

Song of Love~1- 6

The Song of Love by Reverend B.R. Hicks Preface In the book of Job, God reveals the blessings of suffering. In Psalms, He reveals the joy of praying and worshipping Him. In the book of Proverbs, He reveals the wisdom of living and acting in ways to please Him.

In the book of Ecclesiastes, He reveals the enjoyment of things under the sun. And in the Song of Solomon, He reveals how to love. This portion of God's divinely inspired word pertains to the relationship of Jesus Christ, the heavenly bridegroom, to His spiritual bride.

Nowhere in Scripture do we have such an invitation by the Holy Ghost, God's great divine teacher, to come and learn about the mighty personage, the Lord Jesus Christ, the heavenly bridegroom, whose splendor, greatness, and brightness cause one to become the very dust of the balance. To come and drink of the spiced wine of intoxicating delight that thrills the heart with secret power and agitates the soul with trembling joy. To come and kneel reverently at the Lord's feet with tears of love and adoration that will change the vision and the destiny of the human soul.

To come and to sit under the day star's radiant shining beams that fill the darkened crevices of the human heart with an enlightened desire to know Him. To come and to sail the calm and serene streams of revelation that reflect Jesus Christ's glorious image and stature. To come and to traverse the mountains of humility and the hills of faith until one's heart is brought into a oneness of relationship with the bridegroom, the Lord Jesus Christ.

To come and to gather truce that are like flowers of rarest bloom until the heart is like a basket filled with the scented petals of wisdom, understanding, and knowledge. To come and to smell Jesus Christ's fragrance until one's heart is completely lost in holy unity with Him. The revelation contained in this book belongs to God, to Him be all the glory.

Join me now as we softly and humbly enter into the innermost recesses of the heart of our heavenly bridegroom, Jesus Christ, the author. Chapter 1 The Song of Songs The book titled The Song of Solomon is not a history, an epistle, a discourse, a code of morals, or a series of commands. It is indeed a song addressed not to the intellect, the reason, or the conscious, but to the emotions of the heart.

The object of a song is to affect a stirring of feelings, to touch the senses. A song reaches down below thought into the depths of the heart and moves a wellspring of delight and joy there that sends a quiver through every part of one's being. This song of love between the bridegroom and his bride sends thrills vibrating through one's heart with the Lord's greatest melody of His exceeding great love and the wondrous harmony of His marvelous grace.

Although there are many songs mentioned in the Word of God, this one is The Song of Songs, which is said to be Solomon's. Our study of this song of love begins with the first verse of chapter 1 and progresses from verse to verse until the entire song has been covered. This is a song of

pure and exquisite delight that the bridegroom and bride have for each other.

The Song of Songs, which is Solomon's. Canicles 1.1 Solomon, whose name means peace, presents us with a picture of the Jesus Christ as the Prince of Peace. The title, Prince of Peace, refers particularly to Christ's millennial reign when He shall rule the earth in peace and righteousness.

The reign of the literal King Solomon was characterized by God's wisdom and peace. Therefore, it becomes the prototype of the millennial reign of Jesus Christ. Since all Scripture is profitable, the Song of Solomon is extremely valuable in unveiling the spiritual Prince of the Kingdom of God, the Lord Jesus Christ.

All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2 Timothy 3.16-17 We often miss the impact and vitality of a portion of God's inspired Word because we approach it with the wrong attitude. It is personally profitable to all believers simply because it is given by God.

Note that the Scripture says that all is profitable, which means that it bears personal meaning and significance to each of us today. In fact, the Apostle Paul declared that all Scripture carries within it a message to teach us doctrine, to reprove us, to correct us, and to instruct us in righteousness. With this thought in mind, let us proceed to take note of the Song of Solomon not as a mere historical record but as a personal message to us from God.

The principal theme of God's Word is Jesus Christ and Him crucified. Jesus Christ and His cross is God's message to a sinful world that is without hope and without God. How interesting, then, to find that since God's Word is rightly divided by the Holy Ghost, that this precious holy book falls readily into the four-point division of the cross.

Whenever we study any inspired book of the Bible or any spiritual subject within its pages, we see statures of truth stretching before us to give us constant reminders of the four points of the cross upon which Jesus died for the reconciliation of mankind to God and for the remission of man's sins. The Song of Solomon, as well as other truths in God's Word, is divided into a four-point stature of truth that becomes the key to understanding this beautiful song of love. The stature has as point one King of Humility, point two the Shepherd, point three the Roe, and point four the Husbandman.

Each division of this love song pictures a particular stage of development in the relationship between the bridegroom and his bride. During the progress of each relationship with her bridegroom, the bride must learn certain things and lay hold of new portions of spiritual growth. As the bride learns her lessons, she is able to move into the next relationship with her bridegroom.

She begins her development at the bottom of Jesus' spiritual stature by learning his humility. She is then ready to learn about the bridegroom's nature of the Shepherd. Her next experience is with Jesus Christ as the Roe.

At last, she comes to know the Husbandman, with whom she consummates her marriage. This study is an instructive example to us, as believers who desire an intimate spiritual relationship with Jesus Christ, of how to prepare and to grow in spiritual stature so that we too may be in the Bride of Christ. Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. Revelation 19, verses 7 and 8 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts. Let the bridegroom go forth of his chamber, and the bride out of her closet.

Joel 2, verse 16 There are four classes of songs mentioned in God's word. Among them is the Song of Songs, or the Song of Love. The top position in the stature of truth about songs is occupied by the Song of Love.

This is the reason it is called the Song of Songs. In order for the bride to sing this song, she has to grow up into the fullness of the marriage relationship with the bridegroom. She must learn to sing the other songs as well, namely the Song to the Lord, the Song of the Rock, and the Song of Redemption.

Point A. Songs unto the Lord These songs are sung to the name LORD in all capital letters. Lord is one of the three primary names of deity in the Old Testament. God, Lord, and Lord all capital letters.

Through his primary names and his many compound names of deity, God reveals to man his nature through his name. Through his primary names, God gives us the following revelation of himself. God, Elohim, is a uniplural noun and is a revelation of God's creating power.

Lord, Adonai, is also a uniplural noun and is a revelation of God's possessing power, which refers to the master-husband relationship. Lord, Jehovah, is the revelation of the self-existent one who reveals himself. This name expresses God's revealing power.

Lord is the secret tetragrammaton, or holy name of God, which was first revealed as J-H-V-H. Vowels were later inserted to form the name Jehovah. In the King James Version of the Bible, we find that the name Jehovah is always distinguished from the name Lord by being spelled with all capital letters.

God told Moses to tell the children of Israel that the Lord, the I Am, hath sent him to them. Here was the self-existent one who was revealing himself to man. The name Lord is always connected

with revelation.

The song to the Lord which the bride must learn is made up of four different songs. First, the song of triumph. Israel sang a song of triumph to the Lord when he delivered them from Egyptian bondage and Pharaoh's pursuit of them.

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously. The horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation.

He is my God, and I will prepare him a habitation. My Father's God, and I will exalt him. This was just the beginning of a wonderful song of exaltation, a song of triumph to the Lord.

Israel had been gloriously delivered from the land of her bondage. For the horse of Pharaoh went in with his chariots, and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them. But the children of Israel went on dry land in the midst of the sea.

Miriam, the prophetess among the children of Israel, took a timbrel, tambourine, in her hands, and all the women went with her with timbrels and dances, exalting the Lord for his glorious triumph. Surely this must have been a jubilant scene. Thousands of voices were lifted in praise and acclamation, while the women demonstrated their joy and liberation in a dance before the Lord.

This was a great song indeed, the song of triumph to the Lord. The second song, song of witness. Moses had come to the end of his life when the Lord spoke to him, saying, And the Lord said unto Moses, Behold thy day's approach, that thou must die.

Call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. Deuteronomy 31, 14 Then the Lord gave the children of Israel a prophetic song, coupled with a grave warning to them. Now therefore write ye this song for you, and teach it the children of Israel.

Put it in their mouths, that this song may be a witness for me against the children of Israel. Deuteronomy 31, 19 Moses therefore wrote this song the same day, and taught it the children of Israel. Deuteronomy 31, 22 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

Deuteronomy 31, 30 This song was to be a witness to the Lord against the children of Israel. Later, as was predicted, when they went a-whoring after the gods of the strangers of the land, this very song was a witness against them. Had they not learned it from Moses? Had they not taught it to their children, passing it down from generation to generation? They were without excuse, for they had the song of witness before the Lord.

The Third Song, Song of Vengeance Against the children of Israel did evil in the sight of the Lord,

and they cried unto the Lord, for they were greatly oppressed. Deborah was a prophetess in the land at this time, and the children of Israel came to her for judgment. She was the one who accompanied Barak, as he led ten thousand men in attack upon their enemy Jabin.

The Lord had revealed to Deborah how to defeat Sisera, the captain of Jabin's army, so Israel came out victorious. Sisera was delivered into the hands of a woman, Jael, who drove a nail into his temple, and the mighty Sisera lay dead. So God subdued on that day Jabin, the king of Canaan, before the children of Israel, and the hand of the children of Israel prospered.

Judges 4, 23-24 Then sang Deborah and Barak, the son of Abinoam, on that day, saying, Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. Hear, O ye kings, give ear, O ye princes, I, even I, will sing unto the Lord, I will sing praise to the Lord God of Israel. Judges 5, 1-3 Awake, awake, Deborah, awake, awake, utter a song, arise, Barak, and leave thy captivity captive, thou son of Abinoam.

Judges 5, 12 So let all thine enemies perish, O Lord, but let them that love him be as the sun when he goeth forth in his might, and the land have rest forty years. Judges 5, 31 Vengeance was the theme of the song that Israel sang before the Lord. Israel had been delivered by God's help and direction from the hand of her oppressor.

After this victory, the land rested in peace for forty years. The fourth song, Song of Worship King Ahaz reigned wickedly in Israel and led his people into idol worship. On the other hand, Hezekiah, who succeeded him, was a good king.

In the first year of Hezekiah's reign, he reopened the doors of the house of the Lord and repaired them. He called together the priests and Levites, and said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers, and carry forth the filthiness out of the holy place. For our fathers have trespassed, and done that which was evil in the eyes of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs.

2 Chronicles 29, 5 and 6 The work was accomplished, the house of the Lord was cleansed, the altar of burnt offering and all its vessels were restored, the table of showbread was in its place, and all was ready. King Hezekiah gathered together the rulers of the city and led them up to the house of the Lord to offer sacrifices. First, the sin offering was made for atonement and reconciliation for all Israel.

Then the king commanded that the burnt offering would also be made. And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet. For so was the commandment of the Lord by his prophets.

And the Levites stood with the instruments of David, and the priests with the trumpets. And

Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel.

And all the congregation worshipped. And the singers sang, and the trumpeters sounded, and all this continued until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves and worshipped.

Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped. This was a song of worship to the Lord.

The house of the Lord had been left standing desolate. But once again Israel was revived, and offerings were ascending before God as in the days of old. No wonder they rejoiced.

The sounds of instruments and voices were lifted together in great expression of worship before their God. This continued until the burnt offering was finished. The burnt offering signified consecration.

It was an expression of offering themselves as living sacrifices unto the Lord. Today, our experience is the same. When we offer our bodies as living sacrifices unto the Lord.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. Romans 12 verses 1 and 2 A joyful song of worship always bubbles up from our hearts.

When we find ourselves in a pit of discouragement, we need to come back, figuratively speaking, to the brazen altar and make a new dedication. If we offer again the whole burnt offering of consecration, we can be sure that the song of worship will spring forth. What precious songs these are that are sung unto the Lord.

They are songs born out of experiences with the revealing God. As we grow in God, we too can learn the songs unto the Lord, which are composed of the song of triumph, the song of witness, the song of vengeance, and the song of worship. These are precious songs of revelation of the Lord.

However, they are not to be compared to the wonderful love song of marriage union between the bridegroom and his bride in the song of Solomon. Point B Song to the Rock This is another song the bride has to learn to sing before she can come to the song of all songs, the song of love. This is the song to the rock.

During the Israelites' journey toward Canaan, they pitched in Rephidim, but they found no water to drink. What a predicament! Imagine at least two and a half million people with their herds of animals in a wilderness, and there was no water. And the people thirsted there for water.

And the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst? And Moses cried unto the Lord, saying, What shall I do unto this people? They be almost ready to stone me. Exodus 17, 3 and 4 Once again, under the pressure of their circumstances, the Israelites murmured and complained. They struck out against their leader, and in so doing, they actually struck out against the Lord.

The serious implication of their actions was in their questioning, because they tempted the Lord, saying, Is the Lord among us or not? Exodus 17, 7 What is our attitude when we find ourselves in a wilderness experience? Because our needs are not obviously being supplied at the moment, do we begin to question the Lord's presence in our lives? The Lord had never failed Israel. Had they not left Egypt as a free people, and had they not walked dry shod through the Red Sea? Had he not changed the bitter water of Merah, and made them sweet? Had they not encamped at Elam beside the twelve wells of water? When they were hungry for flesh, had God not sent quails until they covered the camp, and in the morning was the bread of manna not sent from heaven? In fact, did they not receive a daily fresh supply? Had their miracle-working God not said unto them in the beginning of their journey, Fear ye not, stand still, and see the salvation of the Lord. The Lord shall fight for you, and ye shall hold your peace.

And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today. For the Egyptians whom ye have seen today, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.

Exodus 14, 13-14 And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel, And thy rod, wherewith thou smotest the river, take in thy hand, and go. Behold, I will stand before thee there upon the rock in Horeb, And thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

Exodus 17, verses 5 and 6 The Hebrew word for rock is zur, which means to cramp, confine, to bind, press, besiege, assail, to press or thrust forward, to cause to advance, to form, to fashion. The zur rock was a picture of God, the unbegotten Father. The God of my rock, in him will I trust.

He is my shield and the horn of my salvation, my high tower and my refuge, my Savior. Thou savest me from violence. For who is God, save the Lord, and who is a rock, save our God.

2 Samuel 22, verses 3 and 32 He shall cry unto me, Thou art my Father, my God, and the rock of my salvation. Psalm 89, verses 26 But the Lord is my defense, and my God is the rock of my

refuge. Psalm 94, verses 22 The Lord commanded Moses to stand upon the zur rock and smite it, so that the infinite divine God, the source of all things, could give forth his water to quench the thirst of all his people and their animals in the wilderness.

The psalmist confirmed the streams of water out of the selah rock, the Christ rock. He brought streams also out of the rock and caused waters to run down like rivers. Psalm 78, verses 16 The unbegotten Lord and Father always works through his only begotten Son, Jesus Christ.

The waters from the zur rock, God, were sent to the Son, who sent them to the small rocks, who sent these on to the twelve tribes of Israel. The psalmist also confirmed this truth. He claimed the rocks in the wilderness, and gave them drink as out of the great depths.

Psalm 78, verses 15 When the appointed waters hit the appointed zurim, little rocks, they were cleaved, split, and divided into channels to carry the water to the children of Israel in Rephidim. The apostle Paul also bore witness by the Spirit of God that the spiritual rock, the Christ, followed Israel. This spiritual, visible rock was continually present in spite of Israel's constant murmurings and complaining against God.

The Ministry of the Rock The psalmist said, He claimed the rocks in the wilderness, and gave them drink as out of the great depths. He brought streams also out of the rock and caused waters to run down like rivers. Psalm 78, verses 15 and 16 Thus the psalmist witnessed that the spiritual rock followed Israel, and continually ministered to her by supplying literal and supernatural water.

The zura rock, the Christ, continued to follow Israel. Later they sang to the zura rock, and the waters flowed out from the rock. Then Israel sang this song, Spring up, O well, sing ye into it.

The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Matanah. Numbers 21, 17 and 18 Israel dug a well, a place to contain the water.

Then they sang a song, Spring up, O well. In other words, they said, Rock, turn loose of the water, that it may spring up and overflow. Although God gave them the rock and the water out of the rock, they had to dig the well to contain the overflow.

When they had dug the well, the water came streaming down, so abundant in its supply, that the people all drank of the zura rock, Christ, that followed them. And their animals drank, and the land was blessed with green grass. This spiritual rock was Christ.

Have you wondered why you have not received more water from the revealed word, Christ the rock? It is because you are not digging a well, a special place in your penitent soul, for the water to flow into. We must dig ditches and wells in our penitent souls, as it were, to make room to contain the water of the word. If we allow the Lord to dig in our soul and lover heart, He will make it into a container.

