the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak. Canicles chapter 7 verses 1 through 9 We have heard the voice of the daughters of Jerusalem, but now we hear the beloved bridegroom's voice, bursting forth in love, devotion, and adoration of his spouse-bride in a twelvefold description of her beautiful stature. The first description The spouse-bride's feet are clothed with shoes.

The Lord created feet for walking, traveling, treading, traipsing, dancing, and skipping, both in the natural and spiritual. Spiritual feet also are for spurning and kicking away all objects that prevent them from moving forward in God's purposive will and master plan. The beloved bridegroom saw his spouse-bride's feet clothed with shoes to protect the foundation of her spiritual stature, which was pictured by the brazen altar with its blood and fire.

The Hebrew root word for shoe is na'al, which means to fasten up with a bar or cord, bolt, enclose, lock up, shut up. The Lord reminded Baxlan Israel that her feet were shod with spiritual shoes of his blood and fire so that she could walk through the Red Sea, the wilderness, the Jordan River, Canaan's land, conquering it for the Lord. The Lord gave Israel shoes in Egypt when she offered the sacrificial blood of the land upon which the Kibbutz-Glory fire rested during Israel's last night in Egypt.

And thus shall ye eat, with your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste. It is the Lord's Passover. Exodus 12, 11 Israel's shoes in the natural were made from badger skin, a picture of Christ's humility.

The Lord clothed Israel's feet with badger skin, a picture of the crucified Christ's humility, which protected their spiritual feet of blood and fire. Israel's badger skin shoes of humility never wore

out. And I have led you forty years in the wilderness, your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

Deuteronomy chapter 29 verse 5 Jesus Christ has given us his spiritual shoes of humility so that we can walk in his purpose of will and master plan. The Lord gave the revelation of the spiritual stature of Jesus Christ to the church of Ephesus. Likewise, he commanded them to walk in the light of his stature of truth, which unveils the unbegotten Father's name of Lord, his Grammaton.

In this four-square diagram under the Ute of his name, walk in love. And walk in love as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savor. Ephesians 5 2 Since the Lord's yewed wisdom love is omnipresent, we are surrounded in his love.

Let us be aware of every step we take in the Father's love for his Son and for the world. Under the first hay of his name, walk circumspectly. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.

Ephesians chapter 5 verses 15 and 16 We must look carefully, cautiously, and thoughtfully in order to walk circumspectly. Under the Va of his name, walk in good works. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Ephesians 2 10 Jesus Christ created us to walk in good works, so let us walk in them. Under the second hay of his name, walk worthy of the vocation that we have been called. I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

Ephesians 4 1 Jesus Christ and his stature is our vocation, profession, and eternal calling. Christ's shoes of humility delivers us from the most insidious seductions of the enemy that would turn us from his purpose of will and master plan. Christ's humility shoes clothe our spiritual feet and they help us to walk in the fear of God, to keep his commandments, to obey his voice, to worship him, and to cleave to him.

Jesus Christ is our Savior and Redeemer. Consequently, he alone deserves our unswerving allegiance and eternal gratitude. The second description of the bride's stature.

The spouse bride's joints of her thighs are like jewels. The Hebrew root word for joints is kamach, which means to enwrap, to depart, to turn about. The spouse bride's beautiful, rounded joints of her thighs help her to cooperate with her feet in walking, running, dancing for the Lord.

They help her knees to bend in benevolence and worship to her beloved bridegroom. Number three. The spouse bride's navel is like a round goblet full of Christ's resurrected wine blood.

The Hebrew word for navel is sharir, which means twisting, the umbilical cord. From the Hebrew root word sharar, which means to be hostile, to be an opponent, an enemy. The beloved

bridegroom personified his spouse bride's navel like a round goblet full of his wine of joy, gladness, and rejoicing for his resurrected blood.

The spouse bride's navel, with its resurrected blood, is a hostile, opposing enemy against all enemies that would try to deter her with their false pleasure and joy of this present evil world. Number four. The spouse bride's belly was described by her beloved bridegroom as a heap of wheat.

The Hebrew word for belly is betin, which means the hollow place, the belly. The spouse bride's belly was like a heap of wheat where she had kept all of the Lord's treasures of truth, which were like stalks of wheat that were tied together with lilies of joy and gladness. They were a pile or a mound of truth held together with lilies of joy and gladness.

The spouse bride's belly was a witness that she had a huge storehouse of the Lord's truth that she had secretly laid up in her inward lover heart by her beloved bridegroom. Number five. The spouse bride's breasts of love for her beloved bridegroom were like two young rose.

How beautiful are thy feet with shoes, O Prince's daughter! The joints of thy thighs are like jewels, the work of the hands of a cunning workman. Thy two breasts are like two young rose that are twins. This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

Catechol 7 verse 1, 3, and 7. The breasts refers to the front part of Christ's stature. The breasts picture the feelings of her lover heart. They are protective, loving enclosures of the spouse bride's love for her beloved husbandman bridegroom.

The row bridegroom took his spouse bride to Mount Bethar and taught her how to love him, as he loves his unbegotten father. It was here that her breasts grew like the row bridegroom's love. Consequently, the spouse bride's love for her beloved bridegroom purified her lover heart so that she could love him with all of her heart.

Let's look at a diagram that is a pair of scales that represents the spouse bride's breasts of love that were likened to the two young rose and two clusters of the vine. On the left side of the scale, the spouse bride's breasts were like two young rose. Picture the spouse bride's love for her beloved bridegroom in the secret, separated, solitary places alone with him on Mount Bethar.

She learned to love the crucified Christ on Mount Bethar. On the right side of the scales, the spouse bride's breasts are like the clusters of the vine, which picture the spouse bride's love and whine of joy, gladness, and pleasurable satisfaction for the resurrected Christ, her beloved bridegroom. The beloved bridegroom describes the neck of his spouse bride as a tower of ivory.

The Hebrew word for neck is savar, which means the back of the neck on which burdens are bound. There are four things about the spouse bride's neck which fits together with the Lord's four-square name, his grammaton. Let us reflect in a diagram about the spouse bride's neck and

the Lord's name.

First, under the use of his name, the spouse bride's neck was adorned with chains of wisdom, like the gold of the crucified Christ. Thy neck with chains of gold. The chains declare that her neck has been taken captive by her beloved bridegroom so that she can lay her life down for others.

The wise man in Proverbs keeps the instruction of his parents like chains around his neck. My son, hear the instruction of thy father, and forsake not the law of thy mother, for they shall be an ornament of grace unto thy head, and chains about thy neck. Under the first part of his name, the spouse bride's neck is like David's armory tower for bucklers and shields, which proves that she has been a great soldier in the army of the resurrected Christ.

Thy neck is like the tower of David, built for an armory, whereon there hang a thousand bucklers, all shields of mighty men. The spouse bride's neck was a tower adorned with her trophies. Under the use of his name, the spouse bride ravishes or carries away her beloved bridegroom's lover heart with one of her dove's eyes of the crucified Christ, and one chain from her neck of the resurrected Christ, ravished his lover heart.

Thou hast ravished my lover heart, my sister, my spouse. Thou hast ravished my heart with one of thine eyes, with one chain of thine neck. Under the second part of his name, the spouse bride's neck is like a tower of ivory.

Thy neck is as a tower of ivory, thine eyes like the fish pools in Hegevon, by the gate of Bathrevin. Thy nose is as the tower of Lebanon, which looketh toward Damascus. The men of Dedan were thy merchants, many isles were the merchandise of thine hand.

They brought thee for a present horns of ivory and ebony. The horns are emblems of power, dominion, glory, and fierceness. When the Lord exalts the horn, it means to lift up one to eminent honor or prosperity.

The spouse bride's eyes are described by her beloved bridegroom as fish pools in Hegevon. Thine eyes like the fish pools in Hegevon, by the gate of Bathrevin. The Hebrew word for Hegevon is keshbon, which means intelligence, reason, contrive, from kashab, which means to plate, interpenetrate, weave, fabricate, think, regard, value, compute, conceive, consider, esteem, purpose, or reckon.

The Lord promised that all who fear and think kashab upon his name will be written in his book of remembrance. Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord. And that thought, kashab, upon his name.

Malachi 3, verse 16. The eyes of his spouse bride were also compared to dove's eyes. Now the spouse bride's eyes are compared to the pools of Hegevon.

The beloved bridegroom compared the living eyesight of his spouse bride to the fish pools of Hegevon, because all of the little fish with all their eyes swimming in different places are pictures of the spouse bride's increased vision. For example, the Hebrew root word for Hegevon is the same root word for the high priest's curious girdle which supported the breastplate of the Lord's holy headship. And the curious girdle of the ephod which is upon it shall be of the same according to the work thereof, even of gold, of blue, and purple, and scarlet, and fine twine linen.

And two other rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the forepart thereof, over against the other coupling thereof, above the curious girdle of the ephod. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that it may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod. Exodus 28 verses 8, 27, and 28 And thou shalt take the garments and put upon Aaron the coat and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod.

Exodus 29 verse 5 The curious girdle of the ephod is an expression that designates the fine-skilled embroidery of the curious girdle. The curious girdle was wrought with skillful care, wakeful, circumspect, and diligent concern. The curious girdle, with its multiplicity of diverse, colorful threads, supported the ephod, which carried the breastplate of the Lord's governance and guidance of his headship from the mercy seat.

Hence, the curious girdle pictured the spouse bride's eyes as did the fishpools of Heshbon. Let us look at a diagram that will explain the spouse bride's eyes being likened to a pool of fish and the curious girdle of the high priest. It can be seen as a pair of scales, the spouse bride's mature vision that is given to her by her husband and bridegroom.

