

Song of Love~7-9

The Song of Love, Chapter 7 The husbandman bridegroom reveals his father's unbegotten name to his spouse-bride. Come with me from Lebanon, my spouse, with me from Lebanon. Look from the top of Amena, from the top of Shinar and Hermon, from the lion's dens, from the mountains of the leopards.

Thou hast ravished my heart, my sister, my spouse, thou hast ravished my heart with one of thine eyes, with one chain of thine neck. How fair is thy love, my sister, my spouse! How much better is thy love than wine, and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb. Honey and milk are under thy tongue, and the smell of thy garments is like the smell of Lebanon.

Canicles 4, verses 8-11 The husbandman bridegroom desires to reveal his father's name of Lord to his spouse-bride from four special mountaintops that fit together with the Lord's four-square name, his Tetragrammaton. First, in this four-square diagram, under the Ute of his name, Mount Lebanon means exceeding white snow. The top or highest point is perpetually covered with snow and ice.

The top of Mount Lebanon towers aloft in its glittering magnificence, sending cooled air over the surrounding parched plains. Point 2, under the first hay of his name. Mount Amena is near Lebanon.

It is the southern Topen-Tilabanus, the mount where the Abana Springs are. Are not Abana and Farpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage. Second Kings 5-12 Point 3, the Va of his name.

Mount Shinar is a part of Mount Hermon. Shinar is infested with devouring lions and swift, stealthy leopards, bears, foxes, and wolves. Point 4, the second hay of his name.

Mount Hermon is the nose or peak of the Antelabanus range. The snow on Mount Hermon condenses the vapors during the summer so that abundant dew descends upon the plains below where the land is parched and dry, bringing fresh fruitfulness, transfiguring the whole countryside. Point A, Mount Lebanon.

This mountain was noted for its streams that rendered the rich, extremely productive soil in the valleys. Lebanon is noted for the grandeur and beauty of its streams. Lebanon was most noted for its forest of gigantic cedars.

Lebanon is a beautiful picture of Christ and His Spouse Bride, which is strong, great, and beautiful. Lebanon pictures Christ's spiritual comeliness, perpetual flourishing, sweet-smelling fragrantcy, and satisfying fruitfulness. The husbandman bridegroom invited his spouse bride to come with him to Lebanon, the place of humility, cleansing, and exaltation and sanctification.

His gracious call for her to come along with him as his faithful spouse bride required her to forget her father's house, her own people, and to leave all things and to cleave only to him. This moral principle was confirmed by the psalmist. Hearken, O daughter, and consider, and incline thine ear.

Forget also thine own people and thy father's house. So shall the king greatly desire thy beauty, for he is thy Lord, and worship thou him. Psalm 45, verses 10 and 11.

This was an address to the spouse bride. She is exhorted to identify herself with her husband bridegroom's new headship who rules over her, not longing for her former headship. As a result of the marriage union, the spouse bride is under spiritual responsibility to obey the commands of her husbandman bridegroom.

These great mountains were delightful places of humility and exaltation that would increase the spouse bride's growth in her spiritual education and moral development. Mount Lebanon is called that goodly mountain. Moses desperately desired to go to Canaan's land and to see this goodly mountain.

I pray thee let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. Deuteronomy 3, verse 25. From where Moses stood in the wilderness, the whole western side of Palestine appeared as one compact mountain of surpassing beauty.

Moses wanted especially to see Mount Lebanon. The most important experiences of Moses' life were connected with mountains. For example, Mount Horeb.

At the burning bush, the Lord commanded Moses to take off his shoes and to lead his people from Egypt to Canaan's land. Mount Sinai. The Lord issued forth his divine proclamation of his oral law of love and his written law of love on Mount Sinai.

Mount Nebo. When God told Moses to speak to the Selah Rock, he deliberately disobeyed the Lord's command to speak to the Selah Rock. Instead of speaking to it, he smote it twice.

He not only gave two wounds to the Selah Rock, but he also gave two wounds to the anointed rod that had buds, blooms, and almonds on it. As a result, the Lord forbade Moses to go to Canaan's land. Nevertheless, in the Lord's manifold mercy and great grace, he allowed Moses to stand on the peak of Mount Nebo and behold the promised land from afar off.

The Creator of the mountains esteems them as precious, priceless, part of his creation. For an illustration, Abraham's greatest spiritual experience with the Lord was in Mount Moriah, where he surrendered his son Isaac completely to the Lord. Jacob had a special experience with the Lord on Mount Gilead.

He offered a thanksgiving offering to the Lord after he had established peace with his uncle

Laban. Jesus Christ went to a high mountain to overcome the devil in our place. Jesus Christ taught his followers on a high mountain.

Jesus Christ went up into a mountain to pray. Jesus Christ went up into a mountain to heal people and to feed them. Jesus Christ went up into a mountain to be transfigured before Peter, James, and John.

Jesus Christ went up into a mountain to meet his disciples after his resurrection from the dead. These are only a few examples of the importance of mountains, which picture the power and greatness of the unbegotten Father and his only begotten Son. How glorious and sweet-smelling was the spouse bride's cleansing and sanctification on Mount Lebanon.

The husbandman bridegroom commanded his spouse bride to come away with him to Mount Amenah. Point B, Mount Amenah. Amenah means truth, to build, to support, a covenant, and to be faithful.

It is the hill from which the Abana springs flow forth. Are not Abana and Pharpar rivers of Damascus better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage. 2 Kings 5.12. Naaman wanted to wash his leprous body in the waters from the Amenah springs instead of the river Jordan, because of the purity of the Amenah.

Nevertheless, he obediently humbled himself and washed his body in the Jordan river and was healed. The husbandman bridegroom gave a thrilling invitation to his precious spouse bride to go up to Mount Amenah with him. Her husbandman bridegroom desired to reward her for all of the humiliation, suffering, and surrenders that she had made in order to know him in the valley of humility.

Therefore, he took her to the mountains of exaltation, where she was lifted up in glorious holy marriage union on Mount Lebanon, Amenah, Shinneir, and Hermon. Point C, Mount Shinneir. Mount Shinneir means pointed, a peak.

The husbandman bridegroom invited his spouse bride to higher heights of exaltation in the new peaks of Shinneir. The husbandman bridegroom desired for his spouse bride to look down from Shinneir so that from the heights she could see a greater vision of the valley of humility that she had come through, which had prepared her for the taking of the Lord's exalted holy name in the four mountains above. From the heights of exaltation, the spouse bride could see the priceless treasure of truth that the crucified Christ had given her in his humility valley.

All of Jesus Christ's resurrected exaltation rests upon his humiliation in the valley of his cross, death, hell, and the grave. Through the Lord's crucified humility, he was lifted up to the heights of God's right hand by the unbegotten Father's resurrection power. Consequently, we can give him all the glory, keeping none for ourselves.

Our divine Savior is our precious Savior and bridegroom, and he is our perfect example of humility and exaltation as the crucified Christ and exalted resurrected Christ. Hence, the husbandman bridegroom gives his spouse bride a new vision of the depth, height, length, and breadth of his holy name of love as was and is displayed in his humiliation and exaltation. What unspeakable, omnipresent, omnipotent, and omniscient love! Point D. Mount Hermon The Hebrew root word for Hermon is Kharom, which means to seclude, to devote, and to consecrate.

It was the high mountain which was the scene of Christ's transfiguration and the kabbode glory cloud which covered the disciples. Mount Hermon was a mountain with prominent summits and peaks. It was also noted for its copious dew.

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment. As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore." Psalm 133 verses 1-3 Mount Hermon also is known for the blessing of its unification. The blessings of the dew from Mount Hermon gave unified fertility to the soil, causing it to produce living green vegetation which in turn produced unified life for all of the people.

The precious dew of life upon the hills of Jerusalem. Likewise, the divine spiritual dew of the Lord's humility love is a flowing stream of unification from His heart of love to our lover heart. The husbandman bridegroom took his spouse bride to Mount Hermon so that she could learn the blessing of the unification of his love.

The psalmist reveals how Mount Tabor and Mount Hermon rejoice in the Lord's infinite name of love, which imparts His purpose of will and master plan to penitent souls. The North and the South, thou hast created them. Tabor and Hermon shall rejoice in thy name.

Psalm 89 verse 12 Named as the most impressive feature of Palestine, Mount Tabor and Mount Hermon are the two most prominent mountains in Palestine. This rejoicing joyfully testifies of the Lord's infinite greatness of their creator. Mount Hermon teaches us the blessing of the Lord's unifying love in worshiping and joyfully praising His holy name.

The husbandman bridegroom invited his spouse bride to the Holy of Holies, the head realm of spiritual maturity, which is personified by Mount Lebanon, Mount Amenah, Mount Shinar and Mount Hermon, which picture the Lord's unbegotten name that is spelled Yud-Heh-Vah-Heh in Hebrew. The Lord's four-square name, His tetragrammaton, is revealed in the Holy of Holies in the Ark and on the mercy seat. The Lord's name was written in His law of love which was preserved in the Ark.

The Lord's name also was spoken on the mercy seat by the high priest on the Day of Atonement. Therefore, the Lord's spoken name was joined to the atoning blood, to the kabbod glory of the

Lord, to His oral voice of judgment from the mercy seat, to His written name in the law of love in the Ark. Thus the husbandman bridegroom spouse bride could learn to grow more in His giving love which was personified by Mount Hermon.

She too could become a channel for the flow of the Lord's loving, living dew waters of His name and word. Therefore, she could share more of the Lord's love and life with others so that they too could be blessed with exceeding great fruitfulness of the Lord's love and life. These four mountains, Mount Lebanon, Mount Amenah, Mount Shinner, and Mount Hermon, picture the Lord's exalted holy name that also is joined to the mountain of Myrrh or the humility of His name.

However, these mountaintops also are a dangerous place to dwell because they are surrounded by great temptations. The wild ferocious lions and leopards of pride also dwell there, waiting to take the Lord's spouse bride captive in their dens so that they can devour her holiness and separation, leaving her wretched, miserable, poor, blind, and naked. The lion is the king of beasts in the natural and it pictures the autocratic kingdom of man's pride of revelation.

The lion reigns in man's carnal nature. The lion represents man's prideful desire for supremacy and self-rulership. There are six Hebrew words that are used for the lion, marking the different conditions of its age and prowess.

The lion's roar is described by four words and his movements are described by six words. In the natural, the lion pictures the different kinds of prideful temptations. Lions attack flocks, devour men, and ravage villages.

This teaches us that the lion is powerful both in the natural and spiritual realms. Consequently, when we are exalted spiritually in God's holy word, the devil's prideful lions are also there ready to attack us in order to try to devour Christ's silent resignation and tranquil trust of his Father's purposive will and master plan in our worker heart and lover heart. If these lions of pride are not restrained by spiritual warfare, they will devour his love of our lover heart to be alone in the word and prayer with our husbandman bridegroom.