Then He will release His revealed living water from Christ, our spiritual rock. God is not wasteful. He will not simply dump His precious living waters of truth upon us.

Christ's living waters of truth will flow only after we have made proper preparation to receive them. Since two objects cannot occupy the same space at the same time, we must empty out our carnal self from our lover heart and soul, so that the living waters of the Lord's word can have room in which to come. When the rock begins to flow, we will have a new song bursting forth from our heart and mouth, a song to the rock.

How precious is the song to Christ the rock! However, this song is not to be compared to the love song of the beloved bridegroom and his bride. Point C. Song of Redemption And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof.

For thou wast slain, and hast redeemed us to God by the blood out of every kindred, and tongue, and people, and nation. Revelation 5 verses 8 and 9 The Lamb, the Son of God, dominates this scene in the midst of the throne of God in heaven. God's slain Lamb received the song of redemption from the four beasts and the twenty-four elders.

John the Baptist also acknowledged the Lamb of God. And I saw, and bear record, that this is the Son of God. Again, the next day after John stood, and two of his disciples, and looking upon Jesus as he walked, he saith, Behold the Lamb of God.

John 1, 34-36 The beasts and the elders are redeemed people because in their song of redemption they confirmed this truth. The song of redemption was a new song. In the Old Testament dispensation, God had sent forth the truth of substitutionary death through the blood of Jesus Christ being shed for the cleansing of sin in the new covenant.

God sent forth His only begotten Son in flesh to be the Savior and Redeemer of all mankind. Jesus Christ in flesh was God incarnate. But when the fullness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

Galatians 4, verses 4-5 How thrilling is the song of redemption! But neither is this song to be compared with the song of love between the beloved bridegroom and his spouse bride. Point D, Song of Love This is the most wonderful, miraculous, and remarkable song in the Bible. We can never learn this particular song of the love relationship between the spouse bride and the beloved bridegroom until we have truly learned the other songs.

Songs to the Lord, the Song to the Rock, and the Song of Redemption. If we have ever had a taste of Jesus Christ and His bridegroom love, we know the divine drawing power of His love. There is no other love to compare to the Lord's divine love between the beloved bridegroom and

his spouse bride.

The Song of Love, which is called the Song of Songs, lifts the soul and spirit to soar into the lofty heights with Jesus Christ. This truth is confirmed by the Apostle Paul in the book of Ephesians. That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which path is knowledge, that ye might be filled with all the fullness of God.

Ephesians 3, verses 17-19 These precious verses reveal the Lord's foursquare name, His Grammaton. Let us reflect on a diagram. Point 1 of the diagram is represented by the U letter of His name, which represents wisdom love, His omnipresent love, the breadth of God's love.

Point 2, the first letter, He, of His name, represents understanding love, His omnipotent love, the length of God's love. Point 3, the Va of His name, represents knowledge love, His omniscient love, the depth of God's love. Point 4, the second He letter of His name, represents His prudence love, His purposive will, and the height of God's love.

The unsearchable riches of the Lord's infinite divine love is higher than all creation. The infinite divine love is the perfection and fullness of God which soars above and beyond all knowledge. A portion of the bride also sings a new song.

And they sung as it were a new song before the throne, and before the four beasts and the elders. And no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. And in their mouth was found no guile, for they are without fault before the throne of God.

Revelation chapter 14, verse 3 and 5. Note the description of the bride in Revelation 14, 4. These were not defiled with women. If this passage were describing a natural and physical condition, all women would automatically be excluded from the spouse bride of Christ. They are virgins, the Bible says.

The word virgin means unmarried, a maiden or man who has had no physical union with another. If we are to take the word virgin literally, any person who has been married would be excluded from the spouse bride of Christ. The Lord refers to churches in His word as female.

The spiritual virgins here, the spouse bride, had not allowed the church world to destroy her relationship in her virgin heart with Jesus Christ, her beloved bridegroom. The 144,000, the bride, has not been defiled with women. In addition, the women also refer to the twelve women of pride that are revealed in the book of Proverbs and in the book of Ecclesiastes.

A woman is often used in Scripture to personify both the bad qualities of carnal, prideful self, and also the good qualities of the bride of Christ. For example, in the book of Proverbs, pride is

personified as a strange woman, and wisdom is personified as a humble woman who is the bride of Christ. The bride of Christ is a virgin.

She has not joined herself to the strange woman of pride who exalts herself instead of exalting the beloved bridegroom. Christ's spouse bride keeps her lover heart a virgin heart for only her beloved bridegroom. These are they which follow the Lamb whithersoever he goeth.

There is a complete union between the bride's will and the Lamb's will. The spouse bride abides under her beloved bridegroom's complete authority and governmental rule. The Lord reveals that his spouse bride is called, chosen, and faithful.

These shall make war with the Lamb, and the Lamb shall overcome them. For he is Lord of lords and King of kings, and they that are with him are called and chosen and faithful. Revelation 17, 14 What an exalted song is the song of love! No man could learn that song but the spouse bride of Jesus Christ, the beloved bridegroom, because it is the song of songs.

How glorious to learn the song of Revelation! How precious to learn the song to the rock! How thrilling to learn the song of redemption! But these songs cannot be compared to the divine ecstasy and delight of the love song of the beloved bridegroom and his spouse bride. Yes, this love song is the song of songs. This is the end of chapter 1. The Song of Love, Chapter 2 The King of Humility Bridegroom The song of songs, which is Solomon's.

Let him kiss me with the kisses of his mouth, for thy love is better than wine. Because of the savor of thy good ointments thy name is as ointment poured forth. Therefore do the virgins love thee.

Draw me, we will run after thee. The King hath brought me into his chambers. We will be glad and rejoice in thee.

We will remember thy love more than wine. The upright love thee. I am black, but comely.

O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me. My mother's children were angry with me.

They made me the keeper of the vineyards. But mine own vineyard have I not kept. Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon.

For why should I be as one that turneth aside by the flocks of thy companions? If thou know not, O thou fairest among women, go thou way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents. I have compared thee, O my love, to a company of horses in Pharaoh's chariot. Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

We will make thee borders of gold with studs of silver. While the king sitteth at his table, my

spikenard sendeth forth the smell thereof. Canicles chapter 1, verses 1-12 The king of humility is the authority that is established in the espoused bride of Christ.

True humility means freedom from pride, arrogance, and self-confidence. True humility is loneliness in thought, humbleness of feelings in one's mind, and a deep sense of unworthiness in the sight of God while doing good deeds. True humility is submission to the Lord's purpose of will and master plan, self-abasement with contrition, and penitence for sin.

The unbegotten Lord and Father reveals His unbegotten name, or tetragrammaton, through His king of humility, the Lord Jesus Christ. Let us reflect on a diagram of His humility. The first of the four points of the diagram, represented by the ude of the Father's name, is humility is the foundation of honor.

It is supported by these two scriptures. The fear of the Lord is the instruction of wisdom, and before honor is humility. Proverbs 15, 33 Before destruction, the heart of man is haughty, and before honor is humility.

Proverbs 18, 12 The humility of the crucified Christ is the foundation of His spiritual stature. Point two of the diagram, represented by the he, is humility is joined to the fear of the Lord, or respect and reverence for His name and word. Point three of the diagram, represented by the va, is the Apostle Paul served the Lord in humility with his tearful mind, serving the Lord with all humility of mind and with many tears and temptations, which befell me by the lying in wait of the Jews.

Acts 20, 19 Point four of the diagram, represented by the second he of His name, the Lord gives His Cain grace, the Shekinah glory part of His thigh witness to the humble. Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility.

For God resisteth the proud, and giveth grace to the humble. First Peter 5, 5 In the beginning of the espoused bride's spiritual growth, she was a stranger to the humble mind of the King of Humility. As we begin to study the bridegroom, the King of Humility, let's remind ourselves of what Canicles 1, verses 1 and 2 says.

The song of songs, which is Solomon's, let him kiss me with the kisses of his mouth, for thy love is better than wine. The espoused bride desires the King of Humility to kiss her with the kisses of forgiveness from His holy, forgiving mouth. Let him kiss me with the kisses of his mouth.

The Hebrew word for kiss is nashach, which means to fasten up, to touch, equip with weapons, armed men, rule, military equipment, offensive arms, defensive arms, an arsenal, armor for battle, weapon. A kiss was the symbol of forgiveness. The first thing Jesus said on the cross was to kiss His enemies with kisses of forgiveness.

After He forgave them, He besought His Father to forgive them. Jesus was so excited that His

Father had saved Him from death in the Garden of Gethsemane so that He could go on to the cross and forgive His enemies. At about the ninth hour, Jesus cried out with a loud voice and said, Eli, Eli, l'mana shabachthani, My God, my God, for this was I spared.

Matthew 17, 46 My God, my God, for this cause was I spared. The second thing Jesus said, Then said Jesus, Father, forgive them, for they know not what they do. And they parted His raiment and cast lots.

Luke 23, verse 34 The word forgive in Hebrew is salach. In order to understand God's divine forgiveness, we have to look at the three different kinds of forgivenesses. Let us reflect on a diagram about God's forgiveness that can be seen as a pair of scales.

On the left side of the scales, we have the Holy Spirit's forgiveness, nasa, which means to lift up, burn, carry away, forgive, pardon, the honorable man, respect, regard. On the right side of the scales, we have the unbegotten Father's forgiveness, salach, which means to forgive, pardon, or spare. And in the middle of the scales, Jesus Christ, the Son's atonement forgiveness.

Kafar, which means to cover, expiate, condone, placate, appease, conceal, make atonement, cleanse, disannul, forgive, be merciful, pacify, purge away, reconcile. These words seem startling, unless one understands the truth they represent. What a burst of affection! What holy audacity! The espoused bride, without shame-facedness, timidity, or hesitation, beseeches her bridegroom, the King of Humility, for the kisses of his mouth.

She does not ask for just one kiss, but many kisses of his mouth. Let us look at some scriptures about Kafar. Forgiveness of iniquity, turning from the light, and sin, taking one soul away from the fire of God's eternal love, so that it becomes a hard, cold clinker.

But he, being full of compassion, forgave their iniquity, and destroyed them not. Yea, many a time turned he his anger away, and did not stir up all his wrath. Psalm 78, verse 38.

By mercy and truth, iniquity is purged, and by the fear of the Lord, men depart from evil. Proverbs 16, 6. Let us look at the Nassau forgiveness of the Holy Spirit. It is the ministry of the Holy Spirit to lift up either by the wings of the dove, or the wings of the eagle.

Then the Spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. Ezekiel 3, 12. And he put forth the form of a hand, and took me by a lock of mine head.

And the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north, where was the seat of the image of jealousy, which provoketh to jealousy. Ezekiel 8, 3. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? For they say, The Lord seeth us not, the Lord hath forsaken the earth.

Ezekiel 8, 12.

Moreover the Spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward. And behold at the door of the gate five and twenty men, among whom I saw Jazaniah the son of Azur, and Palatiah the son of Benaiah, the princes of the people. Ezekiel 11, 1. So the Spirit took me up, and brought me into the inner court, and behold the glory of the Lord filled the house.

Ezekiel 43, 5. The Holy Spirit lifted up, Now saw Ezekiel the prophet four times in his prophetic ministry. The Holy Spirit lifts up the penitent soul in the wings of his forgiveness. Now therefore I pray thee, pardon my sin, and turn again with me that I may worship the Lord.

1 Samuel 15, 25. Look upon mine affliction and my pain, and forgive all my sins. Psalm 25, 18.

Keeping mercy for thousands, forgiving iniquity and transgression and sin. And that will by no means clear the guilty. Visiting the iniquity of the fathers upon the children, and upon the children's children, and to the third and to the fourth generation.

Exodus 34, 7. Blessed is he whose transgression is forgiven, whose sins is covered. Psalm 32, 1. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. Micah 7, 18.

Now let us look at Salah, forgiveness of the father in his holy word. Keeping mercy for thousands, forgiving iniquity and transgression and sin. And that will by no means clear the guilty.

Visiting the iniquity of the fathers upon the children, and upon the children's children, and to the third and to the fourth generation. Exodus 34, 7. And the Lord said, I have pardoned according to thy word. Numbers 14, 20.

For thy namesake, O Lord, pardon mine iniquity, for it is great. Psalm 25, 11. For thou, Lord, art good and ready to forgive, and plenteous in mercy unto all them that call upon thee.

Psalm 86, 5. And I will cleanse them from all their iniquity, whereby they have sinned against me. And I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me. Jeremiah 33, 8. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him.

And to our God, for he will abundantly pardon. Isaiah 55, 7. If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin, and will heal their land. 2 Chronicles 7, 14.

Who forgiveth all thine iniquities? Who healeth all thy diseases? Psalm 103, 3. Jesus besought his unbegotten Father to forgive Salah, his crucifiers, which he did. Otherwise they all would

have become dead men. From all these scriptures, we can see the importance, significance, and the greatness of worth for the espoused bride to ask the King of Humility to kiss her with the kiss of forgiveness that would lay the foundation for all of her spiritual growth.

Forgiveness is to give up, to resign, to pardon, to excuse, not to exact, to remit that to which one has a claim. Forgiveness means to excuse, not to exact the penalty for, not to punish, to overlook. Forgiveness means to cease to feel resentment towards a person or thing.

Forgiveness means to pardon any injury, fault, crime, or thing that is due you. Forgiveness means to relax and calm down the rigor of justice in demanding retribution. To commit iniquity, transgression, sins, and trespasses is human, but to truly forgive is divine.

If we break the bridge of forgiveness for others, we destroy the only way for us to reach the Son, the Holy Spirit, and the Father. The greatest glory of Jesus Christ is forgiving His crucifiers. Remember, all offenses came from a depraved worker heart, but all forgiveness comes from an upright, honest, honorable worker heart.

Little, vicious worker hearts that are filled with bitterness, anger, and revenge never know and experience the Lord's divine pleasure, gladness, and happiness of forgiving their enemies. God's eternal love always forgives the penitent sinner. We need to learn a lesson from the sea worm that penetrates the shell of the muscle, which immediately closes the hole and takes the grain of sand and turns it into a beautiful pearl of gratitude.

To God be all the glory. The espoused bride learned that the King of Humility's forgiving love is better than the most fragrant and the best wine. Although the blood of Jesus flowed forth on Calvary's cross, and although He was bruised, crushed, and broken as God's bleeding, precious Lamb, we do not know the power of that blood until we receive it in our heart and its unspeakable, liberating joy in the force of forgiveness in our lover and worker heart.

The espoused bride acknowledged that the savor of the King of Humility's good ointments of His name was as ointment poured forth, therefore do the virgins love Thee. Because of the savor of Thy good ointments, Thy name is as ointment poured forth, therefore do the virgins love Thee. The King of Humility's ointments were of a goodly fragrance.

Jesus Christ, the King of Humility, poured out His Father's name of Jesus as ointment poured forth. Through Jesus' words of love and works of love, He left a rich inheritance for all believers. The espoused bride besought the King of Humility to draw, pull, or drag her by His force and power in the steps of His humility.

Draw me, we will run after Thee. The King hath brought me into His chambers. We will be glad and rejoice in Thee.

We will remember Thy love more than wine. The upright love Thee. Canicles 1-4 She wanted to

be lifted up out of her deep plains of pride.

She desired to be pulled more closely to the King of Humility. The espoused bride desired to be enticed, allured, and attracted to the King of Humility so that she could fellowship His humble footsteps. The espoused bride promised to run after the King of Humility if He would draw her.

The espoused bride realized that unless the King of Humility would draw her, she would be unable to run after Him. The Hebrew word for draw is *mashach*, which means to sew, to sound, to prolong, to develop, to mark, to remove, to delay, to be tall, to continue, to defer, to extend, to forbear, to scatter, and to stretch. This definition reveals to us the many ways the Bridegroom draws our soul to Himself.

The King of Humility draws us by sowing His seeds of truth in our lover hearts and worker hearts. The King of Humility draws us by forming and sounding the beautiful golden bells of sincerity in our worker hearts, allowing them to sound forth in thanksgiving, praising, blessing, and glorifying the Lord's holy name. The King of Humility draws us by prolonging situations and scenes of suffering that force us to wait on Him in our useless, hopeless, helpless, and worthless condition.