On the left side of the scales, the spouse bride's eyes are like the multitude of fish eyes in the pool of Heshbon. Regardless of how many fish are in the pool, with their many different colors, sizes, and shapes, their wonderful eyes prevent them from running into another. Likewise, the spouse bride's fish eyesight gave her new spiritual eyesight so that she could appreciate all of the daughters of Jerusalem, all of the friends and guests at their wedding supper.

Therefore, she could see how to minister the stature of her beloved bridegroom to them. On the right side of the scales, the spouse bride's eyes are likened to the curious girdle of the high priest, whose whole ministry was to watch and uphold the ephod, which had the breastplate with the urim and tumim in it, which received the Lord's holy headship from the mercy seat through his oral voice. The divine moral principle here is Christ's divine eyes in us assures us of being able to swim in the midst of the Lord's spiritual brotherhood without ever running into one another like the fish pools of Heshbon.

In addition, we will see that our whole ministry is to be like the curious girdle of the high priest, which is to support the Lord's headship through his urim, Holy Spirit, and tumim, Word, both on

earth and in eternity. The true spouse bride of Jesus Christ supports God's holy headship by carrying out his purpose of will and master plan through his urim and tumim, to God be all the glory. The beloved bridegroom likens his spouse bride's nose to the Tower of Lebanon, and he likens it also to apples.

Thy nose is as the Tower of Lebanon, which looketh toward Damascus. And the smell of thy nose like apples. Let us reflect on a diagram about the spouse bride's nose being like a Tower of Lebanon and like to apples.

We can picture it as a pair of scales. On the left side of the scales, the spouse bride's nose is like the Tower of Lebanon, which looketh to Damascus. The spouse bride's nose is like a Tower of Ivory.

The ivory pictures the precious faith of Jesus Christ that fights and wins all battles for us. Jesus Christ's faith is like the ivory tusks of an elephant. It can war and win against all enemies.

Jesus Christ's faith is an impregnable tower to all his saints. On the right side of the scales, the spouse bride's nose is like the smell of apples. The smell exists in the higher animals, warning them of danger and to help them find their prey for food.

The spouse bride's nose is like apples of understanding. Through her understanding smell, she could smell Jesus Christ's horse of faith that was arrayed against Damascus, which was Israel's enemy. Jesus Christ's faith watches and wars for us against our enemies.

With our eyes of faith from Jesus Christ and his smell of understanding, we always stand prepared against our enemies. Christ's horse of faith smells the battle afar off. He paws in the valley to get to the battle.

He paweth in the valley and rejoiceth in his strength. He goeth on to meet the armed men. He sayeth among the trumpets, Ha! Ha! And he smelleth the battle afar off, the thunder of the captains and the shouting.

The spouse bride's nose is like the tower of Lebanon. Her nose was a well-proportioned, beautiful projecting tower. The nose is the organ of smell consisting of one external, the other internal.

The sense of smell is produced by the action of the olfactory nerve. Smell is the perception of a scent. A scent is that which issues from a body or a substance that affects the olfactory nerves of people and animals.

In order to understand the spouse bride's nose or smell being big like the tower of Lebanon and likened to apples, we have to see the Lord's holy name that is revealed in the power of smell. A tower in the natural was constructed for the purpose of worship, defense, and protection. Likewise, a spiritual tower is for worship and refuge.

There are eight different types of towers in God's Word which we cannot address in this book. Jesus Christ's Nephesh soul went to death and hell in our place without power and authority. Therefore, he did not have the power to fight against our enemies in death and hell.

He had to cry unto his unbegotten Father in heaven. Hence, the Lord and Father, with his only unbegotten name, came to death and hell to be his begotten Son's tower of salvation in death and hell. In my distress, I called upon the Lord and cried to my God, and he did hear my voice out of his temple, and my cry did enter into his ears.

Then the earth shook and trembled, the foundations of heaven moved and shook, because he was wroth. There went up a smoke out of his nostrils and fire out of his mouth devoured. Coals were kindled by it.

He bowed the heavens also and came down, and darkness was under his feet. He is the tower of salvation for his King, and showeth mercy to his anointed, unto David, and to his seed forevermore. The Lord, an unbegotten Father's name, is inaccessible to the dangers that exist in his creation.

They are beneath his holy name. Jesus Christ ran into his tower of salvation in death and hell. The name of the Lord is a strong tower, the righteous runneth into it, and is safe.

Proverbs 18.10 The Lord's unbegotten, infinite name is a divine protection for the righteous who run into it. The Lord's tower of his holy name is on high. Therefore, when we run into it, we are inaccessible to the dangers of the enemy below.

Consequently, man's high wall of pride that he builds for his protection is easily demolished by the Lord. The spouse bride's smell of her nose was like Lebanon. The word Lebanon, Lebanon, means white because of the snow on its peaks.

The highest peaks of Lebanon are covered with perpetual ice and snow. Lebanon is noted for its remarkable grandeur and beautiful scenery. Lebanon pictures the unbegotten Father's beauty, purity, and majesty.

Hence, when the beloved bridegroom likened his spouse bride's nose to Lebanon, he was saying that she could smell the Lord's purity afar off, which could lead her in his will and way of its purity, holiness, and cleanness. In comparing the spouse bride's nose or smell to an apple, he was saying that she would understand, apprehend, and comprehend fully the priceless privilege that she had in walking the paths of his humility, purity, and sanctity of his infinite divine name. The spouse bride's smell was like Lebanon and apples, which would generate gratitude in her lover heart for the eternal force, value, and knowledge of his holy name.

It was the spouse bride's clear insight and intelligence through her smell that enabled her to powerfully describe her beloved bridegroom to the daughters of Jerusalem. Number 9. The

beloved bridegroom describes his spouse bride's head as being like Mount Carmel. Thine head upon thee is like Carmel.

The Hebrew word for Carmel is Carmel, which means a planted, faithful field, plentiful park, generous garden. The spouse bride not only had a great spiritual relationship in her lover heart with her beloved bridegroom, but her head also was a fruitful field, a plentiful park, and a generous garden that was full of the moral principles of his spiritual stature. Therefore, she could describe her beloved bridegroom with intelligent and eloquent words to the daughters of Jerusalem, his friends, and his guests.

Likewise, the spouse bride received great spiritual favor from her beloved bridegroom, her Lord, who helped Israel and Elijah bring the sons and the daughters of Israel back to him, the one and only true Lord. In addition, Elijah also slew the false prophets of the foreign false gods, which is a picture of the spouse bride's flesh that had to be slain under the king of humility, the shepherd bridegroom, the row bridegroom, and the husbandman bridegroom. The spouse bride's head was full of undeviating loyalty to her beloved bridegroom.

True loyalty is one of the most sacred treasures that a pure heart and head can possess. The spouse bride's heart and head were full of her beloved bridegroom's divine word and divine loyalty. Consequently, the spouse bride's heart and head were filled with Christ's silent resignation and tranquil trust in his unbegotten Father.

The spouse bride's heart and the spouse bride's head were so full of love, loyalty, faithfulness, and zeal for her beloved bridegroom that no force, no person, no place, or things could cause her to leave her beloved bridegroom. There is nothing or no one who could entice her to stray from her beloved bridegroom. Number 10.

The beloved bridegroom honors his spouse bride's pretty purple hair. The spouse bride's hair is like purple. The king is held in the galleries.

The color purple consists of the union of blue and red. The color purple personifies true gratitude. In addition, it is an emblem of royalty.

The spouse bride's purple hair was her royal display of her great gratitude for her beloved bridegroom for all the eternal gracious things that he had given to her and that he had done for her. The spouse bride's gratitude was manifested in her thoughts and feelings of thankfulness for his divine benefits and for his loving kindness that he had bestowed upon her. The spouse bride was so thankful for all the victories that her beloved bridegroom had given her, like the Apostle Paul.

But thanks be to God which giveth us the victory through our Lord Jesus Christ. 1 Corinthians 15 verse 57 The Lord Jesus Christ had given his spouse bride victory over spiritual death and natural death. Jesus Christ has given us victory with his eternal everlasting life that has triumphed

over all thoughts feelings and deeds of death.

To God be all the glory. Thanks be unto God for his unspeakable gift. Thanks be unto God for his unspeakable gift.

2 Corinthians 9 15 The spouse bride's long locks of pretty purple hair of gratitude had taken her beloved bridegroom's lover heart captive. The Hebrew word for galleries is Rahat, which means to hollow out a ringlet of hair, a lock, curl of hair, the gutters, hollow trough. The Lord revealed the power of the spouse bride's purple locks which were like the gutter of gratitude that Jacob built.

He built gutters, Rahat, for his animals to breed before. The Lord revealed to Jacob how to build gutters, Rahat, of gratitude, the same Hebrew word for locks so that he could bless Jacob for all the animals that his uncle Laban had stolen from him. The Rahat Hebrew word for long locks of purple hair of gratitude is the same word for Jacob's Rahat gutters.

When Jacob put his pilled rods, Rahat gutters, before his animals, they miraculously conceived so that his poor ring-streaked and spotted flocks increased greatly. This teaches us that the spouse bride's long purple hair of gratitude will cause the seeds of God's Word to conceive and to increase greatly in our lover heart and in our head when we are poor, lowly, and humble before the Lord. The beloved bridegroom continues to describe his spouse bride to the daughters of Jerusalem.

Number 11. The spouse bride's stature is like a palm tree. The spouse bride's stature is likened to a palm tree.

The husbandman bridegroom said, I will go up to the palm tree, I will take hold of the boughs thereof. The palm tree is an emblem of righteousness by reason of its tall straight trunk. Like as the natural trees flourish and are rooted and embedded in rich soil, the spiritual tree of righteousness, Jesus Christ, will flourish and grow luxuriantly in the temple of God's Word and Spirit.

The palm tree's motionlessness and uprightness pictures the righteous who have Jesus Christ in their lover heart and the Holy Ghost. Therefore, the Lord's oil of grace is ever fresh and new in the heart. The spiritual palm tree looks calmly down on the world below while it bears the fruit of righteousness upward for the Lord's glory.