The leaping leopard of prideful ambition will attack us without devouring the truth about our outward separation and holiness unto the Lord. First, the leopard of ambition tries to deceive us about our holiness and separation unto the Lord. He tries to make us think and feel that we can do greater and bigger things for the Lord without his holiness and separation that we can do with it.

What unspeakable darkness, death, and disdainful scorn! The prideful ambitious leaping leopards on Mt. Lebanon, Mt. Amena, Mt.

Chenier, and Mt. Hermon are ready to attack the husbandman bridegroom's spouse bride in order to destroy her separation, rest, and trust in him. Remember, we have inherited the first Adam's sinful lion and leopard nature, which desires to rule, reign, and regulate everything,

destroying the divine authority and headship of Jesus Christ, the eternal husbandman bridegroom.

The lions and leopards have many dens of iniquity that are hidden in the old man, the flesh, that we cannot know and overcome apart from Jesus Christ's humility valley of the cross and the mountains of exaltation of the resurrected Christ, or husbandman bridegroom. The leopards that inhabit the exalted mountains of Mt. Lebanon, Mt.

Amena, Mt. Chenier, and Mt. Hermon picture fallen man's kingdom of ambition from the Garden of Eden.

Prideful ambition consists of a sinful desire for power which seeks to gratify its own unobjectionable selfishness. Consequently, when carnal ambition is strongly developed as one's governor and guide, it adopts torturous and tyrannical courses to remove all obstacles that prevent its rule, reign, and regulation of things. The leaping leopard stalks its prey and then suddenly pounces with a great driving force in order to destroy its victims.

Sinful men are driven by their ambitious leopard nature to try to conquer, to rule, and to regulate all things according to their own selfish exaltation. The sinful ambitious leopard is swift, destructive, and deadly. The greatest of spiritual tests that the Lord puts us in is on the mountains of exaltation where the prideful lions and leopards dwell.

The victorious spouse bride must be on guard and ready to war vehemently against the prideful kingly lion and the prideful ambitious leopard. This incredible spiritual warfare exists between the spirit and the flesh in order to open the eyes of the spouse bride to see what she needs to get rid of and how to get rid of it. She must learn that apart from her husbandman bridegroom she is valueless, hopeless, helpless, and worthless to win the battle over the prideful lion and the prideful leopard.

After the spouse bride is victorious in this spiritual battle over the prideful lion and the leaping leopard, the husbandman bridegroom takes her from the mountains of exaltation to the unbegotten Father's hill of faith. Oh, the divine wisdom of the Lord Jesus Christ, our heavenly bridegroom! He is the true divine prince of peace. If we will hear his voice and follow his holy command, he will carry us away from the praying prideful lion and leopard.

The husbandman bridegroom continues to acknowledge the great spiritual effect that the spiritual stature of his spouse bride has upon him. She ravished, delighted, and brought powerful pleasure to his lover heart as his blood sister and spouse bride. He repeats again that she ravished his lover heart or lifted it up with the joy, pleasure, and delight of her dove's eyes and one submissive chain of her neck.

The spouse bride endowed her husbandman bridegroom with such everlasting spiritual happiness. Consequently, he is exceedingly happy to carry her away from the warfare with the

prideful lions and leaping leopards. One of the spouse bride's tender dove's eyes and one of her submissive humility chains of her neck completely ravishes and delights her beloved bridegroom's lover heart.

The husbandman bridegroom never forgets that his spouse bride's relationship began with him as a blood sister. She began a blood relationship with Jesus Christ by receiving his precious blood for her salvation. There is no remission from sins apart from Jesus Christ's precious blood.

And almost all things are by the law purged with blood and without shedding of blood is no remission. Hebrews 9.22 Before we can know Jesus Christ's spiritual stature of truth in a spiritual marital relationship, we must first know him in a blood relationship through his salvation. We must be born into the family of God through the precious shed blood of Jesus Christ.

Abraham confirmed this moral principle of truth by sending his servant to take a wife for Isaac, his son, from among his blood relatives in Mesopotamia. Abraham forbade Isaac to take a wife from one of the heathen tribes around them in Canaan's land. And I will make thee swear by the Lord, the God of heaven, and the God of earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell, but thou shalt go unto my country and to my kindred, and take a wife unto my son Isaac.

Genesis 24 verses 3 and 4. Abraham's servant obeyed him and took a wife from among his blood relatives. Likewise, the Lord Jesus Christ takes his spouse from among his blood relatives or from those who are born again by the blood of Jesus Christ. The husbandman bridegroom's spouse bride, with her eyes and one chain of her neck, snatched his lover heart, carrying it up on clouds of joy, pleasure, and delight.

The husbandman bridegroom had generated in his spouse bride his divine love, with which she also captivated his lover heart. The divine transporting power of the Lord's love drew the husbandman bridegroom's lover heart to his spouse bride in a new special way. This ravishing power of his divine love came through only one of her dove's eyes of humility, eyes that were clothed with jasper glory.

The spouse bride's chains of Christ's surrender were so powerfully formed around her neck that one chain link of his surrender was strong enough to transport his lover heart to her lover heart. The spouse bride's sweet surrender and humble submission to her husband bridegroom's purposive will was a demonstration about how much she has allowed him to crucify, choke, restrain, and strangle her prideful self-life. Every time Jesus Christ sees our humble determination to submit to him, he destroys more of our prideful self-life.

The husbandman bridegroom continues to describe more of his beauty of holiness that had been formed in his spouse bride. He compliments her fair love as a sister and spouse. He acknowledges how much better her love is than wine and the smell of her ointments than all spices.

In the beginning, the spouse bride said to her king of humility, her espoused bridegroom, that his love was better than wine. Let him kiss me with the kisses of his mouth, for thy love is better than wine. Now the husbandman bridegroom says his spouse bride's love is better than wine.

The spouse bride has been feasting on her husband bridegroom's wonderful words of mercy, love, and compassion. The spouse bride also has taken on the fine fragrance of his perfumed powders of his spices. No wonder he says that her ointments are greater than all spices.

The fine, fragrant, sweet-smelling union of the husbandman bridegroom and his spouse bride gives off the most fragrant union and is the greatest above all other fragrant spices. The husbandman bridegroom compliments his spouse bride's lips. Her lips drop as the honeycomb.

Honey and milk are under her tongue and the smell of her garments is like the smell of Lebanon. The spouse bride's lips drop as the honeycomb, the place where the honey is stored. The sweet honey of God's word flows from her lover heart through her mouth a drop at a time.

The apostle Paul commands us to speak God's sweet word of truth and love. But speaking the truth and love may grow up into him in all things, which is the head, even Christ. Ephesians 4, 15.

We cannot generate the sweetness of God's love in his word or to force the sweetness of his love out of it because the sweetness of God's love in his word is already there. God's word is love. He that loveth not knoweth not God, for God is love.

1 John 4, 8. But whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him. 1 John 2, 5. Consequently the lover heart that is full of God's word is full of his love.

Therefore his word love flows out a drop at a time in whatever part of his word we are teaching. Natural sweetness awakens the taste buds in the mouth, stirring up the appetite. Likewise the sweetness of God's word of love awakens the taste buds in our lover heart and stirs up our spiritual appetite for more of God's holy word.

However, it is impossible for us to stir up someone else's spiritual taste buds if our spiritual mouth has not been made a flowing honeycomb of the sweetness of the Lord's word of love. Everyone needs a measure of sweetness in his natural diet to give him satisfaction and to create energy for him. Likewise the sweetness of God's word of love gives pleasurable satisfaction, living energy and intoxicating delight to the penitent soul and makes his spiritual bones fat.

Honey in the natural is predigested food. The bee's digested nectar turns into honey. Then the bee regurgitates the honey and stores it in the honeycomb.

What a sweet ministry the bee has. This same principle also exists in God's holy word. We cannot give the sweetness of the honey of God's word to someone else until we have first

digested it by the Holy Spirit who has quickened it and turned it into honey.

The lips of the spouse bride was her honeycomb where she stored the Lord's sweet digested words of love. Consequently, we must first eat and digest God's word of love and then we can share it as honey with others. The spouse bride's lips served others the sweetness of God's love in his holy word.

The husbandman bridegroom also told his spouse bride that the smell of her garments was like the smell of Lebanon, clean and pure. The spouse bride's white linen dress of kibbutz glory and jasper or shekinah humility glory were clean and pure. Now the spouse bride's mature spiritual stature is comparable to the holy of holies in the mosaic tabernacle where the ark and the mercy seat abode.

The spouse bride's garments exuded and oozed with the sweet smelling fragrance of Lebanon, the smell of cleanness and purity. This is the end of chapter 7. Song of Love, Chapter 8 The Marriage of the Husbandman Bridegroom and His Spouse Bride A garden enclosed is my sister, my spouse. A spring shut up, a fountain sealed.

Thy plants are an orchard of palm granites with pleasant fruits. Camphor with spikenard, spikenard and saffron. Calamus and cinnamon with all trees of frankincense.

Myrrh and aloes with all the chief spices. A fountain of gardens, a well of living waters and streams from Lebanon. Canicles 4, 12-15 The spouse bride's soul and spirit is compared to a garden.

A garden in the natural is an enclosed piece of ground appropriated to the cultivation of herbs, fruits and flowers or vegetables. A garden is a place particularly fruitful, well cultivated and a delightful place, a very pleasant spot. The Hebrew word for garden is ganan which means to hedge about, to protect and to defend.

Likewise in the spiritual, God puts the beautiful garden of His Word or His pleasure, delight and happiness in the penitent spirit and soul. The Garden of Eden also was the Lord's enclosed paradise, which was separated from the rest of the world. The Garden of Eden was appropriated to the Lord.

He had set it apart for Himself. It was portioned, the lot of His inheritance. The Garden of Eden was a well watered garden.

The Lord's four square river of His holy name was His gracious water supply for the Garden of Eden. Likewise the spouse bride's garden was prepared for her spiritual husbandman, bridegroom. The spouse bride's garden also was enclosed, shut up, sealed and surrounded on all four sides.

It was fenced in and separated just for her husbandman bridegroom. The spouse bride's spiritual garden also is a well watered garden. It consisted of a fourfold water supply, a spring shut up, a fountain sealed, a well of living water, streams from Lebanon.

These four kinds of water fit together with the waters of the Lord's four square lettered name, His Tetragrammaton. Let us reflect on a four square diagram. Under the Ute of His name we have the spring of water.