The King of Humility draws us by developing His humble strength and power within us. The King of Humility draws us by generating a desire in our feet to run in the footsteps of His humility. The King of Humility draws us by removing things of obstruction that are preventing us from seeing His humble footsteps.

The King of Humility draws our heart and mind to Him by delaying the fulfillment of our carnal desires until we can see the vanity and vexation of all things that oppose Him. The King of Humility draws us by increasing our spiritual stature so that we gain a new vision of Him. The King of Humility draws us by generating steadfastness in us, causing us to continue on in our spiritual education and moral development, knowing Him regardless of the price.

The King of Humility draws us by deferring and destroying our plans so that we can learn the foolishness and fallacy of our own carnal ways and surrender them to Him. The King of Humility draws us by the extending of His great grace and His manifold mercies to us of which we are most unworthy. The King of Humility draws us by His forbearance of our faults, failures, and childlike fleshly dispositions until we are able to give them up to Him for crucifixion.

The King of Humility draws us by covering us with His hoarfrost, His precious cold breath of humility. The King of Humility draws us by stretching His cloud of kibble glory over us from His thigh witness and giving us a foretaste of the marriage realm of the beloved bridegroom and the spouse brides, the ultimate relationship with Him. The King of Humility, Jesus Christ, said, No man can come to me except the Father which hath sent me draw him.

John 6, verse 44 Consequently, we must not allow anything or anyone to hinder us from running after the King of Humility. The espoused bride testified that the King of Humility brought her into

His chambers. The King hath brought me into His chambers.

Canicles 1-4 The Hebrew word for chamber is keder, which means the innermost inward parts. The food of God's Word that is eaten humbly in faith, believing, goes down to the innermost part of the lover heart where it is thoroughly digested and meditated on. However, the chambers of a slanderer greedily swallows dainty morsels of gossip like a glutton, helping himself freely to tempting food.

Slandorous words do not make a superficial impression on its listeners because words penetrate the innermost recesses of the bowels of mediation where they are thoroughly digested. The words of a tail-bearer are as wounds, and they go down into the innermost parts of the belly. Proverbs 18, 8 The King of Humility took his espoused bride into his chambers of mediation so that her bowels could be filled with his humility truth.

Therefore, she would be constrained to thank and to praise his holy name. We will be glad and rejoice in thee. We will remember thy love more than wine.

The upright love thee. Canicles 1, 4 Let us reflect on a diagram of the Lord's holy name, His Grammaton, that the espoused bride learned. Point 1, represented by the Ute of His name We will be glad.

Point 2, represented by the First Hay of His name We will rejoice. Point 3, represented by the Va of His name We will remember thy love more than wine. And point 4, the Second Hay of His name The upright love thee.

The espoused bride's soul was spinning around or dancing with great delight in the meditative chambers of the King of Humility. The espoused bride also was rejoicing with the Father's Simcha joy and great gladness. The espoused bride remembered the King of Humility in her remembrance mind.

In the King's chambers of humility, the espoused bride learned about His silent resignation and tranquil trust in His unbegotten Father. The upright had joined the espoused bride in her gladness, rejoicing, and remembrance of the King of Humility. Therefore she knew they were the upright ones.

The espoused bride acknowledges before the daughters of Jerusalem that she is black but comely as the tents of Kedar, but as beautiful as the curtains of Solomon. I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Canicles 1.5 The espoused bride under the King of Humility has a twofold beauty.

She was black as the tents of Kedar, and as beautiful as the curtains in Solomon's temple. The espoused bride's beauty of humility is portrayed through the beautiful tents of Kedar and through the beautiful curtains of Solomon's temple. The reason the espoused bride was beautiful and

black as the tents of Kedar was because her beautiful black color was a part of the fourfold black of the Lord's foursquare name or tetragrammaton.

Let us reflect on a descriptive diagram of the color black. In this diagram under the use of his name, the word black, shakar, means to dawn, to be early, earnestness, search painstakingly, inquire early, seek diligently early, in mourning. The espoused bride was beautiful black of the King of Humility.

I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me, because I am black, because the sun hath looked upon me. My mother's children were angry with me.

They made me the keeper of the vineyards, but my own vineyard have I not kept. The beloved bridegroom's hair was bushy and black as a raven. His head is as the most fine gold.

His locks are bushy and black as a raven. The Lord will reward the overcomers in the Theotera church with the Shakar black morning star, and I will give him the morning star. Revelation 2.28 Jesus Christ is the black morning star.

I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. Revelation 22.16 The spouse bride is complete when the black morning star arises in her lover heart.

We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn, and the day star of humility arises in our lover hearts. 2 Peter 1.19 Under the first hay of his name. Black, Kadar, humility morning.

For the hurt of the daughter of my people am I hurt. I am black. Astonishment hath taken hold on me.

Jeremiah 8.21 The heavens turn black in mourning for man's sin on earth. For this shall the earth mourn, and the heavens above be black, because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. Jeremiah 4.28 Under the vah of his name is another word for black, Eshon.

It means midnight. The pupil of the eye is black in the midst of the iris. He found him in a desert land, and in the waste howling wilderness he led him about, he instructed him, he kept him as the apple of his eye.

Deuteronomy 32.10 Keep me as the apple of the eye, hide me under the shadow of thy wings. Psalm 17.8 Keep my commandments, and live, and my law as the apple of thine eye. Proverbs 7.2 Under the second hay of his name we find another word for black, Kamar.

It means to yearn, pity, love, compassion. Joseph's bowels yearned on his brother. And Joseph

made haste, for his bowels did yearn upon his brother, and he sought where to weep, and he entered into his chamber, and wept there.

Genesis 43.30 Our skin was black like an oven because of the terrible famine. Lamentations 5.10 The espouse bride's beautiful humility black color came from her king of humility. How beautiful to be called to join Jesus Christ's precious eternal humility.

Oh, what a Savior! In the secret place of the humility of Christ's cross, our prideful color will soon change. The espouse bride told everyone not to give her the credit for her black beauty because the Son of Righteousness of the resurrected Christ looked upon her. Look not upon me because I am black, because the Son hath looked upon me.

My mother's children were angry with me. They made me the keeper of the vineyards, but mine own vineyard have I not kept. Caniciles 1.6 The king of humility, as the crucified Christ, had stripped his espouse bride of a great portion of her prideful thoughts, feelings, and deeds.

But it was the flaming fire of the Son of Righteousness as the resurrected Christ that had changed her color to his beautiful, radiant black. Instead of appreciating and commending the espouse bride for her beautiful change of black color, the mother's children were angry with the espouse bride. The bride's spiritual mother was the Holy Ghost who helped to teach the espouse bride by quickening the king of humility's instruction, teaching, and tutoring of his holy word to her.

The children are God's believers in the church. The espouse bride's reception when she emerged from her secret place with the king of humility was one of hostility. Her black beauty exposed the uncomely appearance of her mother's children.

Therefore, the mother's children become extremely angry and jealous of her. The espouse bride did not allow the jealousy of her mother's children to deter her from growing in her spiritual stature. However, her mother's children made her the keeper of everyone else's vineyard.

Consequently, she was unable to keep her own vineyard. As a result of the espouse bride's appointed suffering, she continued to grow in her spiritual stature. The espouse bride's curiosity about the bridegroom's shepherd stature made her inquire why his resting place was at noon.

Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon? For why should I be as one that turneth aside by the flocks of thy companions? If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents. Caniciles 1 verses 7 and 8 However, the king of humility did not give her spiritual revelation out of season. So he instructed her to keep walking in the footsteps of the flock of those who knew the way to go to the green pastures.

Nevertheless, the king of humility encouraged his espoused bride by revealing to her the Lord's

name that he had made to grow in her. Let us reflect on a beautiful diagram. Under the ude of his name, the king of humility encourages his espoused bride by saying she is like a stately horse in Pharaoh's chariot.

The horse is a picture of Christ's faith. Hast thou given the horse strength? Hast thou closed his neck with thunder? Jug 39, 19 With Christ's faith, she will have gracious boldness to mock at fear. She will be like a bold lion in the battle.

Under the first hay of his name, the king of humility tells his espoused bride that her cheeks are like precious jewels. Under the va of his name, the king of humility reveals to his espoused bride that her neck was adorned with chains of gold. And under the second hay of his name, the king of humility promised his espoused bride that he will make her borders of gold with studs of silver to adorn her ears so that she can better hear his voice.

I have compared thee, O my love, to a company of horses and Pharaoh's chariots. Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of gold with studs of silver.

Canicles 1, verses 9-11 The Lord describes his beautiful horse of faith in the book of Job. Hast thou given the horse strength? Hast thou closed his neck with thunder? Canst thou make him afraid as a grasshopper? The glory of his nostrils is terrible. He pawth in the valley, and rejoiceth in his strength.

He goeth on to meet the armed men. He mocketh at fear, and is not affrighted. Neither turneth he back from the sword.

The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage. Neither believeth he that it is the sound of the trumpet.

He saith among the trumpets, Ha! Ha! And he smelleth the battle afar off, the thunder of the captains, and the shouting. Job 39 19-25 This is not an ordinary animal that is being described here. This is a picture of the Lord's horse of faith, on which the heavenly bridegroom and his bride will return, when they return to earth to establish his millennial reign on earth, as seen in the book of Revelation.

And I saw heaven opened, and behold a white horse. And he that sat upon him was called faithful and true. And in righteousness he doth judge and make war.

His eyes were as a flame of fire, and on his head were many crowns. And he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood.

And his name is called the word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. Revelation 19, 11-14 These are the 16 characteristics that describe the Lord's spiritual horse of faith.

First, the horse of faith has strength. Faith comes by hearing, and hearing by the word of God. Therefore the remarkable strength of the horse of faith is due to the amount of God's word that has been quickened in his development.

Number two, the horse of faith's neck is clothed with thunder. Natural thunder is a demonstration of a new union. After lightning has split the clouds, and the clouds are reunited by a clap of thunder.

The same principle exists in the spiritual realm. The horse of faith carries the thunder witness with the lover heart. When the Holy Ghost has a union with the word of God, when the Holy Ghost lights upon God's holy word of the lover heart, there is a spiritual thunder of this union within the lover heart.

Number three, the horse of faith is not afraid as a grasshopper. The horse of faith is not frightened like people who jump like a grasshopper at the least threat from the enemy. Nothing can make the horse of faith afraid.

He holds his ground in the battle for he knows that he has the victory. Number four, the glory of the nostrils of the horse of faith is terrible. Terrible means awe-inspiring.

The Lord's hoed glory gratitude issues forth from the nostrils of the horse of faith, driving back the evil forces of ingratitude. Number five, the horse of faith paweth in the valley. Paw means to delve, to dig, to search out.

In the Olmec Valley of experience, the horse of faith never murmurs nor complains. In every circumstance he paws, digs, explores and searches for the precious treasures of humility that are hidden there. When Jesus Christ, the horse of faith begins to grow in us, we experience more confidence in God's love, knowing that he has some hidden treasures of his truth there.

Number six, the horse of faith rejoiceth in his co-op strength. The horse of faith rejoiceth in his co-op strength, knowing that he can beget anything according to his Father's purpose of will. Jesus Christ's faith is his co-op strength.

Number seven, the horse of faith goeth on to meet the armed men or warriors. Number seven, the horse of faith goeth on to meet the armed men or warriors. The horse of faith goes forth to war against the opposing armed men, our spiritual foes.

The horse of faith does not run from the battle, he goes forward to meet the battle. Number eight, the horse of faith mocketh at fear. The horse of faith knows that he can do the impossible.

The horse of faith has perfect love that casts out all fear. The horse of faith and fear do not dwell together. Number nine, the horse of faith is not affrighted.

The devil cannot make the horse of faith to fall down prostrate in confusion, terror, dismay and discouragement. Number ten, the horse of faith does not turn back from the sword. The horse of faith does not turn back from those who have stolen God's word or sword to use against him.

Number eleven, the horse of faith's quiver rattles against him. The horse of faith's arrows are rattling with their short sharp sound in his quiver, exciting him to hurry to the battle. Number twelve, the horse of faith sees his glittering spear and shield which influences his aggressive power and defensive power to stand against his enemies in battle.

Number thirteen, the horse of faith swalloweth the ground with fierceness and rage. The horse of faith has a holy hatred against sin and wickedness. Therefore the horse of faith swallows up the flesh with fierceness and rage of God's holy hatred against sin so that he can defeat this enemy in battle.

Fourteen, neither believeth he that it is the sound of the trumpet. The horse of faith cannot believe that he has heard the trumpet call to leap in the battle. His eager anticipation feels that the trumpet call is too good to be true.

The horse of faith goes forth to battle. Fifteen, the horse of faith saith ha ha. The horse of faith expressed his exclamation, pleasure, and triumphant delight to get to the battle.

Sixteen, the horse of faith smelleth the battle afar off. The horse of faith's great discernment through his nostrils makes him aware that the battle is coming up, though it is yet afar off. The horse of faith smells the thunder, the captains, and the shouting.

The espoused bride was so overcome with gratitude when she saw and beheld the Lord's holy name, his grammaton, that she went immediately to the feet of the King of Humility as he sat at his table. While the King sitteth at his table, my spikenard sendeth forth the smell thereof. The espoused bride's precious spikenard, a picture of peace, filled the room.

The espoused bride with her humility love poured her precious priceless spikenard on the humility feet of her King of Humility. The espoused bride caused all the house to be filled with the sweet odor of love's sacrifice to her King of Humility. This is the end of Chapter 2. Song of Love, Chapter 3 The Revelation of the Shepherd Bridegroom A bundle of myrrh is my well-beloved unto me.

He shall lie all night betwixt my breasts. My beloved is unto me as a cluster of camphor in the vineyards of Engedi. Behold thou art fair, my love, behold thou art fair.

Thou hast dove eyes. Behold thou art fair, my beloved, yea, pleasant. Also our bed is green.

The beams of our house are cedar, and our raptors of fir. Canicles 1 verses 13 through 17 I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the

daughters.

As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love.

Stay me with flagons, comfort me with apples, for I am sick of love. His left hand is under my head, and his right hand doth embrace me. I charge you, O ye daughters of Jerusalem, by the rose and by the hinds of the field, that ye stir not up, nor awake my love till he please.

Canicles 2, 1 through 7 The Hebrew word for shepherd is ro'i, which means a pastoral. From ra'ah, which means to tend a flock, to pasture the flock, to rule, to associate with the flock, like a friend and a companion to associate with, to entreat, feed, pastor. A shepherd is responsible to tend, feed, and guard the sheep.

The unbegotten Father has revealed His foursquare name of Lord, His Grammaton, through His only begotten Son, Jesus Christ the Good Shepherd, the Great Shepherd, the Bishop Shepherd, and the Chief Shepherd. Let's reflect on a diagram about it. The first point of the diagram, represented by the Ute of His name, represents Jesus as the Good Shepherd of the sheep.

I am the Good Shepherd. The Good Shepherd giveth His life for the sheep. I am the Good Shepherd, and know my sheep, and am known of mine.

As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. John 10, verses 11, 14, and 15. The Good Shepherd gives His life for His sheep.

He is goodly, bright, pleasant, fertile, fruitful, pleasant, sweet-smelling, right morally, prosperity, beauty, splendor. The second point, represented by the first hay of His name. Now the God of peace that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, Hebrews 13, 20.

The Lord Jesus is the Great Shepherd, the one with splendor and majesty through the blood of His everlasting covenant. Point three, the Vaughn of His name. For ye were a sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.

1 Peter 2, 25. Jesus is the Supreme Shepherd and Bishop, or Overseer of souls. The Bishop Shepherd has the divine authority as a spiritual overseer to rule over His sheep, His people.

Point four, the second hay of His name. When He returns, He will reward His sheep with crowns of gold. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

1 Peter 5, 4. Jesus Christ is the Chief Shepherd. Jesus is the Chief Shepherd with all authority and power in heaven and earth. He is the principal person, the foremost, and the highest in rank

under His unbegotten Father.

The soul of the espoused bride displayed her devotion, holy audacity, and exciting ecstasy to her divine lover, the King of Humility. Now because of her spiritual growth under the King of Humility, she is well prepared to render her tender tokens of pure affection to her Shepherd Bridegroom. When she discovered the sweetness and the holiness of her Shepherd Bridegroom, she increased greatly in her spiritual stature.