The precious palm is a picture of the spouse bride's stature of beauty, freshness, joy, and fruitfulness. The precious palm's stature is always upright, always with perpetual verger, always bearing fresh fruit at the utmost top of the palm tree. The 12th description of the spouse bride's stature is the beloved bridegroom revealing the sweetness of his spouse bride's speech from the roof of her mouth.

The Hebrew word for roof is kakeh, which means the palate, the mouth, the organ for speaking,

tasting, and kissing. The psalmist said the Lord's word was sweet to his palate or taste. The Lord's word is so sweet, smooth, and agreeable to the roof of the spouse bride's mouth.

Because the spouse bride relished the sweetness, taste, and delight of his word in the most extreme part of her mouth, the roof of her mouth, her beloved bridegroom found his word that was coming out of her mouth sweeter than the most choice wine. Christ's spiritual choice wine produces a great animation in the lover heart, causing it to unlock its silence, causing its silent lips to speak. The spouse bride's sweet speech generated fresh, pleasant emotions in her beloved bridegroom.

For my mouth shall speak truth, and wickedness is an abomination to my lips. Proverbs 8, 7. The spouse bride never deviated from the purity, piety, and holiness of God's word. As the apple tree among the trees of the wood, so is my beloved among the suns.

I sat down under his shadow with great delight, and his fruit was sweet to my taste. Canicles 2, 3. The spouse bride from the beginning found her beloved bridegroom's fruit of truth sweet and fragrant, causing her eyes of understanding to be enlightened. She joyfully delighted to sit under the shadow of his apple tree of understanding and to feed on his fruit of truth, which was sweet to her taste or to her palate.

His mouth is most sweet, yea, he is all together lovely. This is my beloved, and this is my friend, O daughters of Jerusalem. Canicles 5, 16.

The spouse bride's mouth or roof of her mouth was sweet, smooth, and lovely. The spouse bride's words from her mouth or palate were fresh, pure, and pleasant. Her mouth utters nothing but precious, priceless, and pleasant words of love, light, and life.

This is the end of chapter 17. Song of Love, chapter 18. The communion between the beloved husbandman bridegroom and his spouse bride.

I am my beloved, and his desire is toward me. Come my beloved, let us go forth into the field. Let us lodge in the villages.

Let us get up early to the vineyards. Let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth. There will I give thee my loves.

The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved. Canicles 7, verses 10 through 13. The spiritual communion between the beloved bridegroom and his spouse bride consisted of their sharing, their fellowship, their partnership, and their friendship through the love, light, and life in his word.

Their spiritual communion consisted of their conversing and interchanging of their sweet thoughts, feelings, and deeds. The spouse bride openly confesses, I am my beloved, and his desire is toward me, which reinforces that no one will separate her from him. The spouse bride

invites her beloved bridegroom to go to the fields, vineyards, and villages to see the spiritual growth in their gardens, orchards, and special place of the mandrakes.

The spouse bride displays her triumphant love for her beloved bridegroom. She boasts in his lovely name all day long. She proclaims with holy joy and inexplicable exultation, I am my beloved.

I am dedicated, devoted, and declared to belong to him. I am his possession. He is my owner and master.

When the soul and spirit have this kind of spiritual relationship with the Lord Jesus Christ as their beloved bridegroom, their lover heart will be filled with joy, unspeakable, and full of glory. Their heart will thank, praise, bless, and glorify the Lord at all times. This also was the psalmist's experience.

I will bless the Lord at all times. His praise shall continually be in my mouth. My soul shall make her boast in the Lord.

The humble shall hear thereof and be glad. O magnify the Lord with me and let us exalt his name together. Psalm 34 verses 1 through 3. King David gave a royal display of the Lord's holy name.

Let us reflect on a diagram about it. This four square diagram begins with the Ute of his name. I will bless the Lord at all times.

Since the Lord's holy name is our eternal source of help, let us bless his name in the joy of pleasant satisfaction and in the times of painful sorrow. Under the first hay of his name, his praise shall continually be in my mouth. The Lord's name is eternally the same, a name of love, and it is to be praised.

If we draw nigh to God through praise, he will draw nigh to us. Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.

James chapter 4 verse 8. Under the Va of his name, my soul shall make her boast in the Lord. David's soul gave halal praise and glory with all of the love and zeal of his lover heart to the Lord's holy name. Under the second hay of his name, O magnify the Lord with me, and let us exalt the Lord together.

David sought the humble brotherhood to help him make the Lord the greatest by acknowledging that he is the sovereign supreme Lord, the only one and true God, by extolling the Lord's name as being superior and sovereign over all. Through the spouse bride's spiritual communion with her beloved bridegroom, she knew that his desire was for her. The Hebrew word for desire is teshukah, which means a stretching out after, a longing desire.

From the Hebrew root word shuk, which means to run after, to run over, overflowing. The Lord's

desire for the earth is to water it and to make it fruitful. Thou visitest the earth and waterest it.

Thou greatly enrichest it with the river of God which is full of water. Thou preparest them corn when thou hast so provided for it. Psalm 65 9. God's desire, shuk, for the earth is to be fruitful because he performs his wondrous works by watering the earth.

Therefore he makes it most fruitful. Because of his shuk desire for the earth, he sends his appointed rains upon it, giving it the water in its season, assuring a bountiful and fruitful harvest. When the Lord desires shuk to benefit the earth, he waters it with extra rain.

The spouse bride, through her spiritual communion with the beloved bridegroom, knew that he desired shuk to send her more of the water of his word and more of the waters of his spirit upon his gardens that he had planted in her lover heart. The spouse bride knew that her beloved bridegroom desired to loosen the waters of his springs, fountains, well, and streams of Lebanon from her lover heart so that his garden would become more beautiful and fruitful. The spouse bride invited her beloved bridegroom to go with her to the field, the villages, the vineyards, and to their gates.

The spouse bride is joyfully excited about inspecting the growth of the fruit in their fields, their villages, their vineyards, and the mandrakes at their gates. The spouse bride reveals the five places that she desires to go with her beloved bridegroom. The field, the village, the vineyards, the orchard upon granites, and his mandrakes, and the gates.

First let's look at the beloved bridegroom's field. The Hebrew word for field is sadahi, which means spread out, a field as flat, country, soil, wild, plain, level tract of country, a piece of cultivated land. The field is a place of meditation, as Isaac displayed when he went out to meet Rebecca, his wife.

And Isaac went out to meditate in the field at the eventide, and he lifted up his eyes and saw, and behold, the camels were coming. Genesis 24, 63. Isaac went to the field to pray and meditate on the Lord.

He pondered, cogitated, and contemplated on all the blessings that God had given him, including a new wife that he has never seen. The cultivated fields bore precious fruits. The Shunammite's property is restored by the king upon learning of Elijah's interest in her and her son.

And when the king asked the woman, she told him, so the king appointed unto her a certain officer, saying, Restore all that was hers, and all the fruits of the field, since the day that she left the land, even until now. Second Kings, chapter 8, verse 6. The king gave a command for all of the widow woman's possessions to be returned to her, including all of the fruits or produce from her land or fields. The fields of the earth rejoice over God's divine governance and guidance over them and the trees of the wood.

Let the sea roar and the fullness thereof. Let the fields rejoice and all that is therein. Then shall the trees of the wood sing out at the presence of the Lord, because he cometh to judge the earth.

First Chronicles 16, verses 32 and 33. The Lord's judgment brings great joy and gladness to the field, to the trees, and to the righteous. But to the arrogant and to the wicked it brings terror and fright.

Number two. The beloved bridegroom's villages. The spouse bride besought her beloved bridegroom that they should go to their fruitful villages for spiritual communion and a new vision of his wondrous works there.

The spouse bride was desirous for her beloved bridegroom to go with her to the villages. The Hebrew root word for villages is kafar, which means to cover, expiate, condone, placate, conceal, appease, make an atonement, cleanse, disannul, forgive, be merciful, pardon, purge away, or make reconciliation. The spouse bride was so zealous to go to the village of reconciliation to receive atonement from her beloved bridegroom and to commune with him about the small things in her life to see where she needed atonement, reconciliation, or forgiveness that she was unaware of.

The word kafar is the same word used for camphor in chapter 1 verse 14, which is the same word for atonement or propitiation. My beloved is unto me as a cluster of camphor in the vineyards of Engeti, canicles 1, 14. In the beginning the spouse bride clung to Christ's cluster of camphor for righteousness because he was her propitiation for sin.

He was altogether sweet and precious to her in her espousal days because he was her atonement for sin. Now the spouse bride is most zealous to go with him to kafar villages of atonement and reconciliation to receive a new and fresh atonement for the small things in her life that were unacceptable to him. She desires to receive his judgments concerning her spiritual growth as his spouse bride.

She presses forward to more spiritual communion and fellowship with him. Continual walking with Jesus Christ will generate a great increase in our spiritual education and moral development. Number three, the beloved bridegroom's vineyard.

The spouse bride is especially interested to see about the vineyards with their vines. She desired to see if the vines were appearing and if they were flourishing with new tender grapes. In other words vines with tender grapes.

The Hebrew word for grape is semabar which means bloom, blossom. Besides the vines with tender grapes, the pomegranates bud. The Hebrew word for pomegranate is ramon.

From the Hebrew root word ramam which means to rise up, get oneself up, exalt, lift up self, mount up. The grapes with their vine and their pomegranates fruit mirror the resurrected Christ at

the right hand of God. The grape with its vine represents the resurrected blood of the Lord Jesus Christ who is at the right hand of God as confirmed by the Apostle Paul.