The Hebrew word for spring is Gal, which means rolled, a spring of water from Galel, which means to roll together, commit, remove, trust, wallow. Under the first Hay of His name we have the fountain of water. The Hebrew word for fountain is Mayan, from Ayin, which means eye of the landscape, satisfaction.

Under the third point of the Va of His name the Hebrew word for well is Be'er, which means a pit from Ba'ar, which means to dig, engrave, explain, declare and make plain. Under the second Hay of His name we have streams of water. The Hebrew word for stream is Nazal, which means to drip, shed by trickling, distill, drop, flood, flowing, gush out, melt, pour down, running swiftly, or a stream.

Referring back to point one, the Ute or wisdom, omnipresent love, Caleb gave Axa the upper and nether springs in Canaan's land. The first kind of water in the spouse bride's garden was her spring water. Caleb's daughter, Axa, asked her father for springs of water for her inheritance in Canaan's land, so Caleb gave her the upper springs and the nether springs.

Axa, Othniel's spouse bride, humbly asked for the needful upper and the nether springs of water for her inheritance in Canaan's land. Therefore her loving father gave her these precious water springs for her inheritance. Likewise, Christ Jesus' spouse bride can humbly ask for the upper and nether springs of the Lord's word and spirit, and He shall give it to her.

The Lord's omnipresent wisdom love gave Axa his upper and nether springs for her inheritance in the promised land. Point two, the first hay of His name, understanding, omnipotent love. The unbegotten father and begotten son gave Israel a fountain of water out of the Zur rock.

When the Zur rock, the unbegotten father's rock, was smitten at Rephidim, his Ayin, fountains of water, were sent forth, which turned the rock into a standing water, the flint into a fountain of waters. Psalm 114 verse 8. The Lord turned the flowing water of the Red Sea into icy walls that stood up so that Israel could go through the sea on dry ground into the wilderness. In the wilderness, the infinite divine Lord loosened a mighty flowing fountain of fresh water from the smitten Zur rock that flowed through the Sela rock, the Christ, so that all Israel and their animals could have fresh water to drink.

The Zur rock of flint was turned into a flowing fountain of fresh water for all Israel. Since the unbegotten Lord is the supreme, sovereign ruler over all the hundred universes, through His only

begotten Son, Jesus Christ, all things must bow to His purposive will and master plan. The Lord in His loving kindness gave fresh fountains of water to all the thirsty pilgrims.

The spouse bride's fresh fountain of the Father's understanding, omnipotent love was sealed up until His appointed time for it to be opened. The Hebrew word for sealed is *katham*, which means to make a mark, to make an end. The *katham* seal was the seal of the king.

Then the king commanded and they brought Daniel and cast him into the lion's den. Now the king spake and said unto Daniel, Thy God whom thou servest continually, He will deliver thee. And a stone was brought and laid upon the mouth of the den, and the king sealed it with his own signet, and with the signet of his Lord's, that the purpose might not be changed concerning Daniel.

The Lord also cleaved the Ayin fountain that came out of the unbegotten Father's Zur rock, causing its water to flow to the Sila rock, Christ in the wilderness. Then from Christ's Sila rock, the fresh fountain water flowed to twelve rocks in the wilderness, splitting the small rocks in the wilderness so that they could carry the fresh fountain water to all the thirsty people in each of the twelve tribes of Israel. He cleaved the rocks in the wilderness and gave them drink as out of the great depths.

The original source of Israel's water supply in the wilderness came from the Zur rock, the unbegotten Father. His Ayin fountain flowed to the Sila rock, Christ, the Messiah, who sent the Ayin fountain of water on to the twelve tribes of Israel in the wilderness. God provided Israel with a miraculous water supply.

The water supply was always available. However, when Israel began to doubt and disbelieve the Lord's wonderful almighty power, He cut off their water supply. Likewise, if we stray away from our relationship with the Lord, He cuts off our water supply in His word, and our water supply in His Spirit.

What an unceasing joy to walk close to Jesus so that He can keep the fountain of His understanding omnipotent love always flowing in our soul and spirit. This moral principle of truth was also confirmed by the psalmist. Thou didst cleave the fountain and the flood, thou driest up mighty rivers.

Psalm 74, 15 The Lord cleaved the rocks and turned them into a flowing fountain of water, but He also turned the flowing fountains into a rock when Israel disobeyed God. Those who pass through the valley of baka tears, or weeping, are able to descend into the depths where the Lord's fountain of understanding abides. The Lord's supreme, sovereign power controls the water above the earth and in the water in the depths below the earth.

By His knowledge the depths are broken up and the clouds drop down the dew. Proverbs 3.20 The Lord always hears the cry of the penitent thirsty soul. By the Lord's knowledge He breaks up the icy tejon depths so that rivers and seas can be filled.

The Lord causes the fountain waters to ascend up from below, and He causes His fountains of dew and rain to descend from heaven above to produce great blessings of fruitfulness below. As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life, forevermore. Psalm 133.3 The abundance of dew that falls on the slopes of Mount Hermon gives fertility to the soil and it gives life to the vegetation.

Mount Hermon's exceedingly heavy dew causes the vegetation in the valley to be most fruitful. In Noah's day the Lord opened up the fountains below and the windows above to cover the earth with His judgmental waters. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up and the windows of heaven were opened.

Genesis 7.11 God loosened His icy judgment waters in His fountains in His tejon below, and He opened His windows of heaven above so that His fountains of water from above could join His fountains of water below. Therefore He generated the great judgmental flood in the days of Noah. As a result, He blessed the earth below by cleansing it of all its wicked inhabitants.

These are a few examples to reinforce the truth about the Spouse Bride's sealed garden or orchard and fountain. 3. The Vah of His Name. Knowledge, Omniscient Love.

He gave the Spouse Bride a well of living water in her garden. A fountain of gardens, a well of living waters, and streams from Lebanon. Canicles 4.15 Wells are figurative of God as the source of salvation.

Behold, God is my salvation. I will trust and not be afraid. For the Lord Jehovah is my strength and my song.

He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. Isaiah 12 verses 2 and 3 The Lord is our strength, our song, and our salvation.

Therefore we can draw water out of His wells of salvation with great joy, pleasure, and satisfaction. In this verse we see the union of Lord or Jehovah and Jah's ministry to those who desire to draw water out of the living wells of salvation. Jehovah is the unbegotten Father's name who supplies His kabod glory and His shekinah glory of His thigh witness.

While Jah is God's only begotten Son who supplies His crucified blood and His resurrected blood to help us draw water out of the living wells of salvation. It is the Lord's purpose of will that we give praise to the Lord. Give praise before the Lord.

Give praise in the Lord for the blessings that we have received from His flowing wells of salvation. The Lord's great truth from His wells of salvation endows the penitent soul with great instruction, edification, and comfort in His spiritual education and moral development. The Lord's holy name and His holy word is an infinite divine well of living water which is manifested through the wisdom,

understanding, knowledge, and prudence of His unbegotten name and word.

Jesus revealed to the Samaritan woman that the waters of His salvation are a well of water springing up into everlasting life. But whosoever drinketh of the water that I shall give him shall never thirst but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir give me this water that I may thirst not neither come hither to draw.

John 4 verses 14 and 15. The Samaritan woman was so blessed and overjoyed with the living waters from Jesus Christ's well of salvation that she left her water pot and ran to the town telling the good news about the Lord's eternal well of salvation. Consequently many Samaritans believed the woman's testimony and went to see Jesus and they also believed His wonderful words of life.

Therefore they received Him as their Lord and Savior. Point 4. The second part of His name, imprudence love and purposive will. Great streams of water from Lebanon in the spouse bride's garden or orchard.

A fountain of gardens, a well of living waters and streams from Lebanon. Canticles 4 verse 15. This is the fourth kind of water that the spouse bride had in her garden or orchard.

The Hebrew word for stream is nazal which means to drip by or shed by trickling, distill, drop, flood, flowing, gush, melt, pour down, running water, a stream. Let us look at the Hebrew word nazal so that we can understand the streams from Lebanon in the spouse bride's garden. The infinite divine Lord caused the mountains to melt and to run down.

The mountains melted from before the Lord even that Sinai from before the Lord God of Israel. Judges 5.5. The Lord's infinite divine glory and majesty caused the ice and the snow to melt on the mountains and to run down like a flowing stream helping Deborah and Barak to defeat their enemy. When the Lord gave his written Torah truth on Mount Sinai, his holy word streamed down from his hand covering the mount with a great flowing fire round about it.

And he said the Lord came from Sinai and rose up from Seir unto them. He shineth forth from Mount Paran and he came with ten thousands of saints from his right hand went a fiery law for them. Deuteronomy 33.2. In addition the Lord's oral spoken law distilled like the dew that streamed down from Mount Lebanon.

The Lord also creates a flowing stream of water out of the clouds. For he maketh small drops of water they pour down rain according to the vapor thereof which the clouds do drop and distill upon man abundantly. Job 36 verses 27 and 28.

The whole creation is like breadcrumbs which he can melt into a flowing stream according to his purpose of will and master plan. He casteth forth his ice like morsels who can stand before his

cold. He sendeth out his word and melteth them.

He causes his wind to blow and the waters flow. Psalm 147 verses 17 and 18. The spouse bride also commanded the north wind and the south wind to blow upon her garden so that she could share the sweet fragrant smell of her spices by the Naugall stream.

Awake O north wind and come thou south blow upon my garden that the spices thereof may flow out. Let my beloved come into his garden and eat his pleasant fruit. Canicles 4 16.

The skies also pour down or send down a Naugall stream of righteousness according to the Lord's purpose of will and master plan. Drop down ye heavens from above and let the skies pour down righteousness. Let the earth open and let them bring forth salvation and let righteousness spring up together.

I the Lord have created it. Isaiah 45 verse 8. At the Red Sea the Lord caused the seawater or Naugall streams of water to stand upright into frozen walls and with the blast of thine nostrils the waters were gathered together. The flood stood upright as a heap and the depths were congealed in the heart of the sea.

Exodus 15 8. But let judgment run down as waters and righteousness as a mighty stream. Amos 5 24. The husbandman bridegroom knew that his spouse bride's heart was like streams of Lebanon.

Lebanon pictures cleansing purification and separation. The husbandman bridegroom's streams of righteousness that were flowing from the heart of his spouse bride were clean, pure, and holy. God's divine throne is built upon his judgment, his justice, and his righteousness.

Therefore the streams of righteousness have their origin inside God's holy throne. The Lord's streams of righteousness flow abroad and they run down into valleys to the low humble places. The spouse bride's streams of righteousness will not be shut up when her husbandman bridegroom breaks the seal that is upon his spouse bride's heart.