In addition, the espoused bride was not ashamed to call Him, My Beloved Shepherd Bridegroom. Because the espoused bride accepted the ruling and reigning power of her King of Humility, she has the highest hunger and the deepest sensation of thirst to grow in her Shepherd Bridegroom, therefore gaining a closer relationship with Him. She is desirous to know the spiritual nature of her Shepherd Bridegroom.

After the espoused bride finished ministering to the feet of her King of Humility, she moved to her new relationship with the Shepherd Bridegroom, and she was ready to walk with the Shepherd Bridegroom. A bundle of myrrh is well beloved unto me. He shall lie all night betwixt my breasts.

My Beloved is unto me as a cluster of temper in the vineyards of Engedi. Behold thou art fair, my love. Behold thou art fair.

Thou hast dove eyes. Behold thou art fair, my Beloved, yea pleasant. Also our bed is green.

The beams of our house are cedar, and our raptors of fir. The espoused bride experienced her Shepherd Bridegroom's love like a bag of myrrh that she will keep between her breasts of love, so that she will always be aware of her spiritual love for her Shepherd Bridegroom as she grows in all levels of wisdom and understanding and knowledge of Him. Although the espoused bride had grown in the humility of her King of Humility, she must begin her spiritual relationship with the Shepherd Bridegroom by laying a foundation of humility in the form of myrrh.

The Hebrew word for myrrh is mor, which means distilling in bitter drops. From the Hebrew root word marar, which means to trickle, to flow in a small gentle stream, to run down in drops, to flow gently and slowly. Myrrh pictures the divine humility of the unbegotten Father's name of the Lord and the Son's begotten name of Lord.

The Shepherd Bridegroom, in reverence and regard for his espoused bride, gave her a bag of humility from His precious holy name as a foundation for her constant love to know Him in her lover heart. The Shepherd Bridegroom is always with his espoused bride whether she is asleep or awake. The extent of the myrrh fragrance of the espoused bride's love for the Shepherd Bridegroom always arose like a sweet-smelling savor.

There are eight times that the Lord reveals His myrrh fragrance in the Song of Love. There are eight kinds of myrrh which fit together with the Lord's begotten name in His Son and in His

unbegotten name. Let us reflect on a diagram about that.

The begotten Son's name of the Lord. Under the ude of His name, we find a bundle of myrrh is my well-beloved unto me. He shall lie all night betwixt my breasts.

The Shepherd Bridegroom gave his espoused bride his humility myrrh as a foundation for her relationship with Him in her lover heart or breasts of love. Point 2. The first hay of His name. Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? Canicles 3.6 Point 3. Under the Vaughn of His name.

Until the daybreak and the shadows flee away, I will get me to the mountain of myrrh and to the hill of frankincense. Canicles 4.6 The espoused bride is now espoused bride, so the husbandman bridegroom leads the way before his spouse bride to his mountains of myrrh. Point 4. The second hay of His name.

Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices. Canicles 4.14 The husbandman bridegroom had planted myrrh in his garden, the lover heart of his spouse bride. And now let us reflect on a diagram about the unbegotten father's name of Lord.

Under the hay of His name. I am come into my garden, my sister, my spouse. I have gathered my myrrh with my spice.

I have eaten my honeycomb with my honey. I have drunk my wine with my milk. Eat, O friends, drink, yea, drink abundantly, O beloved.

Canicles 5.1 The husbandman bridegroom came into his garden, or his spouse bride's lover heart, to gather, pluck, and glean his humility myrrh that he had planted there. The husbandman bridegroom gives an invitation to his guests, his friends, to participate in the marriage feast, which included his precious humility myrrh. Under the hay of his name.

I rose up to open to my beloved, and my hands dropped with myrrh, and my fingers with sweet-smelling myrrh upon the handles of the lock. Canicles 5.5 The bride's hands dropped with myrrh that her husbandman bridegroom had left upon the handles of the lock. The word hand means to lay hold of, to seize.

The hand has three divisions, the palm of the hand, the back of the hand, and the fingers. The palm is the inner part of the hand. The palm is used for measurement.

The palm, the back of the hand, and the fingers were filled with Jesus Christ's blood in the cross from the nails that were driven in his precious hands. The back of the hand is used to give blows of defense. The hand is the organ of touch and feeling.

The hand admirably executes the desires of the human will. The hand acquires and imparts to man incomparable skill and power. Man's hand distinguishes him from all other creatures.

The husbandman bridegroom's hands and fingers of his humility and exaltation blood, or myrrh, was left on the handles of the locks. Under the vaugh of his name, I rose up to open to my beloved, and my hands dropped with myrrh, and my fingers with sweet smelling myrrh upon the handles of the lock. The spouse bride's fingers dropped with sweet smelling myrrh that the husbandman bridegroom had left on the handles of the locked door.

Fingers are the flexible members of the hand, which the hand uses to catch and to hold. The fingers are the little servants with the ability or skill to play musical instruments. The fingers possess skills to do delicate, detailed work.

The fingers can write words and store up written works. Under the second hay of his name, his cheeks are as a bed of spices, as sweet flowers, his lips like lilies, dropping sweet smelling myrrh. Canicles 5.13 The spouse bride described her husbandman bridegroom's lips like sweet smelling myrrh.

The husbandman bridegroom's lips of myrrh expressed the sweet, pleasurable, precious word of his conversation. The Hebrew word for camphor is kathar, which means to cover, to expiate, placate, conceal, appease, make an atonement, cleanse, disannul, forgive, pardon, purge, be merciful, make reconciliation. The espoused bride acknowledges that the shepherd bridegroom's blood-thigh witness is her comforting, refreshing salvation.

The espoused bride gratefully remembers all of his forgiveness, pardon, and purging that the king of humility bridegroom had done for her. Consequently, she joined her humility camphor gratitude to the shepherd bridegroom's humility myrrh. What a solid foundation is laid in her lover heart for her new relationship with the shepherd bridegroom.

The myrrh humility of the shepherd bridegroom is gentle, noble, soft, tender, sympathizing, destitute of harshness, easily softened. It is meek, quiet, mild, free from roughness and harshness, severity, or acrimony. The shepherd bridegroom's precious humility is priceless, tame, docile, not wild or turbulent.

The shepherd bridegroom's precious humility is expressed in his affection, gratitude, and goodwill to his espoused bride. How blessed the espoused bride was to have a small bag of his myrrh humility and his forgiving camphor between her breasts of love. In addition, she acknowledges her beloved shepherd bridegroom is a cluster of camphor from the vineyards of Engedi.

The shepherd bridegroom's stature is revealed in the twenty-third psalm. Psalm 23 verses 1-6 The Lord's foursquare name, His Tetragrammaton, is recorded in this psalm. Let us reflect on two diagrams about it.

The first diagram picturing the Son of God. Under the Ute of His name, the shepherd Lord maketh me to lie down. The Hebrew word for lie down is Rabatz, which means to crouch down on all four legs, to rest.

This was the resting place the espoused bride inquired after under the dispensation of the King of Humility. The Rabatz rest is the blessings of the deep as the Lord explained through Jacob. Even by the God of thy Father who shall help thee, and by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb.

Genesis 49 25 Rabatz is rest without form. The sheep must wait for the shepherd bridegroom to lead to his rest without form. I will feed my flock, and I will cause them to lie down, saith the Lord God.

Ezekiel 34 15 Under the first Hay of His name, the Lord leadeth me beside the still waters. The Hebrew word for leadeth is Nahal, which means to run with a sparkle or flow, to sustain, to carry, to protect, to feed, and guide, to lead gently along. The shepherd will lead and carry his spouse bride by the matrimonial waters of his love until she becomes a spouse bride.

He is a very gentle shepherd. Point 3 The Va of His name The Lord restoreth my soul. The Lord restores the soul of the spouse bride until she can become a spouse bride.

The word restore in Hebrew is Shub, which means to return to the starting point, recover, relieve, refresh, renew, recover, requite, reward. Under the second Hay of His name, the Lord leadeth in the paths of righteousness. The Hebrew word here is Nahag, which means to drive forth, to carry forth, impel, to guide.

This reveals that because the spouse bride loved the shepherd bridegroom, she desired to remain with him instead of joining the row husbandmen to go to Mount Bethar. Nevertheless, the shepherd bridegroom drives Nahag, her onward by his powerful force to the paths of righteousness. The second diagram picturing the unbegotten Lord and Father.

Under the Yud of His name, yea, though I walk through the valley of the shadow of death, I will fear no evil, thy rod and staff comfort me. The Hebrew word for valley is Gahi, which means a gorge with lofty sides. From the Hebrew word Geva, which means exaltation, arrogance.

Jeremiah tells how God weeps in secret over Israel's lost glory because her arrogant pride stubbornly refused to listen to His holy word of reproof. But if ye will not hear it, my soul shall weep in secret places for your pride, and mine eye shall weep sore and run down with tears, because the Lord's flock is carried away captive. Jeremiah 13 17.

The Lord's espoused bride does not have to fear on the exalted gorge of pride that we have inherited from Adam the first, because Jesus Christ, our shepherd bridegroom, will lead us safely

through it. The shepherd bridegroom addresses his espoused bride as being fair with dove's eyes. The bridegroom is always faithful to recognize and compliment his espoused bride, and spouse bride, by her abounding growth and his spiritual stature.

The shepherd bridegroom complimented his espoused bride for keeping her beauty or fairness that she had gained under her king of humility relationship with him. Now he compliments her for the dove's eyes sight that she has gained under the shepherd bridegroom relationship with her. The dove is the symbol of the Holy Ghost, which is confirmed by Jesus' baptism by John.

And Jesus, when he was baptized, went up straightway out of the water, and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. Matthew 3, 16 Hence the dove is emblematical of divinity. The snowy whiteness of the dove's body pictures the purity, holiness, and cleanness of the Holy Ghost.

The dove also pictures the sevenfold beauty of the Holy Ghost, love, simplicity, innocence, purity, mildness, compuncture, peace. These are the sevenfold holy natures of the Holy Ghost, which the unbegotten Father has sent into the world. John to the seven churches which are in Asia.

Grace be unto you, and peace from him which is, and which was, and which is to come, and from the seven spirits which are before his throne. Revelation 1, 4 And unto the angel of the church in Sardis write, These things saith he that hath the seven spirits of God, and the seven stars. I know thy works, that thou hast a name, that thou livest, and art dead.

Revelation 3, 1 And out of the throne proceeded lightnings, and thunderings, and voices, and there were seven lamps of fire burning before the throne, which are the seven spirits of God. Revelation 4, 5 And I beheld and lo in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth. Revelation 5, 6 The seven spirits with the holy ghost dove's eyes fit together with the seven eyes or lamps of the golden candlestick in the Lord's holy place.

What an unspeakable testimony that the shepherd bridegroom gives about the eyes of his espoused bride! The dove's eyes were a harbinger of her reconciliation with the shepherd bridegroom. The espoused bride's dove's eyes allowed her to see her shepherd bridegroom's constant love, gentleness, tenderness, and innocence. Therefore she chose to be like him.

The dove's eyes of the holy ghost are the pioneers that show the way to the Lord's unbegotten name of Yuh-Heh-Vah-Heh or his love, light, life, and loyalty. The dove's eyes of the espoused bride eyes are the Lord's divine windows of the holy ghost that leads the way to his wonderful word, his will, and his miraculous works. The holy ghost dove's eyes are the instruction in her lover heart about how to love Jesus Christ, her eternal bridegroom, with all of her lover heart.

The dove's eyes of the holy ghost always lift up the soul and spirit in love to the heavenly

bridegroom, Jesus Christ. The dove's eyes of the holy ghost are sweet and silent with pervading power that drives us to a higher realm in the bridegroom's spiritual stature. The dove's eyes of the holy ghost always gives us love and light that changes our sad mood so that we can praise the Lord in all things.

The dove's eyes of the holy ghost sends their bright, shining beams of his loving kindness into our penitent lover heart, and it dances with unspeakable joy. The Shepherd Bridegroom The shepherd bridegroom reveals himself to his espoused bride, and he also reveals her new growth in him. The shepherd bridegroom reveals his fragrant nature of the crucified Christ as the rose of Sharon, and the resurrected Christ as the lily of the valley.

In addition, his espoused bride is a thorn among the daughters of Jerusalem. I am the rose of Sharon and the lily of the valleys. As the lily among thorns, so is my love among the daughters.

As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to the banqueting house, and his banner over me was love.

Stay with me, flacons. Comfort me with apples, for I am sick of love. His left hand is under my head, and his right hand doth embrace me.

Canicles 2 1-6 The rose of Sharon, a picture of the crucified Christ, has a sweet-smelling odor. Isaiah the prophet foretold how the desert in Israel shall blossom as a rose at the second coming of the Lord. The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.

Isaiah 35, verse 1 Israel will rejoice over the crucified Christ when she beholds the wounds that she gave him on the cross, and repents of them. And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. Zechariah 13-6 Israel wounded Jesus Christ at Calvary's cross so that she could reclaim him at his second coming to the earth.

They were his friends because they helped him to shed his precious blood for the salvation of the whole world. The Hebrew word for wound is makah, which means to beat, blow, slaughter, smote, sore, stripe, stroke. When the unbegotten Father raised up the resurrected Christ, he raised up his visible scars from his wounds on the cross.

They were witnesses beyond all denial. Jesus Christ bore wounds on the cross. His back was beaten forty times with a cat of nine tails, with metal thongs in the ends of the nine tails.

Each time they laid the whip upon him, he received nine strokes. His hands bore the undeniable marks of the print of the nails in his hands. His feet bore the irrefutable marks of the print of the nails in his feet.

His head bore the uncontractable marks and scars of the crown of thorns. Jesus Christ's own disciples denied the resurrection of the crucified Christ until they saw his eternal scars, which are everlasting witnesses of his sufferings. The resurrected Christ showed his disciples the living proof of his resurrection.

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he saith unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself.

Handle me and see, for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. Luke 24, verses 36-40 Jesus showed his disciples his hands and his feet, with their scars, as proof of his sacrificial blood, which paid the price for man's scornful rejection of the unbegotten Lord's holy name.

Let us reflect on an explanatory diagram. Under the youth of his name, Jesus' hand, the crucified Christ shed his blood to redeem their iniquities. Adam the first fell from his perfection into all filth and foul iniquity by turning from the light.

Jesus Christ gave his precious blood to redeem and deliver man from God's wrath and vengeance. Point 2, the first hay of his name. The crucified hand of Jesus Christ gave his precious blood to redeem fallen man from his transgression.

Adam the first offended his intimate relationship with God in the garden by overstepping, breaking, and violating his command. Jesus gave his precious blood to redeem us from our offenses of transgression. Point 3, the vow of his name.

Jesus Christ gave his blood from his foot to redeem our sin. The crucified Christ gave his precious blood from his foot to redeem us from our guilty sin of voluntary disobedience to the Lord's law of moral right. By Adam's violation and disobedience to the Lord's divine command, he became depraved and morally wicked.

The second hay of his name. The crucified Christ gave his blood from his foot to redeem us from our trespasses. Adam the first passed over the boundary between the tree of life and the tree of knowledge, unlawfully taking the unbegotten Father's rights and property, committing a wicked offense against him.

Jesus' precious blood frees us from our trespasses. The shepherd bridegroom Jesus Christ revealed himself in his resurrection as a beautiful white lily. What glorious advancement the espoused bride made under the shepherd bridegroom.

She gained dove's eyes. Consequently, she could see the green, grassy, and flowering bed of rest, or couch in the open field for her as his sheep. The shepherd bridegroom continued to

explain to his espoused bride their place of raw bot's rest at noonday under the beams of cedar trees and the rafters of fir trees in the field in the heat of the day.

Now the espoused bride, through her shepherd bridegroom, began to learn where his raw bot's resting place is in the noonday heat. His raw bot's rest is under the cedar tree with its branches as beams and the fir tree with its branches or rafters. It is under the cedar tree and fir tree that he reveals unto his espoused bride his nature of the rose of Sharon, the crucified Christ, and the lily of the valley, the resurrected Christ.

We can envision this as a pair of scales that has the rose of Sharon, the crucified Christ on the left side, and the lily of the valley, the resurrected Christ, on the right side. The Hebrew word for rose is qabat seh, which means a young lily that is not completely developed. It is small.

It represents the crucified Christ, because without the resurrected Christ, it is incomplete. The rose is a bright colored flower. The beautiful, fragrant rose grows in the plains of Sharon.