Which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places. Ephesians 1 20. 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. Who being the brightness of his glory and the express image of his person and upholding all things by the word of his power when he had by himself purged our sins sat down on the right hand of the majesty on high. Hebrews 1 verse 3 and 13. Now of the things which we have spoken this is the sum.

We have such an high priest who is set on the right hand of the throne of the majesty in the heavens. Hebrews 8 1. But this man after he had offered one sacrifice for sins forever sat down on the right hand of God. Hebrews 10 12.

Looking unto Jesus the author and finisher of our faith who for the joy that was set before him endured the cross despising the shame and is set down at the right hand of the throne of God. Hebrews 12 2. The unbegotten father raised up his only begotten son Jesus Christ from the dead and set him at his right hand advancing him above all and over all. The Lord Jesus Christ sits upon his throne with authority over all.

All are in subjection and submission to him. Jesus Christ is a thigh witness at his unbegotten father's right hand that he has secured salvation for all creatures. Wherefore God also has highly exalted him and given him a name which is above every name that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

Philippians 2 verses 9 through 11. The palm granite represents the unbegotten father's resurrected lamb of love who dwells inside the father's throne with him for the lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters and God shall wipe away all tears from their eyes. Revelation 7 17.

The palm granite of love or the Lord's lamb shall feed the white-robed saints lead the white-robed saints to living fountains of waters God shall wipe away all tears from the eyes of the white-robed saints. The palm granite of love or God's lamb sits as a thigh witness inside the throne of God and he showed me a pure river of water of life clear as crystal proceeding out of the throne of God and of the lamb and there shall be no more curse but the throne of God and of the lamb shall be in it and his servants shall serve him. Revelation 22 verses 1 and 3. Jesus Christ promised the overcomers out of the Laodicean church age that they can sit down with him in his father's throne.

To him that overcometh will I grant to sit with me in my throne even as I also overcame and then

sat down with my father in his throne. Revelation 3 21. Number 4. The beloved bridegroom's orchard of palm granites, mandrakes and gates.

These truths explain why the spouse bride was zealous to go with her beloved bridegroom to his field, his villages, his vineyard, grapes and to his orchard, palm granites. The spouse bride desired to see if the palm granites of love were flourishing. She wanted to see if they were growing in his orchard in her lover heart.

The blossoms and buds revealed that it was springtime season for her lover heart to grow more under her beloved bridegroom's authority and holy headship. It was the spouse bride's springtime season to mature more in her spiritual growth and communion with her beloved bridegroom. It was the appointed suitable time for the vines to bloom and the palm granites to bud.

The spouse bride assures her beloved bridegroom that she will give him all of her loves in the orchard of the palm granites and the mandrakes at the gate, sending forth their charming smell in the midst of the springtime season. The Hebrew word for mandrakes is dudai, which means an aphrodisiac, which means increasing generative energy. The mandrake is a plenteous plant with a disk of leaves that are similar to the garden rhubarb.

The mandrake leaves are rich purple. Its pulpy fruit is yellow and is about the size of a large plum and is of a sweet and agreeable flavor. The sweet smell is fragrant.

The strength of the mandrake empowers the body to conceive seed as witnessed by Leah, Jacob's first wife. And Reuben went in the days of wheat harvest and found mandrakes in the field and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.

And she said unto her, Is it a small matter that thou hast taken my husband? And wouldst thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee tonight for thy son's mandrakes. And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me, for surely I have hired thee with my son's mandrakes. And he lay with her that night.

And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son. Genesis 30 verses 14 through 17. The beloved bridegroom had gates to his field, his villages, his vineyards, and his orchard.

The Hebrew word for gates is pathak, which means an opening, a gate, an entrance, a way, and a door. This is the door that the porter, the Holy Ghost, openeth. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.

John 10 3. The Holy Ghost opens the door for Jesus, who is the door. Jesus also is the door or gate that opens to the way of the crucified Christ on the cross. He also is the same gate or door

that opens to the way of the resurrected Christ at the Father's right hand.

I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. John 10 9. Jesus Christ also put an open door or gate of himself before the Philadelphia church. However, he first assured the Philadelphia church that he is the one who openeth and shuts, according to his father's purpose and will and master plan.

And to the angel of the church in Philadelphia write, these things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth. Revelation 3 7. The Philadelphia church was loyal to Jesus Christ, therefore he set before her an open door of his spiritual stature, so that she could go in to the resurrected Christ, and she could go out to the crucified Christ on Calvary's hill. Let us reflect on a diagram that reveals what to do in order for Jesus Christ to set the open door of his spiritual stature before us.

In this four square diagram represented by the Ute of his name, the Philadelphia church had a little strength. The Hebrew word here for strength is koach, which means power, substance to produce or to generate. Koach strength is the humility, begetting strength of the unbegotten father that he gave to his son, Jesus Christ.

Despite the fact that it was small, the Philadelphia church used her small, powerful, generating strength to remain true to Jesus. She believed and knew that she could do this. I can do all things through Christ which strengtheneth koach me.

Philippians 4 13. Under the first hay of his name, the Philadelphia church kept Christ's dabar word in her lover heart. She held on to Christ's word.

She would not let it go. She prevented the enemy from stealing it. She prevailed over her enemies by preserving Christ Jesus' word.

Under the vav of his name, the Philadelphia church did not deny, renounce, nor repudiate the Lord's divine name. Contrary wise, she accepted, agreed, and acquiesced to his holy name of Lord. Under the second hay of his name, as a result, the Lord Jesus Christ set before the Philadelphia church the open door of his spiritual stature that no man could shut.

The spouse bride, like the Philadelphia church, was true to the Lord's name. The spouse bride said, At our gates, or doors, are all manner of pleasant fruits which I have laid up for thee, O my beloved. The bridegroom's spiritual stature displayed all manner of fruits, of new and old fruits, of surrender, subjection, submission, silent resignation, and tranquil trust that her beloved bridegroom had generated within her.

To God be all the glory. This is the end of chapter 18. Song of Love chapter 19 The Beloved Bridegroom and His Spouse Bride's Continued Spiritual Communion O that thou wert as my brother, that sucked the breasts of my mother! When I should find thee without, I would kiss thee.

Yea, I should not be despised. I would leave thee, and bring thee into my mother's house, who would instruct me. I would cause thee to drink of spiced wine of the juice of my palm granite.

His left hand should be under my head, and his right hand should embrace me. I charge you, O ye daughters of Jerusalem, that ye stir not up, nor awake my love until he please. Who is this that cometh up from the wilderness, leaning upon her beloved? I raise thee up under the apple tree.

There thy mother brought thee forth. There she brought thee forth that bear thee. Canicles chapter 8 verses 1-5 The Spouse Bride continues to express the purity of her holy desire for her beloved bridegroom.

The Spouse Bride expresses her spiritual desire for a constant intimacy and a continual freedom with her beloved bridegroom as if he were her tiny brother. If her beloved brother bridegroom were her tiny brother, she could have that same chaste innocent familiarity with him that a sister has with her tiny brother who is still sucking the breast of his mother. If he were her baby brother, she could carry him about in her arms, and she could display her love and affection for him publicly, and not appear to be vile with unacceptable behavior.

No one criticizes a person when he or she publicly shows love and affection to a dear darling baby. Contrarywise, everyone smiles with approval and shares a measure of emotional affection that is being given to a precious little baby. The Spouse Bride longs to give her affectionate kisses to her beloved bridegroom as to her brother when she should find him without.

In her priestly private prayer closet, the Spouse Bride has the freedom to thank, praise, bless, and glorify her beloved bridegroom, Jesus Christ, with all of her powerful love and affection to him because she is in the secret place. Jesus commanded his disciples to pray in the secret place of one's prayer closet. In addition, he gave the secret of the Lord's foursquare name, his tetragrammaton.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly. After this manner, therefore, pray ye, Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors.

And lead us not into temptation, but deliver us from evil, for thine is the kingdom and the power and the glory forever. Amen. Matthew chapter 6 verse 6 and verses 9 through 13.

Let us reflect on a diagram of the Lord's prayer. It can be seen as a scales. On the left side, we have the Lord's begotten name is revealed in Jesus Christ the Son of God.

On this side of the scales, we have a foursquare diagram. Under the Ute of his name, we have give us this day our daily bread. Jesus said, I am the living bread which came down from heaven.

If any man eat of this bread, he shall live forever. And the bread that I will give is my flesh, which I will give for the life of the world. John 6 verse 51.

Under the first hay of his name, forgive us our trespasses as we forgive those who trespass against us. Under the law of his name, lead us not into temptation or tests and trials, but deliver us from the evil of them. Under the second hay of his name, for thine is the kingdom, the power, the glory now and forevermore.

On the right side of the scales, we have the Lord's unbegotten name is revealed in his name of Lord. And we have a foursquare diagram for this side of the scales. Under the Ute of his name, the Father which art in heaven, the unbegotten Father is the eternal parent of all mankind.

Under the first hay of his name, Hallowood be thy name. The Father's name of Lord is holy, revered and sacred, a blessed name. Under the law of his name, thy kingdom come, thy dominion, thy authority, thy rule as our king, thy supreme rule and thy sovereign power come.

Under the second hay of his name, thy will be done on earth as it is in heaven. Let the acts of your choice rule and reign. Let your desire, determination and decision rule and reign through your purpose of will.

In the beginning of the spouse bride's experience, she had longed for the king of humility to kiss her with the kisses of his word from his mouth. Now she has grown to spiritual maturity and longs to give back to him the depths, heights, length and breadth of his love and affection from his holy word that he has begotten in her. The spouse bride was compelled to unveil a portion of her love for her beloved bridegroom.

Although she was not ashamed to publicly unveil her spiritual relationship with her beloved bridegroom, but her wisdom, understanding, knowledge and prudence empowered her to restrain her affection and love to some degree in the public place. The spouse bride knew that immature believers would despise her if they saw a great public display of her love and affection for her beloved bridegroom. Consequently, she would be unable to lead them to a greater growth and experience in the spiritual stature of her beloved bridegroom.