These streams of righteousness will flow forth to minister to others, to those in the valleys, to those in a parched desert, to those whose heart is burning and longing for the Lord's streams of righteousness from his holy throne. When Jesus Christ arose from the dead and returned to his father's throne, he sent forth his righteousness like mighty streams to the meek, to the lowly, to the hungry, and to the thirsty. The spouse bride has become like her husbandman bridegroom.

Therefore she is filled with streams of righteousness which are pure cleansing streams from Lebanon. The witness of Jesus Christ's spouse bride's maturity will be seen, the new city, the new Jerusalem. This is the spouse bride of God and the Lamb.

The spouse bride in the Song of Solomon mirrors the spiritual stature of Jesus Christ in his spiritual bride. The spouse bride in the Song of Solomon grew to full maturity under the

governance and guidance of the espoused king of humility bridegroom, the shepherd bridegroom, and the row bridegroom. The spouse bride is ready for her husbandman bridegroom to put his virgin seal upon his garden, spring, and fountain in her lover heart.

The beauty of the spouse bride constrained her husbandman bridegroom to compare her to a lovely garden because of her spiritual water, fertility, flowers, and fruits. In addition, all of the beautiful things in his garden of her lover heart were isolated, separated, and saved for him, the lawful possessor, the husbandman bridegroom. He also likened his spouse bride to a spring that had been shut up, sealed, and separated just for him.

The bride had consumed the Lord's living waters of his holy word. God's living waters of his word were overflowing from the spouse bride's penitent soul. God's living waters appeared to be shooting up, going out, and going forth like a spring coming forth out of the ground.

The Lord's light of wisdom, understanding, and knowledge appeared like a flowing spring from his spouse bride's soul, spirit, and lover heart. The spring in the spouse bride's heart was shut up, enclosed, and surrounded, barring egress and ingress apart from the husbandman bridegroom's purposive will and master plan. All entrance to the spouse bride's spring of truth was precluded apart from the husbandman bridegroom.

Likewise, the living waters of her fountains of truth and her penitent soul, spirit, and lover heart were sealed. The spouse bride was so full of God's living waters and her penitent body, soul, spirit, and will that the husbandman bridegroom likened her to a fountain of waters. God is called a fountain of waters.

His fountain of living waters is an unsearchable, unfailing source of all happiness and comfort. The Lord severely rebuked the madness of his people who imagined they could build a cistern to hold some created water that would surpass his satisfying eternal fountains of living water. For my people have committed two evils.

They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water. Jeremiah 2 13. The unbegotten father's fountain of living waters is a leaping, lashing, and living stream from his unbegotten heart through the heart of his son Jesus Christ for all creation.

Israel's broken cisterns were a rebuke to Israel's madness in choosing her polluted idolatrous waters over his unbegotten fountain of life. The unbegotten father's understanding is a fountain of life. Understanding is a wellspring of life unto him that hath it, but the instruction of fools is folly.

Proverbs 16 22. The Lord's understanding wisdom generates his purpose in all penitent hearts who seek it. What an awesome compliment the husbandman bridegroom gave to his spouse bride by calling her a fountain that was sealed.

The spouse bride's fountains of living water were sealed, confined, and restrained to the husbandman bridegroom's governance, guidance, ownership, and headship. The unbegotten father's fountains of living waters are secretly hidden under the headship of Jesus Christ who reveals them according to his unbegotten father's purposive will and his master plan. The husbandman bridegroom reveals the growth of his spouse bride.

Her body is a garden enclosed, surrounded, and fenced in. The husbandman bridegroom is the only one who has a key to the gate of the garden of his spouse bride's body. Her soul is as a spring shut up, confined, and imprisoned.

The husbandman bridegroom is the only one who holds the key to the gate of his spouse bride's soul. Her spirit is as a fountain sealed, closed, and fastened tightly. The husbandman bridegroom is the only one who has the key to the gate of his spouse bride's spirit.

The spouse bride has no other joining but her husbandman bridegroom. Her precious lover heart was a virgin heart that was enclosed, shut up, and sealed for her husbandman bridegroom. The spouse bride's lover heart was a sealed heart.

The spouse bride's virgin lover heart was preserved outwardly and inwardly for her husbandman bridegroom. The spouse bride's sealed fountain of life was the Lord Jesus Christ, the tree of life, as revealed by the wise man in Proverbs. The fear of the Lord is as a fountain of life to depart from the snares of death.

Proverbs 14 27. The reverential fear of the Lord is a tree of life that saves the soul from the snares, the traps, and the nets of death. The fountain of life is like the saving and piety power of Jesus Christ who implants confidence in the soul through his word.

Consequently we can overcome the devil's power of stolen destructive death because we cling to the tree of life, Jesus Christ. His reverential fear respects and is loyal to the unbegotten Father's love, light, and life. Thus we can avoid the devil's breath, blows, and his bending of the truth into falsehoods and bombing ruin.

Jesus Christ's reverential fear of his unbegotten Father keeps our spiritual soul, spirit, and lover heart sealed for him. Jesus Christ's reverential fear of God is a sealed fountain that protects us from displeasing God by listening to the devil instead of listening to him. Jesus Christ's reverential fear protects us against strange lovers, idols, and fleshly fears that torment our soul and spirit.

The devil's fear will constantly cause the soul and spirit to fear sickness, poverty, old age, criticism, failure, loss of love, and death, leaving one wretched and miserable. Although the enemy cannot steal one's salvation, he tries to make the existence of God's people as miserable as possible on earth. The spouse bride's soul, spirit, and heart were protected from these kind of fears because she was enclosed, shut up, and sealed with her husband bridegroom's reverential fear.

The living spiritual plants in the spouse bride's lover heart were so many that the husbandman bridegroom likened them to an orchard or park of the most delicious fruits. There are twelve plants that grow in the garden of the spouse bride's lover heart or garden that are revealed in the Canicles book. However, in this particular section only nine are mentioned which fit together with the nine fruits of the Holy Spirit that are revealed through the Apostle Paul in Galatians.

But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law. Galatians 5 22 and 23.

A pair of scales can help us see how the plants in the bride's garden relate to the fruits of the Spirit. On the left side of the scales we have palm granite, camphor, spikenard, saffron, calamus, cinnamon, frankincense, myrrh, aloes. On the right side of the scales we have the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness or humility, and temperance.

These nine fruits in the natural are pictures, types, and mirrors of the Lord's nine precious fruits of the Holy Spirit. Comparison number one, palm granite love. The palm granite is sometimes called the grained apple which refers to the beautiful pink seeds or grains that fill the interior.

These pink seeds produce a pulp of a highly tasteful flavor. The abundant juice of the palm granite is used to make a cooling drink. It is an emblem of the Holy Spirit's fructifying principle of love.

God is love. He that loveth not knoweth not God, for God is love. 1st John 4 8. The Lord's greatest display of His glorious love was to give His only begotten Son of Love, Jesus Christ, to die on the cross for sinful dying world.

For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John 3 16. The palm granite is the perfect picture of God's love.

We can only be like God through His love that was revealed in Jesus Christ. Jesus Christ's hope empowers us to hold on to God's promises. By God's love in Christ Jesus, we can be like God.

This is why the nature of His divine love is greater than His faith and hope. God's love comes through His holy word. But whoso keepeth His word, in him verily is the love of God perfected.

Hereby know we that we are in Him. 1 John 2 5. God's love is shed abroad from our hearts by the Holy Ghost. And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

Romans 5 5. As we travail, intercede, and pray in the Holy Ghost, He will shed God's infinite, divine, flowing love through us. This is His joy unspeakable and full of glory. The Lord's palm

granite love is found in His quickened word, which is like a palm granite that we receive one seed at a time.

The mass of juicy seeds of the palm granite pictures God's love in our penitent heart, which continues to grow as His written word is quickened and made alive in our penitent heart. Finally, our heart becomes like an orchard of palm granites of His love. To God be all the glory.

The Lord's love in the spiritual is as heat in our lover heart. The Lord's infinite, divine love is the queen of all His graces. It outshines all His other attributes.

The husbandman bridegroom's love was His divine band that joined His holy wisdom, understanding, knowledge, and prudence to the soul of His spouse bride. The husbandman bridegroom's love is like fire. It consumes, converts, and changes all of the imperfections within His spouse bride.

Jesus Christ's perfection, purity, and power of love delights in His Father's purposive will and master plan. Jesus Christ's palm granite love was the only love that was found in His garden in His spouse bride's lover heart. 2. Camphor and Joy.

Camphor produces white and yellow flowers that grow in clusters similar to the lilac. These flowers are very fragrant. When dried or pulverized, camphor leaves are used to make an orange or reddish color dye.

The beautiful fragrance of camphor pictures the joy of the Holy Spirit. There is no beautifying joy like the fragrant joy of the Lord's strength which is confirmed in the book of Nehemiah. Then He said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared.

For this day is holy unto our Lord. Neither be ye sorry, for the joy of the Lord is your strength. Nehemiah 8.10. The Holy Spirit empowers us to learn God's holy word, obey it, and share it with others.

This is the greatest joy of all joy. Therefore it is our moral spiritual strength. The spouse bride said, My beloved received her husbandman bridegroom's camphor of joy with pleasant feelings of delight.

His clusters of camphor filled her soul with great gladness and majestic happiness. The joyful camphor of the heavenly bridegroom is delightful and eternally abiding. It is a continual fragrant blossom.

It is a continual flowing river of pleasure that issues out from the throne of God forever. The spiritual joy of the camphor is the brilliant luster and embroidery that is worn in a penitent soul. This eternal joy is the continual witness that the Lord's presence and the husbandman bridegroom's presence are abiding in his spouse bride's lover heart.

Number three, spikenard and peace. Spikenard is an aromatic plant of which the costly ointment that was poured on Jesus feet and head was made. Spikenard is very precious and it is an emblem of Christ's divine peace that is obtained by a penitent pardoned soul through the atoning merits of Jesus Christ who is our peace.

Consequently we have peace from God and peace with God. True divine peace gives quiet tranquility to the penitent soul. It gives freedom from disturbance and disorder in one's spirit.

Christ's peace frees the worker heart from the hostility and war of hate, darkness, death, and scornful rejection. Christ's holy peace with its power of harmony, concord, and reconciliation liberates the lover heart from agitation, anger, and anxiety. King David bore witness of this moral truth of peace.

Great peace have they which love thy law and nothing shall offend them. Psalm 119 165. When we are assailed by malicious opponents, God's word of love always gives us peace, his calmness of mind, and his divine gratitude to thank, to praise, to bless, and to glorify his holy name in all things.

The prophet Isaiah revealed the way to enjoy God's perfect peace at all times. Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee. Isaiah 26 3. The mind that is stayed on God lives in perfect peace.