The Hebrew word for lily is shushan, which means a white lily, a straight trumpet from its tubular shape, which is equivalent to soos, which means to be bright, cheerful, be glad, great joy, make mirth, rejoice. The shepherd bridegroom also introduces his spouse bride to the cheerful lilies of joy, of the highest joy, or the joy of the resurrected Christ, who is crowned with the name of Jesus. Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

Philippians 2 9-11 The lilies of joy of the resurrected Christ enables the penitent soul to serve the Lord more, to be a better abode servant, to endure longer as a stand-up singing soldier for Jesus, and to persevere further as a prayer warrior for Jesus. The lily joy of the resurrected Christ empowers the lover heart to overcome the gloomy sadness of the flesh. The divine lily joy of the resurrected Christ makes the burdens of mortal life much easier to bear.

Remember, every dark cloud that the Lord sends our way is lined with the silver lining of his divine lily joy. Jesus Christ's divine lily joy will cause the penitent soul to overflow with his benevolence, sympathy, and loving kindness. Let us not forget that God is not glorified with our groans and gripings, but with his divine lily joy, rejoicing, and gratitude from the resurrected Christ.

As the espoused bride continues to grow in Christ's spiritual stature, she learns more about the shepherd bridegroom's divine lily joy and gladness. The shepherd bridegroom compares his espoused bride to a lily among thorns and like a lily among the daughters of Jerusalem. The shepherd bridegroom compared his beautiful espoused bride to a beautiful lily among the thorns of the daughters of Jerusalem.

The espoused bride compared her shepherd bridegroom to an apple tree among all other men who were like ordinary trees of the woods. The apple tree is a picture of understanding. The espoused bride found her shepherd bridegroom like an apple tree of understanding, who gave her clear insight into both natural and spiritual matters.

He helped her to form a sound judgment about the Lord's purposive will and master plan. He helped her to find wisdom and discernment in every cause of action, both naturally and spiritually. The espoused bride sat down under the shadow of his apple tree with great delight, and the fruit of his apple tree was sweet and pleasant to her taste.

The shepherd bridegroom brought his espoused bride to his banqueting house under his canopy of love. The espoused bride followed her shepherd bridegroom's banner of love as a loyal soldier who would follow his military banner. The espoused bride discovered that she was sick for a higher realm of her shepherd bridegroom's love.

The shepherd bridegroom was supporting her head or authority that she had laid in his left hand or his table of showbread, his governmental strength. The shepherd bridegroom embraced her with the light of the golden candlestick. Therefore the espoused bride felt secure and safe, giving her an unquestionable assurance of his love for her.

We owe all of our courage, comfort, and cheerful gladness to the embracing arms of the good and great shepherd bridegroom, the Lord Jesus Christ. To God be all the glory. This is the end of chapter 3. The Song of Love Chapter 4 Introduction to the Row Bridegroom The voice of my beloved Behold he cometh leaping upon the mountains, skipping upon the hills.

My beloved is like a row or a young heart. Behold he standeth behind our wall. He looketh forth at the window, showing himself through the lattice.

My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell.

Arise, my love, my fair one, and come away. O my dove, that art in the cluffs of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely. Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes.

My beloved is mine, and I am his. He feedeth among the lilies until the day break, and the shadows flee away. Turn, my beloved, and be thou like a roe or a young heart upon the mountains of Bethar.

The roe is an elegant small deer that lives separated from mankind in the wild woods of the

mountains. The roe is light of foot. The Hebrew word for roe is tizvi, which means prominence, splendor, conspicuous, a beautiful gazelle, glorious, goodly, pleasant to array an army against, and to fight.

The roe is especially fleet of foot, and it is elegant in form. The eye of the roe is large, liquid, languishing, and soft. Its color is of deepest black, and its notable image is of swift-footedness.

The roe is a beautiful picture of Christ's holy separation unto his unbegotten Father. The roe bridegroom comes to his espoused bride, inviting her to come with him to the mountains of Bethar. The purpose of the roe bridegroom is to take his espoused bride to the mountains of Bethar so that she can learn separation, disconnection, and disjoining from all opposing thoughts, feelings, and deeds that are against the purpose of will and master plan of the unbegotten Father and his only begotten Son.

The espoused bride charged, adjured, requested, and commanded the daughters of Jerusalem to cease from trying to arouse her love and affections toward the roe bridegroom out of season. The espoused bride beseeches the daughters of Jerusalem by the roe to leave her alone. True love is not aroused from without, but from within.

True love is as free as the rows and hinds of the field upon the mountains of Bethar. The espoused bride knew that her roe bridegroom was the appointed one to awaken her inner love within her lover heart for him. Likewise, we often try to either stir up our own love for Jesus Christ, or we try to stir up others' love for Jesus Christ.

It is the divine ministry of Jesus Christ the heavenly bridegroom to awaken our love and everyone's love for him. Isaiah the prophet promised that those who wait on the Lord will not be disappointed. But they that wait upon the Lord shall renew their strength.

They shall mount up with wings as eagles. They shall run and not be weary, and they shall walk and not faint. Isaiah 40 verse 31.

The reward of waiting is new love to receive strength, new love to fly, new love to run, new love to walk. We cannot give our love for Jesus Christ, the beloved bridegroom, to others. We can only witness about our love for our precious bridegroom.

Then we must wait for him to awaken his love in the hearts of others. The rows of the field are very sensitive, watchful, and easily startled little creatures. Their watchful sensitivity is a picture of Jesus Christ, the beloved bridegroom, who keeps his watchful, penetrating eyes on his espoused bride's worker heart and lover heart.

He knows just the right moment to stir up a new spiritual love in her lover heart for him. Jesus Christ, the King of Humility, knew how much of his love to stir up in the espoused bride's lover heart. In addition, the shepherd bridegroom knew how much love to stir up in his espoused

bride's heart.

Jesus Christ, our true bridegroom, watches our dearest delights and sweetest possessions, which are preventing him from revealing his true bridegroom love to us. He watches our sweet, tender, gentle love that we are giving to creatures instead of to him. These carnal unions are alienating us from our true bridegroom's love on the mountains of Bethar.

He watches our earthly friendships that are distracting our attention from him. He watches our companions that we seek to please in preference to pleasing him. He watches our consuming love for relationships that we allow to come between us and our love for our true bridegroom.

The Lord wants us to love our family and friends, but he wants all natural loves to occupy a second place in our lover hearts. His eternal divine desire for us is that his holy love occupies the first place in our lover heart. Our true bridegroom watches for the moment that our strange love is crucified, so that he can lift us up to a new separation to him on Mount Bethar, where he can awaken a new depth of his divine love in our lover heart for him.

For this purpose, the true bridegroom comes leaping and skipping upon the mountains of Bethar, displaying his new love, light, and life that he desired to share with his espoused bride. The Hebrew word for Bethar is Bethar, which means a craggy, steep, rocky, and rough place. The Hebrew word for leaping is dalag, which means to spring up or rise up suddenly.

The Hebrew word for skipping is kaphat, which means skipping above iniquities, selfishness, and mercifulness. The moral principle of leaping and skipping on the mountains of Bethar and the hills of frankincense is confirmed in many places in the Bible. For example, John the Baptist leaped in his mother's womb when he heard the precious voice of the blessed Virgin Mary after the unbegotten Father and the Holy Ghost had brought Jesus' prepared body into her womb.

And it came to pass that when Elizabeth heard the salutation of Mary, the babe leaped in her womb, and Elizabeth was filled with the Holy Ghost. Luke 1, 41 Our Lord Jesus Christ knows the appointed place that he has prepared for us to leap in joy and gladness to him. He prepares the precious privilege for us to suffer rejection and persecution for his divine namesake, so that we can leap, spring forth, and jump for joy.

Therefore, great is our reward in heaven, like Jesus said, Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of Man's sake. Rejoice ye in that day, and leap for joy, for behold, your reward is great in heaven. For in the like manner did their fathers unto the prophets.

Luke 6 verses 22 and 23 After Peter and John had healed the crippled man who had been impaired from his birth, he walked, leaped, and praised God for his marvelous miracle that he had wrought on his feet through his servants. And he, leaping up, stood and walked, and entered with them into the temple, walking and leaping and praising God. Acts 3, 8 Jesus Christ leaped over

the wall of opposition in death and hell after his unbegotten Father had descended to help him.

For by thee I have run through a troop. By my God have I leaped over a wall. 2 Samuel 22, 30 King David leaped and danced with exceeding great joy when they brought Moses' ark up to Jerusalem, which was a picture of the unbegotten Father's headship.

And as the ark of the Lord came into the city of David, Michael, Saul's daughter, looked through a window and saw King David leaping and dancing before the Lord, and she despised him in her heart. 2 Samuel 6, 16 The mountains also skipped and shook with the lightnings at Mount Sinai when they herald the sound of the Lord's voice, His Torah truth. Ye mountains that ye skipped like rams, and ye little hills like rams, tremble thou, earth, at the presence of the Lord, at the presence of the God of Jacob.

Psalms 114, verses 6 and 7 Skipping and leaping is a demonstration of joy over the Lord's quickened love, life, and light. The Lord's love is accompanied with exceeding great joy. When God's word is quickened in the penitent lover heart, it leaps with exceeding great joy within and without.

We leap outwardly when God's word is leaping and skipping within us. The row bridegroom comes to his espoused bride, leaping on the mountains and skipping on the hills, demonstrating his new love, light, and life that he is bringing to his espoused bride. He invites her to come and join him in a new spiritual loving separation on the mountains of Bethar.

Mountains speak of the heavenly heights of the unbegotten Lord and Father's love, light, and life. The Lord's love is revealed in the impasture of the holy place where His golden altar of love, His golden candlestick of light, and His golden table of life abide. The espoused bride had grown in the courtyard, the outpasture, with the brazen altar and its blood and fire, and the brazen labor and its water, unto the King of humility bridegroom and the shepherd bridegroom.

So now, the row bridegroom comes leaping and skipping upon the unbegotten Father's mountains of Bethar, or exaltation, with His holy separation, and to stand upon His begotten Son's hills of frankincense, or faith. The row bridegroom gives his espoused bride a preview of the new growth that awaits her on the mountains of Bethar and the hills of frankincense. How beautiful Jesus is! He is the row who descends to His espoused bride below, so that He can lift her up above to a new relationship with Him.

The espoused bride saw her row bridegroom standing behind her wall of separation below, separating her from Him as her row bridegroom. Although she calls the wall our wall, it is her own prideful wall. It is not His.

It is her fleshly prideful wall around her lover heart that must be circumcised or cut off because it is preventing her from following her row bridegroom to Mount Bethar and the hills of frankincense. The Lord promised Israel to circumcise her lover heart so that she could love Him with her whole

lover heart. And the Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul that thou mayest live.

Deuteronomy chapter 30 verse 6 The Lord said He would circumcise or cut open their lover hearts so that their lover hearts would no longer be closed up, impenetrable, and unreceptive of His Torah truth of His love. The Lord, through His circumcision of their lover hearts, and through His writing the law of love in the innermost part of their lover heart, would empower them to be a doer of His Torah law of love outwardly. Then Israel would be filled with exceeding great joy.

The Lord circumcises the inner part of our lover heart so that He can write His law of love in our lover heart. In addition, He commands His people to circumcise themselves unto the Lord by cutting away the foreskin of their lover heart. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem.

Lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings. Jeremiah 4.4 The foreskin is the heart excrescence, the superfluous appendage around the lover heart that prevents the Lord's holy word from influencing the lover heart. When the lover heart is circumcised from within and without by the Lord and the penitent believer, the soul and spirit is filled with unspeakable joy and glory.

Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of mine heart. For I am called by thy name, O Lord God of hosts. Jeremiah 15.16 The lover heart is full of joy, gladness, and pleasurable satisfaction when the Lord's Torah truth of love is written there.

The row bridegroom is standing outside his espouse bride's prideful wall, looking into where she was behind her wall, which is her will, her authority. The Hebrew word for wall is kothel, which means to compact, gathering inmates. It is our prideful will that holds the inmates of our thoughts and feelings captive, so that we cannot give them to Jesus Christ, the rightful owner and possessor.

Fallen man's depraved human will is a wall of pride, which we have inherited from Adam I. Man's prideful wall, or will, expresses itself through his pride of revelation, pride of redemption, and pride of satisfaction. Man's pride is a wall of authority that wars against the unbegotten Father's supreme, sovereign authority, or his purposive will that is revealed in Jesus Christ, our Savior and Redeemer. The espouse bride's walls of separation, or prideful will, must be torn down before she can enter into the mature espouse bride relationship with Jesus Christ.

The espouse bride must separate herself from her prideful wall of revelation, redemption, and satisfaction. The row bridegroom will tear down her prideful wall of separation, revelation, redemption, and satisfaction if she will submit to his divine authority and headship. Then she can follow him to Mount Bethar and to the hills of Frankincense.

Man's pride of revelation is an opposing wall to God's purposive will and master plan. This prideful wall is fed by the river of deceit that flows through the center of the sinful human will. Consequently, man's pride of revelation is a deceitful, vicious enemy that opposes God's purposive will or revelation.

We feed on the Lord's river of truth through his Son, the Lord Jesus Christ. To God be all the glory. The espouse bride's diseased perception of reality made her think that her prideful wall was in union and harmony with the row bridegroom.

As a result, she thought her prideful wall was our wall. If the espouse bride's wall had been joined to the row bridegroom, then he would not have been standing behind or outside the wall. As long as she thought that her wall was our wall, then that means it was a holy and good wall.

Hence, there are no penitent thoughts about it being morally wrong. Therefore, it does not need to be torn down. Likewise, our pride of revelation that comes up from our uncircumcised lover heart deceives us into thinking that our thoughts and feelings are always good ones, which are in union with the Lord.

The spiritual blindness prevents us from seeing that these very thoughts and feelings are an opposing wall that is pushing Jesus Christ a great distance away from us. Furthermore, the espouse bride's pride of revelation makes her feel that her wall was an excellent wall and that she had the right to keep her row bridegroom at a distance outside, behind the wall. Moreover, she does not really need to go to the mountains of Bethar and the hills of Frankincense just now.

However, her prideful wall of revelation was full of holes, which allowed the little foxes to slip through her wall, destroying her precious fruits of God's word that were growing in the form of grapevines of surrender. However, the row bridegroom continued to faithfully minister his infinite divine revelation of truth to her so that her prideful wall of revelation could be destroyed. The row bridegroom was faithful to show his espouse bride his spiritual stature.

By standing and looking through her windows, he also peered through her latticework. He patiently revealed his new stature as her row bridegroom. He awakened her for him.

He gave her a new vision of himself through her window and lattice. After the row bridegroom had shown his espouse bride, he invited her to come away with him. The beloved row bridegroom spoke to her to rise up, my love, my fair one, and come away with me.

The row bridegroom spoke with terms of great endearment to his espouse bride by saying, my love, my fair one. The row bridegroom acknowledges her spiritual growth that she had gained through the king of humility and the shepherd bridegroom by calling her my love, my fair one. He invites her to come away with him and to be with him in the mountains of Bethar, his spiritual dwelling place as a row.

The row bridegroom does not dwell in the city nor on congested thoroughfares. He dwells alone in the mountains of Bethar. The purpose of will of the row bridegroom is to take his espouse bride to the high mountains of Bethar so that she could learn a new spiritual separation and union with him.

The row bridegroom explains that the winter season has passed, the rain is over, and the new spring season has arrived. A new season has arrived that will prepare her to be his espouse bride. The darkness and coldness of the winter season has passed, or the outpasture of the crucified Christ.

The espouse bride has finished her appointed experiences and the outpasture of crucifixion with her shepherd bridegroom. Now she is ready for the new spring season or the inpasture with the Son of God and His Heavenly Father upon Mount Bethar and the hills of Frankincense. Since the spring season or the inpasture is upon the mountains of Bethar and the hills of Frankincense or the holy place, one must choose to go there in order to be joined to the row bridegroom.

However, the espouse bride's prideful wall of revelation must first come down and be replaced with a new wall built of humility and gratitude that will embrace her lover heart. The espouse bride must spend much more time in travail, intercession, and asking prayer so that her old wall of the pride of prideful revelation can come down. Then a new wall of gratitude can be built by the crucified Christ who had given her His love, light, and life.

The Holy Ghost also is ready to help her build this new wall of gratitude around her lover heart by travailing and interceding through her in other tongues. The espouse bride has two hearts, the old heart and the new heart. The old heart consists of the worker heart and the lover heart.