For this reason, the spouse bride was forced to publicly restrain the depth, height, length and breadth of her love and affection for her beloved bridegroom. Remember King David boldly and fearlessly danced before the Lord with all his might when they were bringing up the ark of the Lord's headship to Jerusalem? And it was so that when they that bear the ark of the Lord had gone six paces, he sacrificed oxen and fatlings. And David danced before the Lord with all his might, and David was girded with a linen ephod.

2 Samuel 6 verses 13 and 14. David danced and whirled in his linen ephod. David laid aside his royal robes of distinction and appeared in a regular dress of a priest.

David brought up the ark to Jerusalem with shouting, dancing and great celebration. While David was before the ark of the Lord, he demonstrated his love, joy and delight before the Lord. However, when his wife saw him dancing before the Lord, she despised him.

She esteemed the unkingly levity of David's behavior despicable. When she remonstrated David about his undignified performance as a king, he replied, I will be yet more vile. And David said unto Michael, it was before the Lord which chose me before thy father and before all his house to appoint me ruler over the people of the Lord over Israel.

Therefore will I play before the Lord, and I will yet be more vile than thus, and will be base in mine own sight, and of the maidservants which thou hast spoken of, of them shall I be had in honor. 2 Samuel 6 verses 21 and 22. Although Michael, David's wife, poured out her contempt upon him, he rebuked her.

Moreover, the Lord made Michael barren, without child, all of her life. If we are led by God's Holy Spirit to publicly give the Lord a public display of our love, affection and glory to him, we must be willing like King David to appear vile, obnoxious and offensive in the eyes of others. However, if we are led by the Holy Spirit to restrain ourselves, we must be like the spouse bride because it is time to help others and to lead them to the eternal truth of the beloved bridegroom relationship with Jesus Christ.

Likewise, when we are among sinners, we cannot publicly shout aloud with a great cry of our thanks, praise, blessing and glorification as we would privately in our own prayer closets or in God's house. Our special expressions of love and worship to and for the Lord are not for public display. Consequently, we save our special worship for God's house and for our prayer closets.

The spouse bride desired to bring her beloved bridegroom, the Lord Jesus Christ, to her mother's house so that she might receive special instructions from her how to be a better spouse bride to her beloved bridegroom. The Hebrew word for instruct is Lamad, which means to goad, incentive, rod, teach, learn, skillful teacher. The spouse bride desired to bring her beloved bridegroom, the Living Word, into her Holy Ghost prayer chamber, her mother's house, so that the mother, the Ruach spirit of the Lord, could teach her great depths of obedience to her beloved bridegroom.

The spouse bride desired fresh new instructions from the Holy Ghost concerning the Living Word of her beloved bridegroom. The beloved bridegroom had brought to birth a special vineyard, garden and orchard in his spouse bride's lover heart with sweet spices in them. The spouse bride promised her beloved bridegroom that she would mix her pomegranate juice of love with her sweet spiced wine, which would be an intoxicating, delightful drink.

This drink pictures the goodness, humility, faith, long-suffering and temperance of the Holy Spirit. The spouse bride declared that her beloved bridegroom's left hand of strength should be under her head, supporting her mind, so that she could remain under total subjection to his holy

headship. She also declared that his right hand of his candlestick should embrace her.

If she remained encompassed with her beloved bridegroom's all light of the Word, she will never walk in darkness nor stray from him. The spouse bride desired to maintain the position with her beloved bridegroom in marriage as she had in her days of her espousal to him. When his left hand embraced her head and his right arm embraced her, although the spouse bride was in the head realm of her beloved bridegroom's spiritual maturity, growth and exalted position, she speaks out of great humility to her beloved bridegroom.

She gives him all the power and glory for being who she is. It was his left hand under her head that supported her head with the right thoughts and feelings of his truth that caused her to grow up and become spiritually mature. It was his right hand of light that embraced her, shielding and protecting her from all of the enemy's darkness.

It was with his all light that helped her to grow to spiritual maturity. She felt she was exalted sufficiently when she laid her head in her beloved bridegroom's governmental name and word at the table of showbread. When she was embraced by his right hand of his candlestick of light, she could see how to pray at the golden altar and she could see how to eat the bread at the table of showbread.

The spouse bride's humble, beautiful expression to her beloved bridegroom was most satisfying. The spouse bride acknowledged her unworthiness and his worthiness for her growing to the exalted position in the holy place with his golden altar of travail, intercession and asking prayer, his candlestick and his table of showbread. The spouse bride knew that she was unworthy to be in this beautiful place of glory and exaltation with her beloved bridegroom.

The spouse bride kept on growing until she reached the Ark of the Covenant and the mercy seat in the Holy of Holies. Although the spouse bride feels most unworthy, she feels exceedingly grateful to be with her beloved bridegroom in the Holy of Holies, the place of glory and exaltation. The spouse bride charged the daughters of Jerusalem to stir not up nor to awake her love until her beloved bridegroom was pleased to do so.

Twice in the spouse bride's espousal state she charged the daughters of Jerusalem not to awaken her love until her shepherd bridegroom and her row bridegroom were pleased to stir and to awaken new depths, heights, lengths and breadths of his love in her. She had learned early in her relationship with her espoused bridegroom that he was the only one who was capable of awakening his new fountains of love within her lover heart. She had learned that the espoused bridegroom was the only one who could cause her lover heart to be moved with new thrills of love and delight toward him.

If she had allowed her love to be awakened or stirred by something or someone else, then her love would have been directed towards something or someone other than her espoused bridegroom. Now the spouse bride again desires that her beloved bridegroom would be the only

one to awaken her love in a greater way for him. The beloved bridegroom spoke to the daughters of Jerusalem saying, Who is this that cometh up from the wilderness leaning upon her beloved? I raised thee up under the apple tree.

There thy mother brought thee forth. There she brought thee forth that bare thee. The beloved bridegroom acknowledged that he raised her up under the apple tree where she had sat down with great delight.

The apple pictures the understanding of God's Word. Her mother, the Holy Spirit, had opened her spiritual eyes to see the truth which he had quickened to her in God's Word of her beloved bridegroom, causing her to grow in the spiritual stature of her beloved bridegroom. The bridegroom speaks first to the daughters of Jerusalem saying, Who is this that cometh up from the wilderness leaning upon her beloved? What a beautiful picture of the spouse bride that her beloved bridegroom reveals to the daughters of Jerusalem.

He displays his spouse bride's complete confidence, trust and faith in her beloved bridegroom. She is leaning, resting and depending on him for support. The spouse bride knew that if she leaned on her beloved bridegroom that she never would stray from the straight and narrow way of his truth.

Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths. Proverbs 3 verses 5 and 6. The word lean means to bend or to deviate from an upright position, to bend or to incline the body so as to rest part of one's weight upon something, to rely, to depend on for encouragement or advice.

There is no other way to get out from the wilderness and go on to Canaan's land in our spiritual journey except to lean or depend on Jesus Christ our beloved bridegroom. He is the only one who knows the way out of the wilderness of this world because he is the way, the truth and the life. In addition he is the only one who knows where the door is into the heavenly Canaan's land.

When the rebellious Israelites tried to get out of the wilderness by their own will they could not get out because they did not know where the door was. First Israel tried to get out by desiring to go back to Egypt but God already had closed that door, the Red Sea. Later Joshua led the children of Israel through the door of the Jordan River because the Lord God miraculously opened the Jordan River standing the water up in icy walls.

Consequently after the icy walls melted there was no way to go back to the wilderness or go back to Egypt. Beloved there is no way to get out of the spiritual wilderness of this world except through Jesus Christ and his cross. We must crucify our carnal minds, our carnal wills and we must lean on the resurrected Jesus Christ to lead us forth.

The beloved bridegroom gave a revelation to the daughters of Jerusalem about how his spouse bride leaned on his arm. When the spouse bride leaned on her beloved bridegroom she proved

that she had given her pride of revelation, redemption and satisfaction over to the crucified Christ. The spouse bride had learned to lean on her beloved bridegroom's perfect purposive will.

He had become her full support and strength. She had put her complete dependency upon him. The beloved bridegroom acknowledged that he had raised up his spouse bride under the apple tree of understanding.

Spiritual understanding is always half of the battle in all the experience of pleasure and pain in this life. Spiritual understanding comprehends God's Holy Word. Spiritual understanding apprehends God's purposive will in all things.

Spiritual understanding perceives the necessity to seek the Lord's headship in all things. Spiritual understanding discerns the great joy of being grateful for all things. Spiritual understanding enlightens the lover heart with its intelligence, knowledge and skillful sensibility.

The tribe of Issachar is an example. And of the children of Issachar which were men that had understanding of the times, to know what Israel ought to do, the heads of them were two hundred and all their brethren were at their commandment. First Chronicles 12 verse 32.

Issachar understood the time of God's purposive will for David to be king over Israel. Therefore they chose him to be their king and they chose to be soldiers in his army. Spiritual understanding under Christ's apple tree gives clear insight.

It gives intelligence in practical matters. It gives power to form sound judgment in regard to any course of action. It gives wisdom and discernment in the midst of impossible situations.

It gives intelligence to different minds bringing them into unity agreement and one accord. By spiritual understanding we are enabled to select and adopt the Lord's purposive will and master plan in all things that he has revealed. The spouse bride not only was brought to birth under the apple tree but the beloved bridegroom also raised her up in her spiritual education and moral development there.

Hence she grew up into spiritual maturity under the apple tree of understanding. The beloved bridegroom taught instructed and trained his spouse bride in the construction of her spiritual building. Consequently her spiritual building carries the same spiritual image and likeness of her beloved bridegroom.