The Lord's divine peace is the evening star of our soul that gives us his glorious light in our dark night season. The evening star of his peace gives us his calmness of mind in the midst of our bitterness pain. Christ's perfect peace fills our souls when we are walking in his purpose of will and master plan.

Peace is a precious jewel from Jesus Christ. Therefore it is to be guarded and protected lest it be stolen by the evil opponents that are called avarice, ambition, envy, anger, or pride. The Lord's peace is his spiritual triumph over all of these evil opponents.

The spouse bride always allowed Jesus Christ to triumph over her enemies. Therefore on her wedding day the husbandman bridegroom praised her spikenard, the tree of peace that had grown in the orchard in his garden in her lover heart. 4. Saffron and longsuffering.

Saffron has always been in high repute as a perfume. It was noted for its sweet smell. Its pleasing odor and its fragrant scent was greatly enjoyed by all.

Saffron has a purple flower that blooms late in autumn and its blossoms are similar to that of the common spring crocus. Saffron also was used as an ingredient in many of the complicated medicines of early times and in cooking. Saffron is an emblem of longsuffering which is the fourth fruit of the Holy Spirit.

Longsuffering is part of the Lord's holy nature of love. The loving kindness of the Lord's longsuffering is revealed in the book of Numbers. The Lord is longsuffering and of great mercy, forgiving iniquity and transgression and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

Numbers 14 18. Because the Lord is holy, patient and of divine fortitude, he is longsuffering in his love, bearing long with our painful distressing iniquity and disagreeable transgression until our knees bow to his purposive will and our tongue confesses his master plan for us. The psalmist also revealed the Lord's longsuffering.

But thou, O Lord, art a God full of compassion and gracious, longsuffering and plenteous in mercy and truth. Psalm 86 15. The Lord's longsuffering is slow to anger and is patient, bearing with manifold affronts while he forbears to execute the deserved wrath upon sinful men and while he waits to be gracious to them.

The longsuffering of his saints is their unwearied firmness of mind under manifold troubles while they wait in tranquil trust and trustful hope for the performance of God's promises. They also wait in longsuffering, bearing patiently with others while the Lord is working his reformation in them. To be born is to suffer.

To lose what is loved is to suffer. To be tied to what is not loved is to suffer. To endure what is distasteful is to suffer.

It is so peaceful to know that God's appointed pain and suffering for us takes the shallowness, superficialness, and the superfluousness out of us. God uses natural sufferings to teach us the temporal foolishness of many things. Suffering causes the Lord's eternal truth to rise upon the horizons of our life.

Suffering is the most certain means of making us truthful to ourselves and to the Lord. Suffering washes our eyes with tears until we can behold Christ Jesus' invisible longsuffering toward us. Then we can be patient toward all men forbearing their weaknesses, ignorance, errors, and infirmities.

The Lord's longsuffering gives us a mind and disposition to endure to the end of all trials and difficulties that he has sent for our good and for his glory. The Lord's longsuffering waits for his appointed time to remove our afflictions. His divine mercy, grace, and mercy empowers us to bear his appointed suffering without murmuring and complaining.

The Lord's appointed dark spiritual nights for us reveals the splendor of his starlight truth in our darkness. It is his longsuffering that reveals his glorious light of truth in the darkness of our suffering. God's longsuffering teaches us his true compassion and true pity in the midst of our suffering.

True forgiveness is always perfected in the lover hearts of those who have suffered long. Longsuffering is the Lord's abode servant or Torah truth that lives in his garden in his spouse bride's lover heart. Number five, Calamus and gentleness.

Calamus was a reed like aromatic cane which emitted a delightful fragrance when bruised. Calamus was used to mix with ointments because of the delicacy of its odor. This sweet cane also was used for food and music.

As a food the canes fresh sweet sugar was used to make syrup and the mature reeds of the cane were used for making music to worship the Lord. Calamus is an emblem of the Lord's gentleness. How sweet is his gentleness.

The Lord's love is soft, tender, and sympathizing. The Lord's love is destitute of harshness, hardness, and roughness. The Lord's gentleness is soothing, refreshing, and satisfying.

The Lord's gentleness is full of affection, gratitude, and goodwill. It is most lovely, soft, and sweet. What a lovely sound the Lord's gentleness produces.

It is like music to our ears. The world is hungry for the sweetness of the Lord's gentleness and for his sweet music that comes from his gentleness in a lover heart. The Lord's gentleness is the consideration of his tender feeling.

It is the promptness of his sympathy in all things. It is his divine love in all its depths and in all its delicacy. It is everything including his matchless grace that flows through the heavenly husbandman bridegroom.

True gentleness is found in the Lord Jesus Christ who made us and redeemed us. His divine desire is to take us every day into the new heights and depths of his gentleness of the calamus of his holy name. True gentleness will arise in the midst of failures, imperfections, and neglects for a true penitent soul.

There is nothing so strong as the Lord's gentleness. It has power to bend the hardest hearts. The Lord's gentleness is kind, serene, and patient.

The husbandman bridegroom praised his spouse bride for the mature sweetness and melody of the calamus or gentleness that was found in his garden or orchard in his spouse bride's lover heart. Number six, cinnamon and goodness. Cinnamon is the emblem of the fruit of goodness of the Holy Spirit.

Cinnamon is a well-known aromatic spice that is produced from the inner bark of a tree. After being peeled off and cut into strips, cinnamon bark curls up into the form in which it is usually seen. The cinnamon tree attains the height of approximately 30 feet.

Oil of cinnamon is obtained from the coarser pieces of bark and by boiling its ripe fruit, a finer oil

is obtained which gives the delightful odor of burning incense. This oil was used also as a perfume for the holy oil. Upon man's flesh shall it not be poured, neither shall you make any other like it after the composition of it.

It is holy and it shall be holy unto you. Exodus chapter 30 verse 32. Sweet cinnamon was also used to perfume the bed.

I have perfumed my bed with myrrh, aloes, and cinnamon. Proverbs 7 17. Cinnamon is a picture of the fruit of the Holy Spirit which is called goodness.

The Lord's highest pleasure is found in the purity and virtue of his moral principle of his goodness which empowers us to do good. The most commanding of all delights is the delight of the Lord's goodness. The Lord's beauty of holiness is found in the highest form of his goodness.

True goodness does not have its origin in the defiled self or the things of this unclean world. The Lord gives us the goodness of his name through Jesus Christ our Heavenly Bridegroom so that we too can go about doing good. True goodness is a ministry of beneficence to the poor according to the Lord's purpose of will and master plan.

True goodness does good to others who are in need both spiritually and naturally. When we suffer for doing true good to others we are fellowshiping the highest realm of Jesus Christ's goodness. When we are made to suffer by those for whom we have done good it is the height of Christ's goodness.

It is a beautiful spiritual privilege to allow the Lord's goodness to work through us because it is his purpose of will and master plan. It is Christ's beautiful stillness in our lover heart that waits for our Lord and unbegotten Father's headship to govern his ministry of goodness through us. The Lord's goodness is his infinite divine love and action.

His infinite divine love puts our hand to the plow and he puts his appointed burden on our back and he guides our footsteps in his goodness through the precious footsteps of the Lord Jesus Christ who continually went about doing good. Consequently we can do good continually for Christ's sake to God be all the glory. Of all the Lord's virtues and the dignities of the penitent soul, goodness is one of his greatest because it reveals his character and nature of love.

Without his goodness we are a wretched miserable thing. When the Lord's great goodness is persecuted, injured, and abused its precious cinnamon fragrance is released. Its fragrant flavor permeates the situation.

Its great power returns good for evil. The fragrance of cinnamon from the holy oil filled the mosaic tabernacle because the high priest, the regular priest, and all the pieces of furniture in the tabernacle were anointed with its priceless perfume. Cinnamon was one of the ingredients that represented the Lord's four-square name, his Tetragrammaton.

The Lord's priests and house were filled with the fragrant cinnamon of his divine goodness. The beloved bridegroom's spouse bride had the cinnamon tree of goodness in his garden or orchard in her virgin lover heart. Number seven, frankincense and faith.

Frankincense is a dry resinous substance of a white yellow color which is bitter and acrid to the taste. It burns for a long time with a clear steady and very odoriferous flame. It is called frank because of the freeness with which it burns and gives forth its odor.

Frankincense is brittle, bitter, and glittering. It is used for fumigation of the air and its sacrifices. It is obtained by making an incision in the bark of the tree.

The first substance to flow out of the cut is white and transparent. The after yield is yellowish. Frankincense with its sweet perfume is an emblem of both Jesus Christ and the faith of the Holy Spirit.

Frankincense also is used for fumigation to kill germs and insects. Frankincense also pictures the fumigating power of the Holy Spirit's faith against our carnal doubts, fears, and unbelief. God's Word generates faith which begins to fumigate against our doubts, fears, and unbelief.

Jesus Christ's frankincense faith cleanses and heals our doubts and fears so that we can press on in growing our spiritual relationship with him. Christ's faith comes by hearing the Word of God. So then faith cometh by hearing and hearing by the Word of God.

Romans 10 17. In addition, Christ's faith works by the power of his love. Christ's faith heals us of our spiritual diseases such as hopelessness, weakness, and inability to grow in his spiritual stature.

The Lord's divine love is the seed of animating power in our spiritual faith. When his divine love is joined with his divine faith, a great flame of hope is generated that bursts forth in the worker heart. Hope is the children of encouragement that breaks forth in the worker heart when God's divine love is joined to his divine faith.

Jesus Christ's divine faith is more powerful than man's natural circumcision. For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love. Galatians 5 6. It is Jesus Christ's living hope in our worker heart that encourages our lover heart to keep running in his spiritual race.

When God's divine love joins his divine faith, there is new courage, new hope, and new zeal born in a penitent worker heart. The Lord's divine love, faith, and hope are invincible and unconquerable in every situation of life. What oil is to wheels, what weights are to clocks, what wings are to birds, what sails are to ships, God's divine love, faith, and hope are to our spiritual building.

His love, faith, and hope reaches to a higher realm in him. They keep on growing into a greater spiritual stature, Jesus Christ, our beloved bridegroom. Christ's divine love and faith influences all of his other graces in our lover heart.

Christ's divine love, faith, and hope like a silver thread that runs through a gold chain of precious pearls. Christ's love is his silver redemption. Christ's faith is like a gold chain of his wisdom.

Christ's hope is like precious pearls. Christ's love and faith put strength and vivacity into all of his other virtues. The Lord's divine love, faith, and hope made Abraham rejoice.

They made Noah sit still in the midst of a world of deluge. When his divine love is joined to his divine faith and hope, they move in the penitent soul, setting all the golden wheels of joy, comfort, and peace in perpetual motion. The Lord's divine love, faith, and hope are the roots of grace from whence spring all of his sweet flowers of quietness, joy, and peace.