Let us reflect on a diagram. The diagram is a pair of scales that represents the espouse bride's two hearts. On the left side of the scales is the espouse bride's old heart.

The old heart consists of the worker heart and the lover heart into which Jesus enters when it repents, believes, and receives Jesus Christ. Then if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

Romans 10 verses 9 and 10. On the right side of the scales is the espouse bride's new heart. The new heart is Jesus Christ that is true, pure, and holy that comes into a penitent, believing heart.

Let us draw near with the true heart in full assurance of faith, having our hearts sprinkled from all evil conscience, and our bodies washed with pure water. Hebrews 10 verse 22. Jesus' heart is true, without guile and hypocrisy.

He brings the truth of His new heart into the midst of our old worker and lover heart. Jesus' heart

of truth is sincere, perfect, and justifying righteousness. Jesus' heart is full of holy faith.

The espouse bride's old carnal nature is protected by her prideful wall of revelation. Her new nature is Jesus Christ's divine, holy nature that was born in her worker and lover heart. Her new nature is her new spiritual man, or new spiritual heart, which is Christ Jesus.

The espouse bride's new heart or new man will grow to full maturity if she will remove the prideful, restraining wall around her old heart. The Lord, through the row bridegroom, gave the espouse bride all of the visible evidence that she needed about the winter being past and the spring season being ushered in. In addition, the fresh flowers had appeared on the newly awakened earth, the sound of the singing birds had come, and the voice of the turtle dove was heard, which were all witnesses of the new spring season.

The flowers, the birds, and the turtle dove were a threefold witness of the arrival of spring. The row bridegroom said, The new flowers that appear on our land. He acknowledges that he has included her in being a joint owner of his land.

The new flowers were a new witness with their sweet-smelling nectar. This sweet-smelling nectar pictures the sweetness of the Lord's revealed word that will burst into bloom when the worker heart and lover heart are submissive. The row bridegroom uses these new fragrant flowers of truth with their beautiful blooms to encourage her worker heart and lover heart to come away with him to his secret holy place on Mount Bethar.

Likewise, the Apostle Paul commands us to sing and make melody in our circumcised lover hearts unto the Lord. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart, lover heart, to the Lord. Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.

Ephesians 5, 19 and 20 A newly circumcised worker heart and lover heart sings and makes melody to the Lord's holy name. Spiritual songs of thankful praise to the Lord are precious dewdrops of celestial melody and pleasant sounds that brings eternal cheer to God's people forever and ever. To God be all the glory.

The blossoms of springtime generate beautiful, joyful songs in the birds and in the submissive lover hearts. A newly circumcised lover heart generates glorious, thankful melodies to the Lord, which swallows up all of the discouragement, despondency, and dissatisfaction of the flesh. The row bridegroom invites his espoused bride to come to his new prayer closet on Mount Bethar.

It is spiritual springtime, the time for joyful singing unto the Lord. In addition, the voice of the turtle dove bears witness that it is springtime. The turtle dove is a monogamous bird.

It has only one mate in its lifetime. It remains loyal to its mate both in life and death. The turtle dove's love remains loyal to its mate after the death of its mate.

This pictures the row bridegroom's love for his espoused bride. The fruitful life of the fig tree and the vine tree bear witness of the spring season by the appearance of their green figs and tender grapes. The row bridegroom reveals again his purpose for desiring his espoused bride to come away.

The new fragrance, beauty, joy, and love of her green figs and tender grapes must be carried to the high mountains of Bethar for protection so that they reach mature growth. Although her green figs and new grapes are immature, they are most precious and valuable to the row bridegroom. They must grow to maturity.

The mature fig is valuable for its life-giving strength to those who are ready to perish with hunger. The mature fig also has a great medicinal power that will draw out the corruption in a boil when it is used as a poultice. The fig also is a symbol of sincerity, honesty, faithfulness, and truth.

Hence the row bridegroom sought to protect and increase his valuable fig fruit. The tender, sweet-smelling grapes were growing in their joy and surrender to Jesus Christ, their row bridegroom. These new grapes also must be protected and increased on the high mountains of Bethar.

So the row bridegroom said, Arise, my love, my fair one, and come away. The row bridegroom saw his espoused bride like a dove hiding in the clefts of the scala rock in the courtyard. O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice, for sweet is thy voice, and thy countenance is comely.

Canicles 2, 14 The row bridegroom addresses his espoused bride as a dove for the first time. In his outburst of delightful admiration and affection, he acknowledges the measure of the Lord's forswear name or tetragrammaton that she has taken on. Let us reflect on a diagram.

The first point, represented by the ute of his name, represents the espoused bride was living in the clefts of the scala rock of Christ in the courtyard. The Lord's wisdom love enabled the dove to choose to hide in the clefts of the scala rock. Point 2, the first hay of his name.

The dove hid in the secret places of the ascending stairs. The espoused bride was living in the secret places of the stairs in the cross of Calvary. The espoused bride's new nature in Jesus Christ enabled her to hide in the secret ascending stairs of the revelation of his name and his glory, so that she could take on more of the glory of his name.

Point 3, the va of his name. The row bridegroom loved to look upon her beautiful comely countenance in the courtyard, which was ready to go to Mount Bethar. Her beloved bridegroom asked to see her comely countenance that had taken on some of the glory of his name of Jesus.

The second hay of his name. The row bridegroom desired to hear his espoused bride's sweet voice, which was ready for a deeper experience in the prayer closet of the golden altar on Mount

Bethar. The rove bridegroom asked to hear the sweet sound of her voice.

Her voice was a sweet, soft, and sympathetic voice that was closed with some of the glory of his precious name. The divine Godhead of the Father, Son, and Holy Ghost were aware that it was time for the espoused bride to go to Mount Bethar. It is plain to see why the espoused bride was reluctant to leave the clefts and the secret stairs of the Selah Rock, the crucified Christ, because it was sweet and satisfying to be alone with him in the Selah Rock and ascending stairs.

Therefore, she could not begin to imagine that the Lord had something greater in his stature for her. The espoused bride's thoughts and feelings that she already had given her very best were the very little foxes that were spoiling her vines of tender grapes. In Hebrew, it says, Let us take the foxes.

In the natural, foxes are sly, deceitful creatures. The Hebrew word for fox is shual, which means burrower. It is from the Hebrew root word shal, which means a hollow hand, a palm, a handful.

The carnal foxes' thoughts and feelings dig out a hollow place, a hole for a den, where they can dwell without being molested. This creates a steadfast satisfaction that they are rich, increased in goods, and have need of nothing. These were the thoughts and feelings of the Laodicean church.

Because thou sayest, I am rich and increased with goods and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked. Revelation 3 17 The sly little foxes of thoughts and feelings had dug into the wall of prideful revelation that they were governing their lives in a great way. They knew not where they were, wretched, miserable, poor, blind, naked.

Likewise, the espoused bride's fleshly eyes were blind to pride that she was totally unaware of, which was preventing her from further spiritual progress in the Lord. In addition, these little foxes are always busy secretly leading us to give handfuls of our time and energy and works to creatures instead of the robe bridegroom. These little sly foxes will rob us completely of our time with the Lord, our robe bridegroom, if we allow them to do so.

As a result, we will have no time to pray, to study God's word, or to work for Him according to His purpose of will and master plan. When we follow the little sly foxes of thoughts and feelings, we will give handfuls of our strength, our energy, our interest, and our affection to temporal, trivial, and transitory things in our lives, believing that the Lord is really leading us. How unspeakably sad! When we let the little foxes steal our time, we will not have sufficient time to pray, to study God's word, or to worship Him at the end of the day.

Then, the sly little foxes deceive us further by assuring us that we will do better tomorrow. In due season, our worker heart is hardened, and our lover heart is covered over with hard excrescence so that we feel comfortable and at ease with our comfortable thoughts and feelings, the little sly foxes. After the sly little foxes have consumed our sweet figs of sincerity, and our grapes of love,

light, and life, and joyful delight in our robe bridegroom, the Lord's holy word becomes dead unto us.

These little foxes, or our small thoughts and feelings, that have led us to give little portions of time here and there for foolish things, make them appear so important so that we can be quite at ease in their deception. Yet they have robbed us of precious time with our robe bridegroom. The Lord commands us to redeem the time.

See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Ephesians 5 15 and 16 Although the espoused bride's spiritual eyes were opened, and although she saw that she belonged to the robe bridegroom, she was blind about choosing to go to Mount Bethar. Therefore she closed the door, as it were, to the robe bridegroom, and followed the little foxes.

The espoused bride claimed her robe bridegroom as her beloved, being mine, before acknowledging I am his. Nevertheless, the robe bridegroom kept feeding among the joyful lilies of gladness in the resurrected Christ. The Lord Jesus Christ revealed the moral principle of true ownership and the perfect order of it by saying, And all mine are thine, and thine are mine.

I pray for them. I pray not for the world, but for them which thou hast given me. For they are thine, and all mine are thine, and thine are mine.

And I am glorified in them. John 17 9 and 10. Let us reflect on a diagram about this moral principle of I am thine, and all thine are mine, as it reveals the Lord's four-square name or tetragrammaton.

The first point, under the use of his name, Jesus said, I pray for them which thou hast given me, for they are thine, and all mine are thine, and thine are mine, and I am glorified in them. John 17 10. Jesus Christ obeyed the law of firstfruits by giving his firstfruits, his disciples, back to God.

Therefore, the disciples were given to him from God. Therefore, he gave his firstfruits, his disciples, to God. So Jesus said, All mine are thine.

Jesus acknowledges that he is the firstfruits, therefore they belong to God. So he said, All mine are thine. Jesus Christ redeemed all things in order to bring all things back to God.

Jesus acknowledges that he is the firstfruits of God. Under the first part of his name, all thine are mine. Before Jesus claimed all thine are mine, he said, All mine are thine.

The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting and from the beginning, forever the earth was. Proverbs 8, 22 and 23 Point three, the vow of his name.

All things of the unbegotten Father are all mine, because the only begotten Son of God, Christ

the Lord, is crowned with the name of Jesus. The unbegotten Father's sovereign ownership of all things from caedem eternity makes Jesus Christ his only begotten Son, the owner of all of his Father's things. The second hay of his name.

Jesus said, I am glorified in them. The Hebrew word for glorifyeth is tifereth, which means beautiful, bravery, comely, fair, glorious, honor, majesty. The garments for the high priest were for glory, tifereth, and beauty.

The tifereth glory of Jesus Christ, our high priest, is our intercessor before God. How glorious, beautiful, and majestic is his intercession for us. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Hebrews 7, 25 Jesus will save us to the uttermost, which is nazach, victory eternity. Jesus put the beauty and glory of his intercessory prayer in his disciples. For example, when Peter and John prayed for the crippled man at the gate, called Beautiful, they manifested Jesus' glory or beauty as an intercessor.

The Father glorified his Son at his crucifixion with twelve governmental times. There were twelve special times that the unbegotten Father glorified and raised Jesus up in honor and dignity on the cross by his purpose and power on the cross. First, when they came to take Jesus captive in the garden, Jesus said, I am he, and they fell backward.

Jesus, therefore, knowing all things that should come upon him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

As soon then as he had said unto them, I am he, they went backward and fell to the ground. John 18 4-6 Jesus Christ's enemies were compelled to retreat and to fall backward in a submissive prostrate position before God's Holy Son. Number two, the Father's purpose of will gave Jesus miraculous healing to the high priest's servant after Peter had cut off his ear.

And Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him. Luke 22-51 Number three, the Lord gave glory, honor and dignity to Jesus by causing Pilate and Judas to confirm Jesus' innocence.

Judas confirmed his guilt and Jesus' innocence, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. Matthew 27 4 The Lord put great glory, honor and dignity on Jesus through Pilate, the procurator of Judea, who declared Jesus innocent.

Said unto them, Ye have brought this man unto me as one that perverteth the people. And behold, I have examined him before you, and have found no fault in this man touching those things whereof ye accuse him. No, nor yet heret, for I sent you to him, and lo, nothing worthy of

death is done unto him.

Luke 23 14 and 15 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just man. See ye to it. Matthew 27 24 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

John 18 38 4 The supreme Sovereign Lord glorified His Son by causing the sun to be darkened from the sixth hour to the ninth hour in honor of Jesus, who had been subjected to unspeakable shame. Now from the sixth hour there was darkness over all the land until the ninth hour. Matthew 27 45 5 The Lord God highly honored His Son by renting the veil in the temple in the form of a cross in horizontal positions at the sixth hour, and by renting the veil vertically at the ninth hour.

The temple veil was rent twice in the form of a cross. This can be understood as a pair of scales. On the left side, the veil was rent horizontally, and the sun was darkened, and the veil of the temple was rent in the midst.

Luke 23 45 On the right side of the scales, the veil was rent vertically, and behold, the veil of the temple was rent in twain from the top to the bottom. Matthew 27 51 6 The gracious Lord God honored Jesus, His only begotten Son, by allowing the earth to quake in holy reverence to Him, and the rocks to be rent, split, and broken in grief and pain at their Creator's shame and disgrace. And the earth did quake, and the rocks rent.

Matthew 27 51 7 The Lord God honored Jesus by empowering Him with strength to give His triumphant cry on the cross. At about the ninth hour Jesus cried out with a loud voice, and said, Eli, Eli, l'mana shabachthani, which means, My God, my God, for this was I spared. Matthew 27 46 According to Dr. Lamsa's translation from the ancient Aramaic text, this verse reads, For this cause I was spared.

Number 8 The Father's yewed wisdom, omnipresent love, filled Jesus' lover heart, so that He could give glory to His high priest, saying, Father, forgive them. Then said Jesus, Father, forgive them, for they know not what they do. Luke 23 34 Number 9 The unbegotten Father caused Jesus to know what He had to do with His Spirit.

So Jesus said, Father, into thy hands I commend my spirit. And when Jesus had cried with a loud voice, He said, Father, into thy hands I commend my spirit, and having said thus, He gave up the ghost. Luke 23 46 Number 10 The Lord God, the unbegotten Father, gave His resurrection power and glory to Jesus Christ's body, soul, and spirit.

And behold, there was a great earthquake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and His raiment white as snow. He is not here, for He is risen, as He said, Come see the place

where the Lord lay.

Matthew 28 verses 2, 3, and 6. Number 11 The Lord God and the unbegotten Father gave His high honor and divine dignity to Jesus by setting Him at the right hand of God, which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places. Far above all principality and power and might and dominion and every name that is named, not only in this world, but also in that which is to come. Ephesians 1 20 and 21 The Lord God, the unbegotten Father, honored His Son exceedingly, Jesus Christ, by setting Him at His right hand and by giving Him His divine power and His name that is above all names, the name of Jesus.

The unbegotten Father honored Jesus, His Son. We can see this as a pair of scales. On the left side, the Father gave the divine power of His holy name.

Under this side of the left scales, we can see four points that make up a diagram representing the Lord's name. Point 1, the Ute of His name, above principality. Point 2, the first hay of His name, above power.

Point 3, the vol of His name, above might. And point 4, the second hay of His name, above dominion. On the right side of the scales, the Father gave the divine nature of His name to Jesus.

Wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2, 9-11 Point 12, the unbegotten Father has appointed Jesus to be a mediator between Him and His people. He is the go-between between the unbegotten Father and the creation.

Jesus Christ is our mediator that connects two things together that are distinctly separate, or opposite. Jesus is our mediator that leads us and connects us to the Father. For there is one God and one mediator between God and men, the man Christ Jesus.

1 Timothy 2, 5 And for this cause He is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Hebrews 9, 15 And to Jesus the mediator of the new covenant and to the blood of sprinkling, that speaketh better things than that of Abel. Hebrews 12, 24 The new covenant of Jesus Christ's blood connects the penitent soul to the Father.

The thirteen sufferings of Jesus Christ at His crucifixion. Suffering means undergo, to endure or bear something painful, distressing or disagreeable, to experience grief, injury or punishment. Jesus suffered all of these things in our place.

Point number one. Jesus suffered the scourging, whipping, lashing and inflicting painful punishment, vengeance and revenge in our place. Then released Heberabas unto them and when He had scourged Jesus He delivered Him to be crucified.

Matthew 27 verse 26 Number two. Jesus suffered being stripped of His holy clothes and being clothed with a scornful scarlet robe. And they stripped Him and put on Him a scarlet robe.

Matthew 27, 28 Number three. Jesus suffered being crowned with a crown of thorns upon His head in our place. And when they had planted a crown of thorns, they put it upon His head, and a reed in His right hand.