He raised up her love to new depths and heights and lengths and breaths in himself. He raised up her spiritual voice in the prayer closet by his elevated power and strength so that her voice would be heard on high by his unbegotten father. He raised up his divine faith in her so that she could live by his faith.

The beloved bridegroom increased her understanding under the apple tree so that she could

follow her beloved bridegroom the Lamb of God whithersoever he goeth. It was his wonderful word and works that had brought the spouse bride to maturity under the apple tree. The spiritual stature of the spouse bride was the wonderful word and works of the crucified Christ and the resurrected Christ.

The Apostle Paul said I am crucified with Christ nevertheless I live yet not I but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me. Galatians 2 20. Let us reflect on a diagram of the crucified Christ and the resurrected Christ as they fit together in the unbegotten Lord and Father's foursquare name his Tetragrammaton.

In this four square diagram under the Ute of his name I am crucified with Christ. Under the first Hay of his name nevertheless I live with the resurrected Christ. Under the Va of his name yet not the fleshly I but the resurrected Christ takes the place of the I authority.

Under the second Hay of his name the life I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me. God placed all the necessary spiritual substance in Jesus Christ on the cross for our salvation and for our spiritual growth. If we will feed on his love, humility, surrender, sacrifice, and mercy at the cross and if we will drink of Jesus Christ crucified and resurrected life's blood we will have his eternal stature growing in us.

His blood is sufficient substance to grow spiritual maturity in us and to bring us to the new city in the heavenly Canaan's land. Then Jesus said unto them verily verily I say unto you except you eat the flesh of the Son of Man and drink his blood you have no life in you whoso eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day for my flesh is meat indeed and my blood is drink indeed he that eateth my flesh and drinketh my blood dwelleth in me and I in him. John chapter 6 verses 53 through 56 These four verses fit together with the Lord's holy name his tetragrammaton.

Let us reflect on a diagram of the mystery of the Lord's holy four square name his grammaton. Jesus Christ's blood was God's divine love blood that he poured into the body that he had specially generated by his co-op strength for his only begotten son. In this four square diagram under the Then Jesus said unto them verily verily I say unto you except you eat the flesh of the Son of Man and drink his blood you have no life in you.

John 6 verse 53 Jesus flesh and blood is the substance of life. Under the first hay of his name whoso eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day. John 6 verse 54 Jesus will raise up the body of those who have eaten of his body and drunk of his blood.

Under the vau of his name for my flesh is meat indeed and my blood is drink indeed. John 6 verse 55 Jesus flesh is meat Jesus blood is drink. Under the second hay of his name he that eateth my flesh and drinketh my blood dwelleth in me and I in him.

John 6 verse 56 Whosoever eateth Jesus flesh and drinketh his blood he dwells in them and they dwelleth in him. The Apostle Paul revealed the union of the resurrected Christ and the crucified Christ 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. Philippians chapter 3 verses 10 and 11 The Hebrew word for know is da'ath which means to see, be experientially aware, to know.

The Hebrew root word for power is gibbor which means a powerful warrior, champion, mighty man, valor, victory, mastery. The crucified Christ went to the grave but the resurrected Christ took the victory over death bringing the crucified Christ out of the grave. The Apostle Paul desired to know the power of the resurrected Christ the fellowship of the suffering of the crucified Christ being made conformable to the death of the crucified Christ and if by any means I might attain unto the resurrection of the dead.

There are four degrees of resurrection from the dead there is one glory of the Sun and another glory of the moon and another glory of the stars for one star differeth from another star in glory so also is the resurrection of the dead it is sown in corruption it is raised in incorruption 1st Corinthians chapter 15 verses 41 and 42. Let us reflect on a diagram of the four glories of the resurrection we can see this as the four points of a cross at the bottom of the cross is the first point star glory the second point is the left side of the cross it is also star glory the third point is the right side of the cross is moon glory and the fourth point at the top of the cross is Sun glory each of the glories describes a portion of God's Word of life that his people have grown to in his word the spouse bride of the Lord Jesus Christ will have put on all four of these glories through the king of humility the first star glory the shepherd bridegroom the second star glory the row bridegroom the moon glory and the husbandman bridegroom the Sun glory this is the end of chapter 19 song of love chapter 20 the beloved bridegroom commands his spouse bride to set him as a seal on her heart and her arm set me as a seal upon thine heart as a seal upon thine arm for love is strong as death jealousy is cruel as the grave the coals thereof are coals of fire which hath a most vehement flame many waters cannot quench love neither can the floods drowned it if a man would give all the substance of his house for love it would utterly be contend we have a little sister and she hath no breasts what shall we do for our sister in the day when she shall be spoken for if she be a wall we will build upon her a palace of silver and if she be a door we will enclose her with boards of cedar I am a wall and my breasts like towers then was I in his eyes as one that found favor Solomon had a vineyard at Baal Hamon he let out the vineyard unto keepers every one for the fruit thereof was to bring a thousand pieces of silver my vineyard which is mine is before me thou O Solomon must have a thousand and those that keep the fruit thereof 200 thou that dwellest in the gardens the companions hearken to thy voice cause me to hear it make haste my beloved and be thou like to a row or to a young heart upon the mountains of spices canicles 8 verses 6 through 14 the beloved bridegroom desired his spouse bride to publicly wear his seal on her arm before all creation and to wear his secret hidden seal on her

worker heart the Hebrew word for seal is kothan which means a signature ring seal and signet a signature is for establishing the validity or the character and quality of a thing a signature establishes the real impact of a thing as opposed to that which appears the internal and true sense as distinguished from the external and partial the seal of the beloved bridegroom's name was secretly within on his spouse bride's worker heart and without on her arm his seal signified the spiritual legal reality of her spiritual stature the Hebrew word for her worker heart is labe which means the center of her feelings will and intellect God's Word in Proverbs verifies the worker heart lame so that thou incline thine ear unto wisdom and apply thine heart to understanding when wisdom entereth into thine heart and knowledge is pleasant unto thy soul Proverbs 2 verses 2 and verse 10 my son forget not my law but let thine heart keep my commandments let not mercy and truth forsake thee bind them about thy neck write them upon the table of thine heart trust in the Lord with all thine heart and lean not unto thine own understanding Proverbs chapter 3 verses 1 3 & 5 the whole purpose of the worker heart is to lay hold of the Lord's name of wisdom understanding knowledge and prudence the beloved bridegroom desired for his seal to be on his spouse bride's arm publicly confirming the reality of her relationship in spiritual stature within and without with her beloved bridegroom the Hebrew word for arm is zero ah which means an arm as stretched out force help mighty power shoulder and strength the Lord gave Israel his son in Egypt a prophetic promise that he would redeem him with a stretched out arm wherefore say unto the children of Israel I am the Lord and I will bring you out from under the burdens of the Egyptians and I will rid you out of their bondage and I will redeem you with a stretched out arm and with great judgments Exodus 6 6 God in his mercy and faithfulness redeemed his suffering people from their slavery in Egypt he was their Redeemer the Lord's stretched out arm worked wonders and miracles to redeem his people or hath God assayed to go and take him a nation from the midst of another nation by temptations by signs and by wonders and by war and by a mighty hand and by a stretched out arm and by great terrors according to all that the Lord your God did for you in Egypt before your eyes Deuteronomy 4 34 and brought out Israel from among them for his mercy endureth forever with a strong hand and with a stretched out arm for his mercy endureth forever Psalm 136 verses 11 and 12 the beloved bridegroom put his signet name on his spouse bride's arm so that she could stretch forth her arm with his name and do great and mighty things according to his purpose of will the resurrected Jesus Christ gave his followers the power of his name to stretch forth their hands and lay them on the sick and these signs shall follow them that believe in my name shall they cast out devils they shall speak with new tongues they shall take up serpents and if they drink any deadly thing it shall not hurt them they shall lay hands on the sick and they shall recover Mark chapter 16 verses 17 and 18 the early believers left their sign or signet of Jesus name on sick people everywhere by their stretched out hands they saw miracles wrought the beloved bridegroom commanded his spouse bride to set his name as a seal secretly within on her worker heart and without on her arm his seal upon her arm publicly separated her from all others unto her beloved bridegroom both within and without the word separation means to be disjoined and disconnected on one side while being joined and connected on the other God's Holy Word reveals six different kinds of his

separation that he put on his spouse bride's worker heart and on her arm the Hebrew word for seal is katham which means to close up make an end or stop the spouse bride had grown up into the full stature of her beloved bridegroom's love and word let us reflect on a diagram of the beloved bridegroom's mature love that is revealed through the Lord's four square name his grammaton first under the youth of his name love is strong as death it is irresistible it cannot be overcome by hate God is love he that loveth not knoweth not God for God is love first John 4 8 under the first hay of his name God's love is jealous jealousy is as cruel as the grave set me as a seal upon thine heart as a seal upon thine arm for love is strong as death jealousy is cruel as the grave canicles 8 6 the Hebrew word for jealousy is kana which means zealous fervor or desire under the VA of his name divine love is the eternal flame of jaw the coals thereof are coals of fire which hath a most vehement flame the coals thereof are coals of fire which hath the most vehement flame canicles 8 6 and under the second hay of his name floodwaters cannot drown God's divine love neither can money by God's infinite love many waters cannot quench love neither can the floods drowned it if a man would give all the substance of his house for love it would utterly be contend canicles 8 7 God is love his name is love his new city is love paradise is his pleasurable love the Lord's divine love consists of his holy affection and tender care for his dear creation his infinite love takes delight in his creation the Lord's infinite divine love fills everything with his gratitude and reverence for his holy name the spouse bride displayed her strength of love for the beloved bridegroom which was strong as death death takes his appointed victims at his appointed time and furthermore death will not let his victims go death ignores the pains the heartaches and the sufferings that it inflicts when it snatches its victims likewise our beloved bridegroom the Lord Jesus Christ ignores all the pain the suffering and the humiliation that it takes to help a desirous penitent soul to grow up in his eternal spiritual stature the beloved bridegroom's love was strong in his crucified death on the cross Jesus Christ death conquered death hell and the grave for us when natural death settles down on a body the body becomes oblivious to the suffering and pain of everything and everyone round about it likewise when the spouse bride took on the death of the crucified Christ she became oblivious to the suffering and pain of everything and to everyone around her his purpose of will and master plan for her filled her soul and spirit when the beloved bridegroom filled his spouse bride's worker heart spirit and soul with his crucified death she became dead to everything and to everyone around her but alive to her beloved bridegroom the beloved bride groom's love was so strong in his spouse bride that it was like death it separated her unto him from all places peoples and things the divine strength might and power of the beloved bride groom's zealous love was like the grave that transforms the body into dust or into infinite smallness no one or no thing is able to subdue the strength the might and the power of the grave the grave transforms and changes the condition nature and appearance of the body it changes the expression figure and energy of the body likewise the jealous love of the beloved bridegroom transforms his spouse bride into his own stature likeness and image there was nothing or no one who was able to prevent his jealous love from quickening his word to his spouse bride nor from doing his wonderful transforming work within her Christ's transforming power is as strong as death and as the grave Phineas the grandson of Aaron