Faith is God's assimilating grace. It changes the penitent soul into the image of Jesus Christ. Christ's divine faith transforms the penitent lover heart that looks upon his lovely likeness and beautiful image.

The eyes of faith that look upon Christ's bleeding body, soul, and spirit on the cross experiences his cold, indifferent heart being transformed into a soft, bleeding heart. Christ's divine faith is the key that unlocks God's great storehouse of his promises and performances. Christ's divine faith is like a bee.

It sucks the sweetness out of every flower of truth in his unbegotten Father's Word. Christ's divine faith, with his divine aura light, illuminates all the hidden dark places in our lover heart. Christ's divine faith sends his eternal comforts in the midst of all of its distresses, and he sends all of his mercies in the midst of all of our miseries.

The spouse bride's tree of frankincense of faith in his garden or orchard had grown tremendously. Myrrh and Meekness or Humility. Myrrh is the thickened sap of a lowly thorn tree.

It is sold for medicinal purposes in small globules that are white and yellow in color. Myrrh has a strong agreeable smell but a bitter taste. The myrrh of humility was the first of the chosen spices that were to represent the Lord's four-square lettered name, his grammaton.

Take thou also unto thee principal spices of pure myrrh five hundred shuckles, and of sweet cinnamon half so much, even two hundred and fifty shuckles, and of sweet calamus two hundred and fifty shuckles, and of acacia five hundred shuckles, after the shuckle of the sanctuary, and of olive oil and hen. Exodus 30 verses 23 and 24. Let us reflect on the three spices and bark that represent the unbegotten Lord's holy name.

In this four-square diagram, under the ud of his name, the myrrh had to be five hundred shuckles

of weight. Point two, the first hay. The sweet cinnamon had to be two hundred and fifty shuckles of weight.

Point three, the vau of his name. The sweet calamus had to be two hundred and fifty shuckles of weight. Point four, the second hay of his name.

The acacia bark had to be five hundred shuckles of weight. The myrrh and the acacia had to be of five hundred shuckles of weight, which formed the foundation of the spice tower structure of the Lord's name. We can envision the spice tower of the Lord's name as a triangular tower.

At the base are the five hundred shuckles of myrrh and the five hundred shuckles of acacia bark. On the left side of the tower, the exalted side of the tower, are the two hundred and fifty shuckles of sweet calamus. On the right side of the triangular tower, we find the two hundred and fifty shuckles of sweet cinnamon that make up the humility side of the tower.

The myrrh spice was used for embalming purposes. Myrrh was a most valuable gift. God's Word says that the drink they tried to give to Jesus was vinegar mixed with gall or myrrh.

They gave him vinegar to drink, mingled with gall, and when he had tasted thereof, he would not drink. Matthew 27, 34. And they gave him to drink wine mingled with myrrh, but he received it not.

Mark 15, 23. We need to stay in our prayer chamber or closet with the blessed Holy Ghost until our love or heart can become saturated with Jesus Christ's precious meekness and humility. Consequently, we will be insensible to what people think, feel, or do, either for or against us.

The Apostle Paul proclaimed, For do I now persuade men or God, or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ. Galatians 1.10. If our love or heart is grateful to the excellency and perfection of the Lord's holy word that he has quickened and laid within our love or heart, we will become most humbly thankful to Almighty God, who is the eternal source of the excellency and perfection of Jesus. Christ's meekness and humility will prevent us from overvaluing ourselves.

In the presence of Jesus Christ's meekness and humility, we are useless, we are hopeless, we are helpless, and we are worthless. Christ's humility enables us to esteem ourselves as nothing apart and before God. If we are possessors of Christ's meekness and humility, we will not be sad, argue, and complain against him as our eternal King when he sends pain and suffering our way.

Christ Jesus' meekness and humility grows in his garden with the flowers of his mercy, grace, and mercy, which overcome the defilement, perplexities, and unrighteousness of the flesh. True spiritual education and moral development consist of learning experientially of Jesus Christ, who is meek and lowly of heart, and of finding the comfort in his precious rest that is hidden there. The living plants of Jesus Christ's meekness and humility bear the flowers and fruit of his patience, forbearance, and quietness in the midst of life's malignant circumstances and frightful storms.

The working of Jesus Christ's meekness and humility in our lives causes us to also enjoy his perpetual Sabbath rest that he appoints. The meekness and humility of Jesus Christ empowers us to overcome our passions and resentments. In addition, he helps us to be patient while we are bearing the passions and resentments of our enemies.

Number nine, aloes and temperance. Aloes were well known to the Greeks and also to the Arabians. The aloe tree is a large tree with lanceolate leaves.

Its wood contains a resin and an oil which constituted the prize perfume in antiquity. The fragrant perfume from the aloe tree comes from the oil that is thickened into resin within the trunk of the tree. Aloes were used for perfuming persons and their garments.

All thy garments smell of myrrh and aloes and acacia out of the ivory palaces whereby they have made thee glad. Psalm 45 8. The beloved bridegroom's garments were heavily perfumed with costly spices including aloes. His clothes were like one mass of precious perfume.

Aloes are an image for all that is lovely, fragrant, flourishing, and incorruptible. As the valleys are they spread forth, as gardens by the riverside, as the trees of lignan aloes which the Lord hath planted, and as cedar trees beside the waters. Numbers 24 6. Aloes were a simile of Israel's luxuriant prosperity in Canaan's land, a paradigm of God's own planning which included the aloe trees.

The husbandman bridegroom highly commended the ninth aloe tree that he found in his spouse bride's lover heart. Aloes fit with the ninth fruit of the spirit in Galatians which is temperance. The word temperance means moderation, sobriety, to mix and do proportions, self-restraint in conduct, expression, and indulgence of the appetites.

By abstaining from many things in fasting and prayer we will surprisingly find many things that our flesh enjoys apart from God. Fasting, temperance, and labor are our best physicians. Fasting cleanses the body of poisons, labor sharpens the appetite, and temperance prevents indulgence to excesses which destroys the body.

Temperance is like a bridle of golden wisdom that brings all desires of the flesh under subjection to Jesus Christ's divine control. Temperance is the virtue that gives vigor to the body and tranquility to the soul. Temperance is the best guardian of youth and the best support of old age.

Temperance is God's divine doctor for the spirit, soul, and body. Temperance is the fragrant spice for true pleasure and satisfaction. The precious perfume of the aloes is a picture of the fragrant healing virtues of temperance.

Sometimes the human mind thinks that if it gives self to intemperance it will be able to enjoy more things and therefore receive more satisfaction in life. However, this is not true. Temperance is a preservative.

It makes the fragrance and the enjoyment of good things to last longer. God's Word teaches us to be temperate or moderate in all things. Too much of anything becomes a faithful destroyer.

The beloved bridegroom possessed the precious tree of temperance in his garden or orchard of his spouse bride. In these nine spices in the Song of Solomon, four of them are found in the ointment that represented the unbegotten Father's name of Lord. Let us look on the name of the Lord to see the unity of the spices.

Take thou also unto thee principal spices of pure myrrh 500 shuckles and of sweet cinnamon half so much even 250 shuckles and of sweet calamus 250 shuckles and of Keisha 500 shuckles after the shuckle of the sanctuary and of olive oil and hen and thou shalt make it an oil of holy ointment an ointment compound after the art of the apothecary it shall be a holy anointing oil X is 30 verses 23 through 25 and the Lord said unto Moses taken to these sweet spices stacked II and on Ica and Galbanum these sweet spices with pure frankincense of each shall there be a like weight and thou shall make it a perfume a confection after the art of the apothecary tempered together pure and holy X is 30 verses 34 and 35. Let us reflect on a diagram of the four spices that were used to picture the unbegotten Lord's four square lettered name his Tetragrammaton. First under the ud of his name myrrh spice represented the Lord's wisdom love 500 shekels of myrrh.

Under the first hay of his name cinnamon spice represented the Lord's understanding love 250 shekels of cinnamon. Under the Va of his name sweet calamus represented the Lord's omniscient love 250 shekels of sweet calamus and under the second hay of his name Keisha wood represented the Lord's prudence love and purposive will 500 shekels of Keisha bark. This holy ointment of these four spices was used to anoint all the pieces of furniture in the Mosaic tabernacle and to anoint the high priest and the regular priesthood.

The furniture in the Mosaic tabernacle pictured the stature of Jesus Christ. The perfumed anointing oil with his unbegotten pictured the father anointing his son. Let us reflect on the five ingredients that represented the name of Jesus.

God commanded Moses to make a sweet perfume that represented the five letters of Jesus name. First stacty or myrrh represented the J. Oneika represented the E. Galbanum represented the S. Frankincense represented the U. And tempered salt represented the S. Three spices from the unbegotten father's name were myrrh, cinnamon, and sweet calamus. These three spices were found in the beloved bridegroom's garden or orchard in his spouse bride's lover heart.

In addition there were two spices from the fragrant perfume of the name of Jesus that were in the beloved bridegroom's garden or orchard in his spouse bride's lover heart. There was stacty, flowering myrrh, and frankincense from the son's fragrant perfume that were in his garden or orchard of his spouse bride's lover heart. The treasurable truth is that the father and the son both contributed myrrh to the beloved bridegroom's garden or orchard in his spouse bride's lover heart.

Jesus said my father and I are one in humility myrrh. Jesus testified that he and his father are one in their myrrh humility of their ointment and fragrant perfume. I and my father are one.

John 10 30. They are joined in the same affection, fellowship, and purpose. Their mutual desire is for Jesus Christ's disciples to be one with them and their humility myrrh.

Let us reflect on a diagram. The Lord revealed how his name of Lord is revealed through his disciples when they take on the father's and son's humility myrrh. In this four square diagram under the youth of his name, Jesus desired that his disciples might be one in the father's and the son's humility myrrh oneness.

And now I am no more in the world, but these are in the world. And I come to thee, Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are one in name and nature. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

John 17 verses 11 and 13. I and my father are one. John 10 30.

The Lord's joy is fulfilled when there is a unity in his brotherhood. Point 2. The first hay of his name. Jesus desired to be one in their humility myrrh, so that they could be one with the Father and the Son.

Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me. John 17 verses 20 and 21. Under the vah of his name.

Jesus gave his disciples his commode glory grace, so that they could be one under his resurrected glory, like the Son and the Father in his grace and glory. And the glory which thou gavest me I have given them, that they may be one even as we are one. John 17 22.

And the word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. John 1 14. The second hay of his name.

The perfection of oneness is Jesus in his disciples and the Father in Jesus. I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. John 17 23.

Let us reflect on a diagram. Imagine, if you will, a large cross that represents the Brotherhood. Inside that cross is another cross that represents a disciple.