And they bowed the knee before Him and mocked Him saying, Hail King of the Jews. Matthew 27 29 Number four. Jesus suffered being given Him a ridiculing reed for a scepter which they smote Him on His head and put it in His right hand.

And when they had planted a crown of thorns they put it upon His head and a reed in His right hand and they bowed the knee before Him and mocked Him saying, Hail King of the Jews. Matthew 27 29 Jesus suffered this raging ridicule in our place. Number five.

Jesus suffered their feigned bowed knees as they mocked Him saying, Hail King of the Jews. And when they had planted a crown of thorns they put it upon His head and a reed in His right hand and they bowed the knee before Him and mocked Him saying, Hail King of the Jews. Matthew 27 29 Jesus suffered this mockery in our place.

Number six. Jesus suffered their spitting on Him. Then did they spit in His face and buffeted Him and others smote Him with the palms of their hand.

Matthew 26 67 Jesus suffered their disgusting disgraceful spit in our place. Number seven. Jesus suffered the unspeakable crucifixion in our place.

And they crucified Him and parted His garments casting lots that it might be fulfilled which was spoken by the prophet. They parted my garments among them and upon my vesture did they cast lots. Matthew 27 35 Number eight.

Jesus suffered Peter's denial three times in our place. And again He denied with an oath I do not know the man. Matthew 26 72 Number nine.

Jesus suffered His enemies who did not want Him but wanted His garments. And they crucified Him and parted His garments casting lots that it might be fulfilled which was spoken by the prophet. They parted my garments among them and upon my vesture did they cast lots.

Matthew 27 35 Number ten. Jesus suffered people's contemptuous reviling Him wagging their heads in our place. And they that passed by reviled Him wagging their heads.

Matthew 27 39 Number eleven. Jesus suffered chief priests mocking scorning and jeering Him in our place. Number twelve.

Jesus suffered the scribes and elders to mock taunt and tantalize Him in our place. He saved others Himself He cannot save. If He be the King of Israel let Him now come down from the cross and we will believe Him.

He trusted in God let Him deliver Him now if He will have Him for He said I am the Son of God. Matthew 27 42 and 43 Number thirteen. Jesus suffered the thieves mocking deriding and sneering Him in our place.

The thieves also which were crucified with Him cast the same in His teeth. Matthew 27 44 In the book of Exodus the Lord reveals the number thirteen is the number of the union of the Father the only one unbegotten Lord and the begotten Lord the Son of God with His twelve governmental names. And the Lord descended in the cloud and stood with Him there and proclaimed the name of the Lord and the Lord passed by before Him and proclaimed the Lord, the Lord God merciful and gracious, long suffering and abundant in goodness and truth keeping mercy for thousands forgiving iniquity and transgression and sin and that will by no means clear the guilty visiting the iniquity of the fathers upon the children and upon the children's children unto the third and to the fourth generation.

Exodus 34 verses 5 and 7 Jesus established the moral principle of putting His Father first and Himself second we can view this as a pair of scales with I am His on the left and He is mine on the right The mutual possessions of the Father and Son bring the glory of the high priesthood to the Godhead this is the way it should be we cannot inherit all that belongs to Jesus Christ until we are willing first to give all things including ourselves to Him which is His rightful possession anyway the espoused bride had the wrong order when she said my beloved is mine and I am His the right order is that the unbegotten Father is first and the only begotten Son Jesus Christ is second this revelation teaches us that the immature espoused bride had the wrong order in her communication with the row bridegroom this was further proof of her desperate need to go to Mount Bethar nevertheless the row bridegroom was feeding among the lilies of joy and rejoicing in the glory of the resurrected Christ Jesus He feedeth among the lilies the lilies are the Lord's joyful humility the holy hoed glory gratitude of the resurrected Christ for His experience as the crucified Christ Jesus Christ is our eternal high priest who is closed with the glory and beauty of the eternal high priesthood for He testifieth thou art a priest forever after the order of Melchizedek but this man because he continueth ever hath an unchangeable priesthood Hebrews 7 17 and 24 let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need Hebrews 4 16 after all the row bridegroom and espoused bride's communication and conversation she never once confessed that she had chosen to go with him contrary wise when she saw him leaving to go to Mount Bethar the espoused bride besought the row bridegroom to return to her as though he was first her possession the espoused bride did not

follow her row bridegroom on to the mountains of Bethar so he went alone to the mountains of Bethar without her although the espoused bride begged for her row bridegroom to return and be with her at the close of the day he did not and could not return she wanted to be with him but under her own authority not under his she did not desire him sufficiently to separate herself from the place where she was consequently she had to learn through the pain of being separated from her row bridegroom in order to learn to put him first not second in her worker heart lover heart and will the Hebrew word for spiritual Bethar means division and separation the row bridegroom had to demonstrate his spiritual nature of separation to his espoused bride by leaving her behind and going on to the mountains of Bethar she had to learn to choose to go with him according to his purpose and will and master plan and not demand that he return to her according to her purpose and will so the row bridegroom went to Mount Bethar and the espoused bride was left still choosing to hide behind her prideful wall consequently as a result the row bridegroom must teach the espoused bride that her prideful wall must come down before she could go to the mountains of Bethar this is the end of chapter 4 Song of Love chapter 5 the espoused bride search for the row bridegroom under her own headship by night on my bed I sought him whom my soul loveth I sought him but I found him not I will rise now and go about the city in the streets and in the broadways I will seek him whom my soul loveth I sought him but I found him not the watchman that go about the city found me to whom I said saw ye him whom my soul loveth it was but a little that I passed from them but I found him whom my soul loveth I held him and would not let him go until I had brought him into my mother's house and into the chamber of her that conceived me I charge you O ye daughters of Jerusalem by the rows and by the hinds of the field that ye stir not up nor awake my love till he please who is this that cometh out of the wilderness like pillars of smoke perfumed with myrrh and frankincense with all powders of the merchant behold his bed which is Solomon's three score valiant great men are about it of the valiant of Israel they all hold swords being expert in war every man hath his sword upon his thigh because of fear in the night King Solomon made himself a chariot of the wood of Lebanon he made the pillars thereof of silver the bottom thereof of gold the covering of it of purple the midst thereof being paved with love for the daughters of Jerusalem go forth O ye daughters of Zion and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals and in the day of the gladness of his heart canicles 3 verses 1 through 11 the row bridegroom left his espouse bride behind and went on to his dwelling place on the mountains of Bethar after the espouse bride's refusal to leave her place of comfort complacency and contentment she realized that her row bridegroom's love light and life was gone consequently she began to desperately seek him the espouse bride sought her row bridegroom in the low place the dark place upon her bed of ease but she could not find him or his divine love light and life and loyal reverence she learned that her lazy laborious and late seeking in the darkness of the night for her row bridegroom was useless hopeless lifeless and worthless she was troubled tormented displeased and disappointed because she could not find the separated way to the mountains of Bethar the moral principle that the espouse bride had to learn was that she could not continue in her spiritual growth under the authority of her own pride of revelation when the row bridegroom had called her

to follow him to a higher realm of separation on the mountains of Bethar she should have been swift to obey however when we refused to go we are immediately cast into a night season of spiritual darkness as a result we will be unable to find the way of truth in our spiritual darkness in the low place this is what happened to the espouse bride she was busy with her little foxes passing out her time and energy in her own vain way she was looking for her row bridegroom in the low places of her bed of ease the low places of the streets and the low places in the broadways she was looking in the wrong places the low places the row bridegroom had already ascended up to his appointed high place on the mountains of Bethar there were four places under the espouse bride's pride of revelation that she sought the row bridegroom's love, light, life, and loyal reference she sought him on her bed of ease in the streets, in the broadways, from the watchmen of the city but she did not find her row bridegroom nor his love, light, life, and loyal reverence in the low places of Leviathan's hate, darkness, death, and scornful rejection let us reflect on a diagram of the espouse bride's vain seeking of her row bridegroom which was a losing battle of opposition against the Lord's four square name, his tetragrammaton under the ewed of his name the espouse bride sought her row bridegroom on her bed of ease in the night season under the authority of her pride of revelation which was an insult against the unbegotten father's omnipresent ewed wisdom love point two, the first hay of his name the espouse bride sought her row bridegroom in the streets the Hebrew word for street is kutz which means to sever separate, a wall the espouse bride's vain wall of separation was an insult to the unbegotten father's omnipotent hay of understanding love point three, the va of his name, the espouse bride sought her row bridegroom in the broadways, the Hebrew word for Broadway is rakab which means to make broad large, roomy wide, the busy marketplace, the espouse bride's authority and pride of revelation was an insult to the unbegotten father's omniscient va knowledge love hence she found not her row bridegroom under the second hay of his name the espouse bride sought her row bridegroom from the city watchman, the Hebrew word for watchman is shamar which means to hedge about with thorns, to guard and to protect, the espouse bride's authority and pride of revelation consulted creatures in the low place in a vain effort to find her row bridegroom which was an insult to the lord's hay of his prudent's love and his purposive will the lord Jesus Christ is the way in the low humble place and the exalted high place if we know his way of humility in the low place of silent resignation and tranquil trust it will lead us to his humility way in the high exalted place of mount bethor in the low place of our own way we shall never find the door to the lord's humility high exalted place on mount bethor the resurrected place at the father's right hand nevertheless the espouse bride had a measure of the love for her row bridegroom therefore she continued to search for him when it is time to separate ourselves from earthly creatures and temporal things of time that displease our row bridegroom we must let go of them so that we can go with him to the mountains of bethor remember the row bridegroom must go forth according to his father's purpose of will consequently he never waits for the espouse bride to get ready according to her time he always goes according to his father's appointed time if we refuse to arise and go away with him he will go on to the mountains of bethor without us undoubtedly we too have missed many precious prayer appointments on the high exalted places

on the mountains of bethor because we allowed the little foxes to steal our time we also have allowed our prideful authority to govern us deceiving us to believe that we can find our way to the higher spiritual realm apart from Jesus Christ our true bridegroom the higher mountains of bethor are found at the holy place at the golden altar of love the golden candlestick of light and the golden table of light this is the holy place that separates us and isolates us from all creatures the watchman that went about the city found the espoused bride so she inquired of them saw ye him whom my soul loveth the espoused bride in her low place of blindness and darkness appeals to the creature watchman inquiring if they have seen her true bridegroom from the high exalted mountains of bethor the tame creatures the watchman in the streets and broadways were speechless lightless and judgeless about the location of the true bridegroom on the exalted high mountains of bethor consequently they had no answer for her they were total strangers concerning the spiritual relationship between the espoused bride and her true bridegroom thus all of the espoused bride's prideful efforts to find her bridegroom in the low dark place were useless, hopeless, helpless and worthless her desperate search for the true bridegroom was a total disaster because he was abiding above the high exalted places on mount bethor when the espoused bride learned that seeking spiritual help from foolish creatures was vanity and vexation of spirit she turned from them and from her own self she turned away from the prideful authority of her revelation when the espoused bride put away the prideful things that she had previously been joined to separating herself from them she found her precious true bridegroom when she had passed from them she found him whom her soul loved she held him and she would not let him go until she had brought him to her mother's house and into the chamber of her that had conceived her when the espoused bride found her precious true bridegroom she took him with her to the holy ghost prayer closet the holy ghost had been like a mother to her quickening God's holy word to her and helping her to prevail and intercede in prayer consequently she truly repented of her prideful wall and of her failure to choose her true bridegroom instead of the vain creatures now her penitent soul and spirit are separated unto her true bridegroom as soon as the espoused bride passed away from all the creatures she miraculously found her true bridegroom the Hebrew word for pass is Abar which means to cross over to turn away to put away to make go away when Israel turned away from Egypt and the Egyptians and followed the Lord who opened the Red Sea and they passed over fear and dread shall fall upon them by the greatness of thine arm they shall be as still as a stone till the people pass over O Lord till the people pass over which thou hast purchased Exodus 15 16 the Israelites turned from the Egyptians and Egypt to the Lord who separated his people from Egypt once and for all through their Red Sea experience when the Israelites chose to go to Canaan's land the Lord again separated them from the wilderness by opening the Jordan River and freezing its waters into icy walls so that she could go to Canaan's land behold the ark of the covenant of the Lord of all the earth passeth over before you into Jordan and the priest that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan and all the Israelites passed over on dry ground until all the people were passed clean over Jordan Joshua Joshua 3 verses 11 and 17 likewise when the espoused bride turned from her own prideful authority in the low places the true shepherd

immediately lifted her up to the high places on the mountains of Bethar the espouse bride found him whom her soul loveth the moment she turned from her foolish self and from all vain creatures she found her roe bridegroom and his separation the espouse bride brings her beloved roe bridegroom to her mother's house the prayer chamber the holy ghost is the mother of us all she is the holy one who quickens the Lord's precious word to our spiritual heart God's holy word is his divine seed of life which the holy ghost quickens to our lover heart this truth which is confirmed by the apostle Peter being born again not of corruptible seed but of incorruptible by the word of God which liveth and abideth forever 1 Peter 1 23 the penitent lover heart is the spiritual womb that receives the quickened seeds of God's holy word the holy ghost empowers the lover heart to encircle to nourish and to embrace the Lord's quickened word God's word and the holy ghost work together to accomplish the conception and birth of his word in the womb of the lover heart the espouse bride describes the chamber or lover heart where the holy ghost quickened the seed of God's word the new man the chamber or womb is the secret place for God's quickened word this spiritual experience is called conversion being born again by the spirit of God and by the word which takes place in the secret place the prayer chamber is another secret holy place where we meet with God at the golden altar of Christ's heart thanks be unto God for our spiritual prayer chamber or closet this is where we yield our all to the precious crucified and resurrected Jesus Christ and the holy ghost it is the ministry of the holy ghost to shed abroad God's love in our lover heart because God's son of love is our mediator the holy ghost sheds God's love abroad from our lover hearts 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 the holy ghost sheds God's love abroad in our lover heart as sweet ointment perfuming our soul and spirit making them fruitful in his love and blessing those who are around us God's law of love in our lover heart makes us grateful for the pleasure and the pain that comes our way according to his purposive will in our life the espoused bride brought her rogue bridegroom to the chamber of her prayer closet she held him and she would not let him go after she had turned from all creatures the holy ghost lifted her soul and spirit up into a deeper travail and a higher intercession taking her to the new high places on the mountains of Bethar where he revealed the rogue bridegroom's separation to her the Lord's isolating lofty heights in Christ Jesus are found only on the mountains of his division and separation the rogue bridegroom knew that his espoused bride would have help from the blessed holy ghost in order for her to learn new separation on the high mountains of Bethar the rogue bridegroom blessed the spiritual fig tree and the choice vine inside the espoused bride's lover heart which helped her to grow more in her spiritual stature in the word of God the espoused bride repeats her command to the daughters of Jerusalem to not awaken her love out of season because her rogue bridegroom would awaken her love in his season I charge you O ye daughters of Jerusalem by the rows and by the hinds of the field that ye stir not up nor awake my love till he please canicles 3-5 the espoused bride came up from her courtyard experience like pillars of sweet smelling smoke in the Lord's nostrils because she is prepared to go into the holy place who is this that cometh out of the wilderness like pillars of smoke perfumed with myrrh and frankincense with all powders of the merchant canicles 3-6 the Hebrew word for pillar is timara