displayed his zealous love for the Lord's name and for his Torah truth at the time of Israel's licentious idolatry at Baal Peor where his zeal or jealousy for the Lord secured the cessation of the Lord's judgmental plague of death upon the Israelites and the Lord spake unto Moses saying Phineas the son of Eliezer the son of Aaron the priest hath turned my wrath away from the children of Israel while he was zealous for my sake among them that I consume not the children of Israel in my jealousy wherefore say behold I given to him my covenant of peace and he shall have it and his seed after him even the covenant of an everlasting priesthood because he was zealous for his God and made an atonement for the children of Israel numbers 25 verses 10 through 13 Phineas stayed the Lord's judgmental slaughter among the idolatrous Israelites the psalmist also prophesied about the flaming zeal of Jesus Christ who drove the buyers and the sellers out of God's house the temple for the zeal of thine house hath eaten me up and the reproaches of them that reproach thee are fallen upon me psalm 69 verse 9 and when he had made a scourge of small cords he drove them all out of the temple and the sheep and the oxen and poured out the changers money and overthrew the tables and said unto them that sold doves take these things hence make not my father's house and house of merchandise and his disciples remembered that it was written the zeal of thine house hath eaten me up John 2 verses 15 through 17 the strength of the beloved bridegroom's divine love is as strong as his unbegotten father's eternal coals of fire or flames of fire the beloved bridegroom's divine love is an eternal vehement flame his divine love never will become weak debilitated or innervated it will never fade into oblivion for it is as strong as the coals or flames of the unbegotten father's judgment the coals of the unbegotten father's judgmental fire is like his infinite lamps of light flames and burning beams of fire they are very strong they burn with incredible fury and irresistible force the father's flames of love will continue to be revealed to his subjects throughout eternity through his son of love Jesus Christ likewise the strength of the beloved bridegroom's love envelops his spouse bride with holy fire with vehement heat filling her soul and spirit with glory and delight throughout all eternity Christ's victorious love is so strong that the floodwaters of opposition cannot quench it although the noise of many waters strike terror to the spouse bride's worker heart they cannot drown her because she possesses the beloved bridegroom's victorious love and she knows that the floodwaters can neither quench nor extinguish her divine love in the midst of her waters of trials and tribulation they can neither dampen nor quench the beloved bridegroom's divine love in his spouse bride's worker heart his divine love is always victorious therefore it causes her to rejoice in the midst of her trials temptations and tribulations Job in the midst of his fleshly crying during his humiliation cried out though he slay me yet will I trust in him but I will maintain mine own ways before him Job 13 verse 15 the spouse bride had the same testimony though he slay me I will love and trust him the beloved bridegroom's victorious love ruled in the spouse bride's heart the waters of suffering can never quench Christ's love he already has waded through the waters of death and he has risen up victoriously over all the floods of death the floodwaters cannot drown Jesus Christ's reigning love the beloved bridegroom's divine love shapes fashions and forms penitent souls unto his own image and likeness when the opposing enemy comes in like a flood God's infinite divine love raises up a standard or wall of love against him when the

dragon is cast out of heaven into the earth at the beginning of the great tribulation he will try to drown the woman the part of the church that has missed the rapture of the Saints by casting an overflowing flood out of his mouth however he will not succeed in drowning her for God's love will cause the earth to open her mouth and swallow up the overflowing flood that he cast out of his mouth after her and the serpent cast out of his mouth water as a flood after the woman that he might cause her to be carried away of the flood and the earth helped the woman and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth and the dragon was wrath with the woman and went to war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ revelation 12 verses 15 through 17 when situations and circumstances of life come upon us like an overflowing flood they cannot drown us nor kill us the beloved bridegroom's love always is present to swallow up the floods in every situation God's infinite divine love light life and reverence rules over all of the enemies of hate darkness death and scornful rejection to God be all the glory in the 13th chapter of 1st Corinthians the Apostle Paul reveals the Lord's sixteenfold love that is found in his holy foursquare name or grammaton charity suffereth long and is kind charity envieth not charity vaunteth not itself is not puffed up doth not behave itself unseemly seeketh not her own is not easily provoked thinketh no evil rejoices not in iniquity but rejoices in the truth beareth all things believeth all things hopeth all things endureth all things charity never faileth 1st Corinthians 13 verses 4 through 8 let us reflect on the diagram of the Lord's love in Corinthians the 13th chapter of Corinthians contains a sixteenfold description of the Lord's infinite divine love consequently there is a fourfold description of love under the you'd have a hey of the Lord's name imagine if you will a foursquare diagram where the first you'd have his name represents the wisdom love or omnipresent love under this you'd have his name we find another foursquare diagram with four points first love suffers long second love is kind third love envieth not and fourth love vaunteth not itself under the first hey of his name we have understanding love omnipotent love and here we have another foursquare diagram where the first point is love is not puffed up point to love does not behave itself unseemly point three love seeketh not her own point for love is not easily provoked under the va of his name we have knowledge love or omniscient love here the foursquare diagram has as point one love thinketh no evil point to love rejoices not in an equity point three love rejoices in truth point for love beareth all things under the second hey of his name is prudence love or his purpose of will and under that point we have the foursquare diagram with the first point being love believeth all things point to love hopeth all things point three love endureth all things and point for love never faileth the beginning of love is love suffers long the end of love is love never faileth the Lord's love bears endures and sustains our distressing disagreeable and prideful rebellion without sinking or giving away until it swallows up our hate darkness death and scornful rejection against his divine authority the Lord's infinite divine love never faileth it never becomes deficient or insufficient it never falls short it never ceases to be sufficient it is never guilty of a mission or neglect love never goes wrong errors or blunders love is the perfection of a holy God the beloved bridegroom and his spouse bride continued their mutual communion with each other we have a little sister and she hath no breasts what shall we do for

our sister in the day when she shall be spoken for if she be a wall we will build upon her a palace of silver and if she be a door we will enclose her with boards of cedar canicles 8 verses 8 and 9 the spouse bride acknowledges that they have a little blood sister that is saved but has no spiritual maturity this little blood sister is a joint possession of the beloved bridegroom and his spouse bride she is a little blood sister but she has not grown any breasts of love for the crucified Christ and for the resurrected Christ therefore she is unable to give fellowship and satisfaction to the heart of the beloved bridegroom and the spouse bride in addition the little blood sister is unable to minister nourishment for growth to others their little blood sister had not grown very far in her spiritual education and moral development she had not grown up to the holy place with its golden altar of prayer it's golden candlestick of light and it's golden table of showbread therefore her breasts of love for the crucified Christ and the resurrected Christ were not formed in her spiritual stature the spouse bride questions her beloved bridegroom who is the spiritual head of their house what shall we do for our little blood sister in the day of her espousal when she is spoken for the beloved bridegroom and the spouse bride were in joint possession and ownership consequently they both had joint responsibility and accountability the spouse bride acknowledges the headship of her beloved bridegroom the beloved bridegroom said that if the little blood sister will build a wall of protection around the innocence of her spiritual virginity like a battlement withstanding the invader their wedding gift to her will be precious priceless and great they will build a palace of silver upon her or a silver horn the Hebrew word for palace is a turret of silver or a silver horn the silver horn was worn on top of the spouse bride's head as a witness of her spotless unstained purity on her wedding day if their little blood sister becomes like a door revolving on its hinges opening her door to anyone that knocks they will punish her with solitary confinement for her self-protection they will build a barricade of cedar wood preventing her door from being broken into the beloved bridegroom's position was it all depends on how the little blood sister acts in the days of her a spousal if she holds out like a strong wall of protection around her worker heart protecting her spiritual virginity we will make her a part of the new city the beloved bridegroom and his spouse bride knew that if their little blood sister did not allow the Lord's protecting wall of love to be formed around her worker heart she would run after other lovers instead of growing in Christ's spiritual stature and being joined to the beloved bridegroom consequently the eternal future of the little blood sister depended upon her choice if she desires to know the beloved bridegroom as the crucified and the resurrected Christ she must choose to follow him and to grow up into maturity in his spiritual stature then she can live in the beloved bridegroom thrown with him and his unbegotten father in the book of Revelation the Lord reveals the different levels of the Saints of God they wear different kinds of garments in eternity depending on where they have grown to Jesus said that there would be 30 fold 60 fold and 100 fold of fruit from the seeds of God's word but other fell into good ground and brought forth fruit some a hundred fold some 60 fold some 30 fold Matthew 13 8 the seeds of God's word that fell into the good ground brought forth three different levels of spiritual growth 30 fold fruitfulness white robes 60 fold fruitfulness white raiment and 100 fold fruitness fine linen clean and white the Saints wearing white robes will be confined or restricted to the temple of God in heaven day and