And inside that cross is another cross that represents Jesus. And inside that cross is a circle that represents the Father. Consequently, the Lord's unbegotten name is one.

The Father's name is one in himself. The Father's unbegotten name is one in Jesus. The Father's name is one in Jesus and one in the disciple.

And the Father's name is one in Jesus, the disciple, and the Brotherhood. Therefore the world will know that the Father sent Jesus, and the world will know that the Father and the Son love the world. The Lord's name is one.

And the Lord shall be king over all the earth. In that day shall there be one Lord, and his name one. Zechariah 14 9. The Hebrew word for one is Echad, which means united, one, together, alike, alone, same.

The four letters of the Lord's name, Yud-Heh-Vah-Heh, are united together, making one name. Consequently, the Lord's name shall not dwell where there is not unity, oneness, and harmony. The word perfect here is Tamam, a Hebrew root word that is the Father's word for perfect unity in the Brotherhood.

And the unbegotten Father's Tumim is his word witness. For example, Tamam, perfection in disciples, is connected to Tamim in the Son, and the Tumim in the Father. This is represented by a pair of scales.

On the left side we have God's way, Jesus, is perfect. As for God, his way is perfect. The word of the Lord is tried.

He is a buckler to all them that trust in him. 2 Samuel chapter 22 31. Jesus saith unto him, I am the way, the truth, and the life.

No man cometh unto the Father but by me. John 14 6. On the right side of the scales we have the unbegotten Father's Tumim word is perfect. And thou shalt put in the breastplate of judgment the Urim and the Tumim, and they shall be upon Aaron's heart, when he goeth in before the Lord.

And Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually. Exodus 28 30. The law of the Lord is perfect, converting the soul.

The testimony of the Lord is sure, making wise the simple. Psalm 19 7. The Lord's Tumim law or word is perfect. It reveals his purpose and will to man which refreshes his soul, fortifies his spirit, satisfies his hunger, and comforts his will.

The whole picture here is to see that when Jesus is in his disciple, his Father is in him, and they are in the disciples. Therefore the disciples have God's divine perfection in them. This is the end of chapter 8. The Song of Love chapter 9. The spouse bride's desire to share the fragrant garden that belonged to her beloved bridegroom.

Awake, O north wind, and come thou south. Blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden and eat his pleasant fruit.

Catechis 4 16. The spouse bride invites the north wind of winter and south wind of spring to blow upon her garden. In addition, the spouse bride invites her husbandman bridegroom to come into his garden and to eat in the harvest time of his fruits in his garden.

The spouse bride desires her husbandman bridegroom to come into his garden to feast upon his pleasant fruits that he had planted and caused to grow in his garden. She desired the north wind and south wind to blow upon her garden so that the fresh fragrance of her sweet spices might flow out. God's divine word is always profitable for his doctrine, reproof, correction, and instruction of righteousness.

All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction and righteousness, that the man of God may be perfect, truly furnished unto all good works. 2nd Timothy chapter 3 16 and 17. Consequently, the study of the four winds is most profitable.

The Old Testament tabernacle unveils the mystery of the four winds of the east and the west and the north and the south. The Mosaic tabernacle is a beautiful detailed picture of Jesus Christ's spiritual stature. It is God's eternal key that unlocks the mysteries of his word.

Imagine, if you will, the Mosaic tabernacle laid out in the form of a cross with a season and a wind located at each point of the cross. The first point at the brazen altar represents the east side and the summer season, the east wind. It is easy to see that the brazen altar where fire and flames burn day and night continually consumed the whole burnt offering morning and evening, in addition to the multiplicity of diverse sin offerings and peace offerings that were continually burning there.

The brazen altar was on the east side and represented the summer of fruitfulness and the east wind. Point two, the candlestick, representing the south side and the springtime season and the south wind. The candlestick with its seven lamps and lights represents the springtime with its new sunlight with the refreshing breath of the south wind.

Point three, the table of showbread, represents the north side and the winter season and the north wind. The table of showbread represents the bread or food that is stored up for the winter season. Point four, the mercy seat and ark, represents the west side and the autumn season and the west wind.

The mercy seat and ark represent the blessing of his reign with his fruitfulness. Let us reflect on a diagram in the Mosaic Tabernacle in relation to the four winds that fit together with the Lord's four-square name, his Tetragrammaton. Under the use of his name we have the east wind and the brazen altar that was on the east.

The Lord's breath of fire upon the brazen altar also is his fiery breath of chastening of his east wind. Point two, the first part of his name, represents the north wind and the table of showbread

on the north. The bread of the Lord's strength is the strength of his breath through the north wind.

Point three, the vowel of his name, the west wind or mercy seat on the west. The Lord's judgmental chastening breath is revealed through his fruitful breath from the west wind. The second hay of his name, representing the south wind and the candlestick on the south.

The light of the Lord's glorified breath is revealed through the south wind. The Hebrew word for wind is ruach, which means wind, breath, spirit, anger, blast, life, to blow, whirlwind, tempest. The Hebrew word ruach for wind is the same word for the Holy Spirit.

The pattern of the Mosaic tabernacle reveals to us the mystery of the four points of the cross and the mystery of the four kinds of wind, the east, the west, north, and south. The arrangement of the furniture in the Mosaic tabernacle explains the mystery about why the spouse bride requests for the north and the south winds to blow upon her garden. Let us study about the four winds.

First, the brazen altar fits together with the Lord's yewed wisdom and his omnipresent love. The Lord's breath of the east wind of love is for chastening. The east wind in the natural is a most warm wind.

The east wind is dry and pleasant to the sensations of the body. It fits together with the Lord's yewed wisdom omnipresent fiery love. The Lord's hot east wind chastens his people.

The word chasten means to purify, to correct, to subdue, and to mortify the prideful heart and mind of the flesh. It means to free from faults and failures by cleansing with its purifying fiery love. God chastens his faithful people by cleansing them from their iniquities, transgressions, sins, and trespasses, preventing them from repeating their faults and failures.

The Lord's hot fiery love or east wind that comes from the desert pictures the Lord's hot fiery chastening love from his heavenly brazen altar. Jonah had a fiery chastening experience with the Lord's fiery love breath from the east wind and it came to pass when the sun did rise that God prepared a vehement east wind and the sun beat upon the head of Jonah that he fainted and wished in himself to die and said it is better for me to die than to live. Jonah 4 8. Jonah was angry because God sent him to preach to the Gentile city of Nineveh.

Jonah was very angry because God did not destroy the Gentile city of Nineveh despite the fact that they had humbled their souls before God and repented to him. Jonah was angry when God destroyed the plant that he had mercifully and miraculously caused to come up overnight to shelter Job from the sun. Job was extremely angry with God's divine authority and headship that is the royal rule over all of his creation but Jonah was angry with God for showing mercy to the penitent Ninevites.

Jonah had sown the heat of his sinful anger against God so he had to reap the destructive heat of God's fiery love the east wind. God also gave Pharaoh a dream concerning his chastening love

breath from the east wind. God said that Egypt would have seven years of plenty then he revealed that he would send his hot breath of love the east wind and there would be a seven-year famine in the land of Egypt and the known world at that time.

And behold seven thin ears and blasted with the east wind sprung up after them. Genesis 41 6. And the seven thin and ill-favored kind that came up after them are seven years and the seven empty ears blasted with the east wind shall be seven years of famine. Genesis 41 27.

When God desired to chasten Pharaoh who had refused to allow the children of Israel to go to Canaan's promised land he sent his fiery love in the east wind upon him to bring locusts on his land. And Moses stretched forth his rod over the land of Egypt and the Lord brought an east wind upon the land all that day and all that night. And when it was morning the east wind brought the locusts and the locusts went up over all the land of Egypt and rested in all the coasts of Egypt.

Very grievous were they before them there were no such locusts as they neither after them shall be such. Exodus 10 verses 13 and 14. The locusts ate the land bare of all green life all green life vanished from the fields.

God chastens his idolatrous creation whom he loves. And ye have forgotten the exhortation which speaketh unto you as unto children my son despise not thou the chastening of the Lord nor faint when thou art rebuked of him for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. Hebrews 12 verses 5 and 6. Through God's loving chastisement to us he corrects our faults and failures.

The Lord also smashed the ships of Tarshish with his hot east wind of love when they became enemies who were against Israel. Thou breakest the ships of Tarshish with an east wind. Psalm 48 7. Job also had an experience with the Lord's wind of love from the wilderness the desert or the east wind.

And behold there came a great wind from the wilderness and smote the four corners of the house and it fell upon the young men and they are dead and I only am escaped alone to tell thee. Job 1 19. Job was thankful for the Lord's chastening breath of the east wind.

Then Job arose and rent his mantle and shaved his head and fell down upon the ground and worshipped and said naked came I out of my mother's womb and naked shall I return thither. The Lord gave and the Lord hath taken away blessed be the name of the Lord. Job 1 verses 20 and 21.

The psalmist gave honor to God for the power of his loving east wind. Though he had commanded the clouds from above and opened the doors of heaven and had rained down manna upon them to eat and had given them of the corn of heaven man did eat angels food. He sent them meat to the full.

He caused an east wind to blow in the heaven and by his power he brought in the south wind. He rained flesh also upon them as dust and feathered fowl like as the sand of the sea. Psalm 78 verses 23 through 27.

The prophet Hosea also testified of the Lord's chastening power by his hot east wind of love. Though he be fruitful among his brethren an east wind shall come. The wind of the Lord shall come up from the wilderness and his spring shall become dry and his fountain shall be dried up.

He shall spoil the treasure of all pleasant vessels. Hosea 13 15. When Ephraim obeyed God he was great among the nations but when he began to worship idols his destruction was imminent.

God sent his hot east wind of love to destroy him. The east wind is God's chastening purging wind of love. It comes in the form of testings and trials for his divine purpose of purging burning and destroying the opposing things within us that are displeasing to him.

His east wind is the way of his chastening chastising and correcting love for us. Because he loves us he desires to make us a fruitful garden unto himself. The spouse bride did not call for the east wind of love to come to her garden.

She already had been through the season of his chastening chastising and correcting love from his hot east wind under the king of humility, the shepherd, and the row bridegroom. The wedding day of Christ Jesus spouse bride is not the time for her to be chastened, chastised, and corrected by his love. These things will have already been accomplished.

The spouse bride's wedding day will be one of ecstasy, joy, and delight. Point 2. The table of showbread fits together with the Lord's first hay of his understanding and his omnipotent love. The Lord's breath of the north wind of love is for his judgment and for his cleansing of the dark clouds that hide the light of his glory.