night forever and ever and I said unto him sir thou knowest and he said to me these are they which came out of great tribulation and have washed their robes and made them white in the blood of the lamb therefore are they before the throne of God and serve him day and night in his temple and he that sitteth on the throne shall dwell among them they shall hunger no more neither thirst anymore neither shall the Sun light on them nor any heat for the lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters and God shall wipe away all tears from their eyes Revelation 7 verses 14 through 17 the Saints wearing white raiment will be confined to the new earth forever and ever he that overcome it the same shall be clothed in white raiment and I will not blot out his name out of the book of life but I will confess his name before my father and before his angel Revelation 3 5 blessed and holy is he that hath part in the first resurrection on such the second death hath no power but they shall be priests of God and of Christ and shall reign with him a thousand years Revelation 20 verse 6 but the spouse bride of Jesus Christ will wear fine linen clean and white let us be glad and rejoice and give honor to him for the marriage of the lamb has 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 on the wedding day the spouse bride will be one with her beloved bridegroom and his father's unbegotten omnipresence love omnipotence love omniscience love and his prudent love thus the spouse bride she will not be confined restricted or restrained because she will always be with her beloved bridegroom she will be with God and the Lamb forever and ever but the little blood sister must decide on earth whether she will be eternally enclosed and confined with boards of cedar or whether she will be encompassed with the beloved bridegroom's crucified and resurrected blood in her worker heart within and on her arm without and take on Jesus Christ and his unbegotten father's eternal wisdom understanding knowledge and prudence I am a wall and my breasts like towers then was I in his eyes as one that found favor canicles 810 the spouse bride testifies to her little blood sister about her wall and breasts that had grown like towers which gave her favor in the eyes of her beloved bridegroom the Hebrew word for towers is Meg doll from God doll which means to grow up to increase to magnify the majesty of God in order to understand the spouse bride's great testimony about her breasts being like towers we must study the mystery of the towers which revealed the Lord's four square name his tetragrammaton the spiritual tower is a structure lofty in proportion to its four square base let us reflect on a diagram about the towers and the Lord's four square name or his grammaton in this four square diagram under the ud of his name the name of the Lord is a strong tower the name of the Lord is a strong tower the righteous runneth into it and is safe Proverbs 1810 this is the Lord's divine name for protection his name is high so it is inaccessible to all dangers that threaten it below this tower of his name is strong or O's in Hebrew strength force security majesty loud might boldness power the O's strength is the scapegoat power of Jesus Spirit who took our sins behind the back of God to the sea of forgetfulness under the first day of his name the Lord's tower of his name is salvation he is the tower of salvation for his King and showeth mercy to his anointed unto David and to his seed forevermore 2nd Samuel 22 51 the Lord is my rock and my fortress and my deliverer my God my

strength in whom I will trust my buckler and the horn of my salvation and my high tower Psalm 18 to under the vow of his name the Lord's tower of his name magnifies his word above his name I will worship toward thy holy temple and praise thy name for thy loving kindness and for thy truth for thou has magnified thy word above all thy name Psalm 138 verse 2 under the second hay of his name the tower of the Lord's name magnifies his name above all names the name of the Lord's tower is Jesus and being found in fashion as a man he humbled himself and became obedient unto death even the death of the cross wherefore God also hath highly exalted him and given him a name which is above every name that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father Philippians 2 verses 8 through 11 the beloved bridegroom began to acknowledge that his spouse bride had the tower of the Lord's name formed within her let us reflect on another diagram in this four square diagram under the ute of his name the spouse bride's neck was like David's tower where a thousand bucklers and shields of mighty men hung thy neck is like the tower of David builded for an armory where on their hang a thousand bucklers all shields of mighty men canicles 4 4 under the first hay of his name the spouse bride's neck was like a tower of ivory like elephant tusks that had removed all objects that would have prevented her from falling away from her bridegroom thy neck is as a tower of ivory thy nines like the fish pools and hegevon by the gate of bath robin canicle 7 4 under the ball of his name the spouse bride's nose was like the tower of Lebanon thy nose is as the tower of Lebanon which looketh toward Damascus the enemy of God canicles 7 4 under the second hay of his name the spouse bride's breasts of love for the crucified Christ and the resurrected Christ were like towers I am a wall and my breasts like towers then was I in his eyes as one that found favor canicles 8 10 the spouse bride was not ashamed of the towers of the Lord's name she boldly acknowledged his holy name of love and how she had grown in it the spouse bride explains to her blood sister about her spiritual growth because the little blood sister had not yet grown up like a tower or wall or breasts of love she could not know the comforting words of encouragement from the beloved bridegroom's power of love therefore she will not have his protecting love from her sorrow sadness and discouragement in the way the spouse bride shows their little blood sister what the beloved bridegroom had done for her in her spiritual growth he had built his tower of love and his wall of love around her worker heart and he had formed her breasts of love within it what the beloved bridegroom had done for the spouse bride he will do for anyone who comes seeking him with a penitent soul casting their spiritual growth upon him the spouse bride testifies to their little blood sister that her breasts have grown like strong towers of love for the crucified and resurrected Christ then she was as one who found favor in his eyes therefore the beloved bridegroom looked upon her with kindness goodwill and special favor as a result he selected her for his spouse bride his chosen one what a precious privilege to live and to grow in the spiritual stature of Jesus Christ and become a chosen one for the greatest eternal prize of being his spouse bride and going to the New Jerusalem the new city there is hope for their little blood sister if she will listen to the instructions the teachings and tutoring of the beloved bridegroom and spouse bride she too can become a chosen one to be the beloved bridegroom

spouse bride in the new city the spouse bride compares the end of her spiritual growth with the beginning of her growth in Christ spiritual stature the first two revelations of the bridegroom to the espoused bride was the king of humility and the shepherd bridegroom which pictures the crucified Jesus Christ the third revelation of the bridegroom to the espoused bride was the row or young heart which pictured the resurrected Jesus Christ the fourth revelation of the bridegroom to the espoused bride was the husbandman bridegroom who was a picture of the crucified Christ and the resurrected Christ which brought the espoused bride into a new spiritual relationship with the husbandman bridegroom with a new name of spouse bride when the espoused bride heard in the beginning about the revelation of the resurrected Christ name of row and his command for her to come with him to Mount Bethar she refused to go Mount Bethar is a picture of divine separation at the right hand of God the espoused bride refused to go with the row bridegroom choosing to remain in her same place of spiritual growth instead of choosing to go higher with the row bridegroom so the row bridegroom went on in the will of his unbegotten father to Mount Bethar consequently the espoused bride discovered that she was walking painfully alone without her bridegroom now in the end as a humble obedient spouse bride she is beseeching her beloved bridegroom to return again as the row bridegroom make haste my beloved and be thou like to a row or to a young heart upon the mountains of spices canicles 814 the spouse bride's desire reveals what a change has been wrought in her by the crucified Christ the king of humility and the shepherd bridegroom by the resurrected Christ the row bridegroom by the crucified and the resurrected Christ the husbandman bridegroom the row or the resurrected Christ is revealed continually through the canicles remember the Hebrew word for row is Zevi which means prominent splendor conspicuous beautiful goodly glorious and pleasant from the Hebrew root word Saba which means to amass to grow and to increase the resurrected word that is indescribable to array against to fight consequently the whole meaning of the resurrected Christ the row shepherd is to teach his spouse bride how to obtain the white linen and how to ride his white horse of faith and to war against all hate darkness death and scornful rejection when he returns to earth to fight the Battle of Armageddon and the armies which were in heaven followed him upon white horses clothed in fine linen white and clean revelation 1914 there were six times that the row bridegroom or the resurrected Christ revealed himself to the espoused bride and spouse bride which helped to form the seal on her worker heart and on her arm let us reflect on a diagram about the row bridegroom who was a living seal to the spouse bride on the first side of the lower part of the seal I charge you oh ye daughters of Jerusalem by the rose and by the hinds of the field that ye stir not up nor awake my love till he please canicles 2 7 on the second side of the seal my beloved is like a row or a young heart behold he standeth behind our wall he looketh forth at the window showing himself through the lattice canicles 2 9 on the third side of the seal until the daybreak and the shadows flee away turn my beloved and be thou like a row or a young heart upon the mountains of better canicles 2 17 on the first side of the upper part of the seal I charge you oh ye daughters of Jerusalem by the rose and by the hinds of the field that ye stir not up nor awake my love till he please canicles 3 5 on the second side of the upper part of the seal thy two breasts are like two young rows that are twins which feed among the lilies canicles 4 5

and the last side of the upper part of the seal make haste my beloved and be thou like to a row or to a young heart upon the mountains of spices canicles 8 14 the spouse bride in the end desired for the row bridegroom to return again and to engrave this seal of love deeper in her heart and on her arm the spouse bride and the end also made a comparative analysis between the prideful temporal vineyard of King Solomon and the eternal heavenly and resurrected vineyard of her beloved bridegroom Jesus Christ we now look at this spouse brides comparative analysis of these two vineyards we can view them as a pair of scales on the left side King Solomon's vineyard brought him a lot of temporal money for him personally in time on the right side of the scale the spouse bride's vineyard brought her the eternal treasures of Jesus Christ forgiving blood so that she could grow into a spouse bride and be with her beloved bridegroom eternally the spouse bride longed for the resurrected row bridegroom to return so that she could experience more private separation with him on Mount Bethel make haste my beloved and be thou like to a row or to a young heart upon the mountains of canicles 814 made the gracious Lord stir and fill our lover hearts to know his only begotten Son Jesus Christ as our king of humility shepherd bridegroom row bridegroom and husbandman bridegroom this is the end of chapter 20