It fits together with the Lord's knowledge, omniscient fiery love. The breath of love of the Lord's north wind brings in the cold frozen blast of his divine judgment. In the natural many unnecessary things are cleansed and stripped away during God's cold winter season of love.

The cold north wind drives away the rain. Likewise an angry countenance drives away a backbiting tongue. A cold frowning look of disapproval drives away a backbiting tongue.

The north wind driveth away rain so doth an angry countenance a backbiting tongue. Proverbs 25 23. Ezekiel's vision of a whirlwind out of the north pictured God's cold judgment coming upon idolatrous Israel through the forthcoming invasion of Judea by the Babylonians whose empire extended from the land of the Chaldeans to the north of the Holy Land.

And I looked and behold a whirlwind came out of the north, a great cloud and a fire enfolding itself and a brightness was about it and out of the midst thereof as the color of amber out of the

midst of the fire. Ezekiel 1 4. It is impossible for men to see the bright light of the Sun if the clouds are filled with darkness. Likewise in the spiritual we cannot see the brilliant bright light of the Lord's dazzling majestic bread of truth if he does not send his cold north wind or judgment to remove the darkened ignorance in our worker heart and lover heart.

The north wind cleanses the dark clouds so that we can see his governmental bread of truth. And now men see not the bright light which is in the clouds but the wind passeth and cleanseth them. Fair weather cometh out of the north with God is terrible majesty.

Job 37 verses 21 and 22. The north wind blows away the dark clouds in the natural that hide the radiant and glorious light of the Sun. Likewise in the spiritual it takes the Lord's spiritual north wind his cold breath of love from the north to blow away the damp dark fog of our mental dimness our blurred vision and our bewildered misunderstanding so that we can see the majestic strength and awesome glory of Jesus Christ the Father's living bread from heaven.

Hence the spouse bride requests the north wind of love to come and blow upon her garden so that it might be cleared completely of all of her foggy breath. Then the glorious beauty and strength of her husbandman bridegroom the bread of truth might be open for all to see. When we are in a state of blessing and exaltation it is so easy for our breath of pride to become foggy and form a cloud of arrogancy that immediately hides Jesus Christ the glorious son of righteousness from view.

Let us follow the spiritual example of Christ's spouse bride who cried for the north wind of love to cleanse her spiritual garden. Before the warm wind of love from the south can blow and diffuse the fragrance of our garden the cold winter north wind of love must clear our breath of its foggy clouds of pride so that the face of the son of righteousness may be seen. The spouse bride also sought the south wind of love of springtime to appear.

Point three the mercy seat and the Ark of the Covenant fit together with the Lord's vow of knowledge and his omniscient love. The breath of the Lord's west wind brings the blessing of his reign with its fruitfulness. God also used his merciful blessing love breath from his west wind to remove the plague of locusts upon Pharaoh because he momentarily humbled himself.

Nevertheless Pharaoh never learned the blessing of the Lord's chastening. Hence he continued to prevent the Hebrews from leaving Egypt and the Lord turned a mighty strong west wind which took away the locusts and cast them into the Red Sea. There remained not one locust in all the coasts of Egypt.

Exodus 10 19. The psalmist accepted the Lord's divine method of disciplining and instructing through chastening. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law.

Psalm 94 12. When we accept the Lord's chastening love we are blessed and happy because he

has taught us out of his law of love. David confirmed this truth.

Before I was afflicted I went astray but now have I kept thy word. Psalm 119 verse 67. God's chastening love teaches us to submit to his purposive will and master plan in all things.

The Lord Jesus also rebuked the people calling them hypocrites because they could discern the outward dissension of rainwater from the clouds above but they could not discern that their Messiah had descended from the heavens above with the living waters of eternal salvation for them. How unspeakably sad. And he said also to the people when you see a cloud rise out of the West straightway you say there cometh a shower and so it is.

Ye hypocrites you can discern the face of the sky and of the earth but how is it that you do not discern this time. Luke 12 verses 54 and 56. Elijah also had an experience with the Lord's breath of love of his west wind that came from a little cloud in the sea and increased into a great rain that broke the drought in the land.

So Ahab went up to eat and to drink and Elijah went up to the top of Carmel and he cast himself down upon the earth and put his face between his knees and said to his servant go up now look toward the sea and he went up and looked and said there is nothing and he said go again seven times and it came to pass at the seventh time that he said behold there arises a little cloud out of the sea like a man's hand and he said go up say unto Ahab prepare thy chariot and get thee down that the rain stop thee not and it came to pass in the meanwhile that the heaven was black with clouds and wind and there was a great rain and Ahab rode and went to Jezreel and the hand of the Lord was on Elijah and he girded up his loins and ran before Ahab to the entrance of Jezreel. 1 Kings 18 verses 42 through 46. King Ahab went up to eat and to drink while the drought was still in force but Elijah went up to the very top of Mount Carmel and cast himself down upon the earth putting his face between his knees praying for God to send his rain upon the dry parched earth Elijah commanded his servant to go up and look toward the sea for a cloud to appear the servant went and looked seven times the west wind of God's love blessing brought a little cloud from the sea and increased it into a mighty storm cloud but the spouse bride does not ask for the west wind of love to blow upon her garden because she had already received the rain of the Lord's truth in her lover heart for her spiritual education and moral development the spouse bride's garden was filled with the waters of her spring her fountain her well and her streams from Lebanon point for the candlestick fits together with the Lord's second hay of his purpose of will and his prudence love the south wind of love brings in the springtime season for new planning and new spiritual growth it fits together with the Lord's second hay prudence love purpose of will fiery love springtime is the season of new growth and the manifestation of new life springtime is the season for dormant seeds to arise to come forth out of the ground to come to the light of existence and the springtime the warm Sun beams brightly down upon the earth therefore the dormant seeds begin to take root downward so that they can grow and bear fruit upward Elihu testified to Job about the power of the Lord's south wind of love how thy garments are warm when he quietest the earth by the south wind Job 37 17 the Lord has a blustering cold north wind

to freeze and he has a warming south wind to thaw the Lord's north wind convinces man of his judgmental power from the north but the warming of the south wind of love from his mercy and grace comforts cheers and consoles the penitent soul and spirit the glorious warmth of the husbandman bridegroom sends his south wind of love to blow on his garden in our lover heart to comfort cheer and console us with new spiritual growth then she learned to be his abode servant by serving the daughters of Jerusalem his friends and his guests Jesus also testified about the blessing of the warm south wind and when you see the south wind blow you say there will be heat and it cometh to pass Luke 12 55 in addition the Apostle Paul testified of the blessing and the progress that they received from the south wind and when the south wind blew softly supposing that they had obtained their purpose loosing thence they sailed close by Crete Acts 27 13 the Lord sent the south wind that helped Paul to ultimately go to the island of Melita where many souls were saved and many bodies were healed to God be all the glory and from thence we fetched a compass and came to Regium and after one day the south wind blew and we came the next day to Puteoli Acts 28 13 the south wind is a sign of the arrival of springtime the spouse bride requested for the south wind of his love to blow upon her garden so that she could have new growth as his spouse bride and his abode servant after Abraham was separated from Lot the Lord gave him spiritual eyes to see his inheritance in Canaan's land the Lord also commanded Abraham to look from the north to the south and then from the east to the west this was a beautiful vision of his spiritual and natural growth in the land and the Lord said unto Abram after that Lot was separated from him lift up now thine eyes and look from the place where thou art northward and southward and eastward and westward for all the land which thou seest to thee will I give it and to thy seed forever Genesis 13 verses 14 and 15 Lot lifted up his eyes and chose the visible paradise of the land the plain of Jordan near Sodom and Gomorrah where he ultimately lost all things but the Lord lifted up Abraham's eyes to miraculously see all the land that he was given him by his divine covenant of promise Abraham's eyes of faith saw the eternal things of the Lord's purpose of will and master plan for him and for his seed but Lot's lustful eyes saw only temporal things that neither benefited him ultimately or his seed the Lord began Abraham's spiritual vision of the land with his cold winter breath of humility love from the north then the Lord gave him the warmth of his breath of springtime love in the south then he continued his visual journey with Abraham from the east of his summer love to the west of his autumn love the Lord directed Abraham's vision of his divine order or stairway of his appointed seasons both in the natural and in the spiritual let us reflect on a diagram that will clarify this principle of truth these same seasons are seen in the Song of Solomon book it can be envisioned as a stairway with the north the winter season as the first step of the stairway a season where most of the trees and bushes are stripped naked and bare then the real stature of the trees and bushes are seen the winter season is a time for the trees seeds and plants to rest this also is a picture of our winter season in the spiritual a modest lovely unassuming time a time where the Lord strips our earth of the weeds thistles vines of our ingratitude murmurings and complainings the north winter season represents our experiences with the king of humility the next step on the stairway is the south springtime a time for trees seeds and plants to begin to grow after lying dormant in the

winter likewise spiritually after we have studied God's Word and stored up seeds of truth the Lord springtime season will cause these seeds to take root downward and to bear fruit upward the south springtime refers to our relationship with the shepherd bridegroom the third step on the stairway is the east summertime the warmest time of the year when trees seeds and plants and grow and fruit ripens for food likewise spiritually in our spiritual summer season the Lord's Word grows and ripens so that we have food to eat and to share with others the east summertime refers to our relationship with the bridegroom the last step on the stairway is West autumn this is a season where all trees plants and fruits mature and ripen it is a time of harvesting and preserving God's blessings in the natural likewise spiritually it is a time to mature in one's spiritual growth to be a spouse bride for the Lord who has grown in his love for all and have his peace in the midst of all the West autumn refers to our relationship with the husband and bridegroom consequently the moral principle of growth that the Lord revealed to Abraham is also seen in the four stages of growth in our own natural life a child a youth and adult and elder is also seen in the Lord's four creations of the earth this principle also is seen in Israel's history a child born in Canaan's land a nation or son born in Egypt a nation in the wilderness or a spouse bride and a nation in Canaan's land called the Lord's wife the new nation of Israel shall be born again forever and ever when Israel receives her Messiah at the second coming of the Lord Jesus Christ to earth when he will restore Israel again forever and ever consequently it is so important to know one season the small little ant knows its season there before things which are little upon the earth but they are exceeding wise the ants are a people not strong yet they prepare their meat in the summer Proverbs 30 verses 24 and 25 the ants are little but exceedingly great in wisdom bigness is not greatness a little thing joined to Christ's greatness is true greatness the knowing soul is a satisfied soul who knows the Lord's season God's purpose of will and master plan is the period of time in regard to fitness and suitability for things to be done the Lord was faithful to send the king of humility bridegroom the shepherd bridegroom and the row bridegroom to the espoused bride and the husband and bridegroom to the spouse bride so that she could be faithful in all four seasons this is the end of chapter 9