which means a column a cloud or a pillar of smoke this pillar of smoke displays her thanks praise, blessing and glorifying gratitude to the Lord for finding her rogue bridegroom the Lord's divine splendor and glory from his sovereign throne had protected the espoused bridegroom despite her ignorant rebellion against him after the espoused bride had spent time with her rogue bridegroom in the mountains of Bethar he saw that his espoused bride spiritual stature had grown she looked glorious with the protective pillars of smoke from the golden altar ascending upward this revealed that she is ready to become the espoused bride of his husbandman bridegroom name however, let us explore these glorious pillars of smoke first, these same glorious protective clouds of smoke were seen upon Mount Sinai where his oral law was given these glorious clouds of smoke protected God's oral Torah of truth and his people and Mount Sinai was altogether on a smoke because the Lord descended upon it in fire and the smoke thereof ascended as the smoke of a furnace and the whole mountain quaked greatly Exodus 19 18 and all the people saw the thunderings and the lightnings and the noise of the trumpet and the mountain smoking and when the people saw it they removed and stood afar off Exodus 20 18 point 2 the same protective pillar or cloud of smoke was given to Abraham when the Lord accepted his offering and protected his offering and it came to pass that when the sun went down and it was dark behold a smoking furnace and a burning lamp that passed between those pieces Genesis 15 17 the Lord God's smoking furnace and his flaming torch that passed between the pieces of Abraham's sacrifice displayed his divine acceptance of his sacrifice Abraham's sacrifice also ratified the covenant that God had made with him that his seed would serve the Egyptians as afflicted slaves for 400 years then Abraham's seed would come forth out of Egypt with great substance the Lord's pillar of smoke over Abraham's sacrifice was his thigh witness that his covenant would protect his people which history has confirmed point 3 the pillar of smoke of the Lord's jealousy and anger was upon the idolaters who provoked him to envy and displeasure the Lord will not spare him but then the anger of the Lord and his jealousy shall smoke against that man and all the curses that are written in this book shall lie upon him and the Lord shall blot out his name from under heaven Deuteronomy 29 20 but Jezuran waxed fat and kicked thou art waxen fat thou art grown thick thou art covered with fatness then he forsook God which made him and lightly esteemed the rock of his salvation they provoked him to jealousy with strange gods with abominations provoked they him to anger they sacrificed unto devils not to God to gods whom they knew not to new gods that came newly up whom your fathers feared not of the rock that begat thee thou art unmindful and hast forgotten God that formed thee Deuteronomy 32 verses 15-18 they have moved me to jealousy with that which is not God they have provoked me to anger with their vanities and I will move them to jealousy with those which are not a people I will provoke them to anger with a foolish nation Deuteronomy 32 21 the smoke of God's retribution shall pounce unawares upon the evil idolaters the psalmist pled for those evil doers O God why hast thou cast us off forever why doth thine anger smoke against the sheep of thy pasture Psalm 74 verse 1 point 4 when the unbegotten father heard the cry of his only begotten son who hath gone to death and hell in our place he descended from heaven with his splendorous pillar of smoke to help his son take the victory over death and hell in my distressed I call upon the Lord and cried unto my God he heard

my voice out of his temple and my cry came before him even into his ears Psalm 18 6 there went up a smoke out of his nostrils and fire out of his mouth devoured coals were kindled by it he bowed the heavens also and came down and darkness was under his feet Psalm 18 verses 8 and 9 point 5 when the Holy Ghost was poured out on the day of Pentecost the Lord gave the recipients the same protective pillar of cloud and on my servants and on my handmaidens I will pour out in those days of my spirit and they shall prophesy and I will show wonders in heaven above and signs in the earth beneath blood and fire and vapor of smoke Acts 2 18 and 19 point 6 after the heavenly wedding supper Jesus Christ and his bridal army shall descend to earth to fight the battle of Armageddon they will have the same protective pillar of smoke this truth was verified by Joel the prophet and I will show wonders in the heavens and in the earth blood and fire and pillars of smoke Joel 2 30 point 7 when the espoused bride was carried to the high places on the mountains of Bethar she received the same pillar of smoke who is this that cometh out of the wilderness like pillars of smoke perfumed with myrrh and frankincense with all powders of the merchant canicles 3 6 point 8 in the millennial reign of Jesus Christ on earth the saved Israelites will have this same protective pillar of smoke over their dwellings when the Lord shall have washed away the filth of the daughters of Zion and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment and by the spirit of burning and the Lord will create upon every dwelling place of Mount Zion and upon her assemblies a cloud and smoke by day and the shining of a flaming fire by night for upon all the glory shall be a defense and there shall be a tabernacle for a shadow in the daytime from the heat and for a place of refuge and for a covert from the storm and from rain Isaiah 4 verses 4 through 6 the Lord's divine protection shall hover over Israel like a pillar of cloud and fire both day and night what a mighty God we serve it is an unspeakable mystery that this espoused bride should come out of the wilderness with such magnificent beauty the espoused bride's pillars of smoke were ascending to the Lord with the espoused bride's devout devotions from her lover heart which was joined to Christ's humility myrrh and frankincense of faith her pious sincere devotions ascended from her humble lover heart her lover heart was like a freshly watered garden that distills its drops of purity and prayerful praise to the Lord it is an eternal blessing to give a grateful praise to the Lord for his only begotten son Jesus Christ Christ's excellencies perfections and glorious deeds of loving kindness require our highest realm of reverence worship and adoration our ascending praise that is clothed with Christ's myrrh and frankincense is the most precious priceless gift that we can offer to our gracious Lord the Hebrew word for myrrh is ma'ar which means to make bitter to one's taste but its agreeable perfume is a sweet smelling fragrance in the nostrils of God it is so pleasant and most satisfying myrrh was used in the holy anointing oil and it also was one of the gifts that the wise men brought to Jesus when he was two years old myrrh pictures the Lord's divine humility the Hebrew word for frankincense is lebonah which means the whiteness of smoke frankincense pictures the infinity of the unbegotten Father's faith in Christ Jesus these two divine characteristics of Jesus Christ keep our souls and spirits balanced in his peace let us reflect on a diagram that includes Jesus Christ's myrrh humility and the unbegotten Father's infinite frankincense of faith we can picture the diagram as a set of scales with two sides on each

side of the scales is a four square diagram of the Lord's name on the left side of the scales Jesus Christ's myrrh humility come unto me all ye that labor and are heavy laden and I will give you rest take my yoke upon you and learn of me for I am meek and lowly in heart and ye shall find rest unto your souls for my yoke is easy and my burden is light Matthew 11 28-30 Jesus' holy nature reveals his Father's unbegotten name of Lord in these two verses the first point of the four square diagram on this side of the scales represented by the Ute speaks of Jesus as being meek and safe, humble gentle, pliable submissive to his Father's purposive will the second point, the first hay of his name refers to Jesus as being lowly not high, not elevated, submissive free from pride, modest humble of state the third point my yoke is easy his yoke binds together and unites together it is easy, compliant and lenient the fourth point associated with the second hay of his name my burden is light the burdens, works, duties and sorrows are easily borne if you are yoked to me on the right side of the scales we have the Father's infinite frankincense faith in Jesus Christ faith empowers him to give life to his people I am crucified with Christ nevertheless I live yet not I but Christ liveth in me and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me Galatians 2 20 the Lord revealed his unbegotten name of Lord in this four square diagram the first point represented by the ud of his name I am crucified with the crucified Christ the cross is his transport chariot for those who are crucified with him point 2 the first hay of his name nevertheless I live by the resurrected Christ point 3 the va of his name yet not I but Christ liveth in my Kareb blesser mind point 4 the second hay of his name and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me Jesus willingly gave himself for me no man taketh it from me but I lay it down of myself I have power to lay it down and I have power to take it again this commandment have I received of my father John 10 18 consequently the infinite unbegotten faith and his only begotten son Jesus Christ are our humility and frankincense faith therefore when we come into the holy place the golden altar the prayer closet our prayers of travail and intercession ascend like pillars of smoke perfumed with his humility myrrh and his faith frankincense he will meet us there as our row bridegroom he will stir up our lover hearts with his row bridegroom love when we are shut away in the secret chamber of prayer with Jesus Christ and the Holy Ghost the word and the spirit will build a spiritual wall of travail and intercession around us that aggressively and vigorously drives back all the fiery darts and arrows that are coming from the enemy in this place of everlasting spiritual courtship our lover heart will be filled with true love for our spiritual row bridegroom the espoused bride on her mount better experience describes her prayer place as his bed a place of rest and repose for the soul and spirit behold his bed which is Solomon's three score valiant men are about it of the valiant of Israel canicles 3-7 how wonderful is the spiritual rest that we find for our soul and spirit in the prayer chamber the prayer chamber is the healing balm for stresses strains and sprains this place of prayer is a precious resting place for our spiritual man and for our physical man the prayer chamber is the place of spiritual warfare as the apostle Paul said in Ephesians for we wrestle not against flesh and blood but against principalities against powers against the rulers of the darkness of this world against spiritual wickedness and high places Ephesians 6-12 our whole spiritual warfare consists of the enemies

that are arrayed against us which are principalities, powers rulers of the darkness of this world, spiritual wickedness in high places the Lord's enemies try to take down his name of Jesus and of Yuh-Heh-Vah-Heh let us reflect on a diagram about the enemies who are against the Lord's holy name in this four square diagram under the Yuh we have the Hebrew word for principalities against the Lord is Lakam which means to eat, to consume to war, to fight the Egyptians which means limit fence in and Moses said unto the people fear ye not stand still and see the salvation of the Lord which he will show to you today for the Egyptians whom ye have seen today ye shall see them again no more forever the Lord shall fight for you and ye shall hold your peace Exodus 14-13-14 Amalek dweller in the valley so Joshua did as Moses had said to him and fought with Amalek and Moses and Aaron and her went up to the top of the hill and it came to pass when Moses held up his hand that Israel prevailed and when he let down his hand Amalek prevailed but Moses' hand were heavy and they took a stone and put it under him and he sat thereon and Aaron and her stayed up his hands the one on the one side and the other on the other side and his hands were steady until the going down of the sun and Joshua discomfited Amalek and his people with the edge of the sword Exodus 17-10-13 Philistines Goliath the giant and the Philistines said I defy the armies of Israel this day give me a man that we may fight together and it came to pass when the Philistines arose and came and drew nigh to meet David that David hastened and ran toward the army to meet the Philistine and David put his hand in his bag and took thence a stone and slung it and smote the Philistine in his forehead that the stone sunk into his forehead and he fell upon his face to the earth 1 Samuel 17 verses 10 and 48 and 49 Moab, Ammon, Mount Seir and he said Hearken ye all Judah and ye inhabitants of Jerusalem and thou King Jehoshaphat thus saith the Lord unto you be not afraid nor dismayed by reason of this great multitude for the battle is not yours but God's ye shall not need to fight in this battle set yourselves stand ye still and see the salvation of the Lord with you O Judah and Jerusalem fear not nor be dismayed tomorrow go out against them for the Lord will be with you and when they began to sing and to praise the Lord set ambushments against the children of Ammon Moab and Mount Seir which were come against Judah and they were smitten 2 Chronicles 20 15 17 and 22 the Lord's wisdom omnipresent love overcame the principalities that warred Lacham against his people point 2 the hay of his name the demonic power of the enemy had no power over Shadrach Meshach and Abednego and the princes governors and captains and the king's counselors being gathered together saw these men upon whose bodies the fire had no power nor was a hair of their head singed neither were their coats changed nor the smell of fire had passed on them Daniel 3 27 lions had no mastery my God had sent his angel and hath shut the lion's mouth that they have not hurt me for as much as before him innocency was found in me and also before thee O king have I done no hurt Daniel 6 22 had power over Babylon then the king made Daniel a great man and gave him many great gifts and made him ruler over the whole province of Babylon and chief of the governors over all the wise men of Babylon Daniel 2 48 point 3 the vah of his name rulers of Ophel darkness of this world Leviathan stole some of the Lord's Ophel judgmental darkness that makes everything feel doubtful unsure uncertain and untrustworthy the Lord punishes his enemies that are against his truth with the blackness of Ophel darkness raging

waves of the sea foaming out their own shame wandering stars to whom is reserved the blackness of darkness forever Jude 1 13 the Lord plagued the Egyptians with Ophel darkness and the Lord said unto Moses stretch out thy hand toward heaven that there may be darkness over the land of Egypt even darkness which may be felt Exodus 10 21 the fourth point of the diagram represented by the second hay of his name spiritual wickedness in high places Leviathan's spiritual wickedness is his hate darkness death and scornful rejection that he sends to Christ saints in the midst of his resurrection power on high the devil uses his spiritual wickedness pride envy and malice to annoy and to provoke Christ saints in a vain effort to obstruct their precious praise and communion with the Lord's holy name they assault the necessity of God's word for the life of the soul they deface the spiritual stature of Jesus Christ calling it a cult we must put on the whole armor of Jesus Christ and war against these opposing devils we must stand up against all opposition to the truth we must stand up in our prayer closet and praise life we must keep standing up as singing soldiers for Jesus Christ the great soldiers that were surrounding the espoused bride had strong swords of God's word on their thighs to guard her and the Lord's thigh witness in the warfare against the devil's fear in the night these valiant men around the espoused bride were experts in the spiritual war of travail intercession and all prayer these valiant men were powerful prayer warriors and potent priests they were experts in spiritual warfare they had learned how to pray and how to take victory over the haters of light they were well equipped with these weapons of warfare remember we continually need the sword of God's holy word on our thigh so that we can pray and war in the midst of our spiritual battles the more we have of God's quickened word stored in our worker and lover heart the more weapons we have to use in our prayer chamber or prayer closet these valiant men carry their swords upon their thighs the spiritual thigh is the procreating powerful place where God quickens his written word in the penitent heart making it become alive with spiritual seeds of life these valiant men war against the fear that lurks in the night season the devil comes in our spiritual night season to tyrannize our imagination by raising up phantom images of terror and horror in order to beset us with distress anxiety and agony the purpose of the devil's fear is to force us to lose our faith trust and confidence in God and his infinite sovereign authority over all things consequently we must war against the devil's desponding fear feeble fantasies and fraudulent fright hence we must be careful of our walk in our spiritual night season we must be wakeful and watchful in our night season we must fly on the wings of the Holy Ghost Eagle to the high place on Mount Bethar King Solomon made himself a royal chariot King Solomon made himself a chariot of the wood of Lebanon he made the pillars thereof of silver the bottom thereof of gold the covering of it of purple the mits thereof being paved with love for the daughters of Jerusalem canicles 3 verses 9 and 10 the Hebrew word for chariot is a perion which means a palanquin a litter a couch bed a palanquin is a carriage that is borne by men on their shoulders a palanquin or couch bed is about eight feet long and four feet tall this couch bed is long enough for the rider to recline the couch bed or palanquin is covered with a canopy that rests on four pillars in the four corners of it Solomon's chariot of love or palanquin reveals the Lord's four square name or tetragrammaton let us reflect on a diagram of Solomon's chariot as it relates to the Lord's holy

name in this four square diagram the Ude represents wood Solomon built his chariot out of cedar wood from Lebanon the durability of cedar wood mirrors God's omnipresent wisdom love cedar wood is unchangeable hard and fragrant it develops a beautiful grain that takes a high polish cedar wood continues fat flourishing and fruitful under point two the first hay of his name we have the four silver pillars the Hebrew root word for pillar is amad which means to stand fast and firm to abide arise, dwell, endure silver pictures the redemptive power of the Lord's name these silver pillars were to reflect the bright beams of the Lord's divine glory in his understanding silver mirrors the redemption of Jesus Christ the word of God the words of the Lord are pure words as silver tried in a furnace of earth purified seven times Psalm 12 6 God's word is trustworthy God's word is like precious silver that has been repeatedly refined in the crucible it is free of every trace of dross point three the golden bottom the foundation of Solomon's chariot is made of gold which is shining bright and splendid gold's malleability, durability and adaptability enabled it to have been a good foundation in the bottom of Solomon's chariot gold mirrors the wisdom of Jesus Christ point four the second hay of his name represents the canopy or covering of Solomon's royal love chariot that was purple which pictures Jesus Christ's divine gratitude for his unbegotten father's purpose and will and master plan in all things Solomon's royal love chariot was a powerful revelation and exciting discovery for his espouse bride this royal chariot of love was used by the espouse bride to explain for the daughters of Jerusalem that the inside of their royal chariot was paved with love from the row bridegroom and his espouse bride our experience with Christ's love in his royal chariot is for the purpose of learning how to love those who our bridegroom loves and to pray in our secret chamber for them this is most necessary to prepare us for the marriage vows so that we can become a espouse bride to the husbandman bridegroom the word husbandman expresses the mastery of the groom over his wife, his household and as the cultivator and tiller of his gardens in her worker and lover heart the husbandman bridegroom assumes his rightful place, position and power over his espouse bride his family, his household his gardens and fields the husbandman bridegroom has the divine dominion to rule and reign in his kingdom he has the power, superiority authority mastery and preeminence over all persons, places and things according to the Lord's purpose and will the Lord Jesus Christ, our spiritual husbandman bridegroom has all wisdom, understanding knowledge and prudence from his unbegotten father to rule and to reign over all of his royal household and inheritance from his unbegotten heavenly father it is the responsibility of the espouse bride to revere, to respect and to love with awe the mastery of the beloved husbandman bridegroom we must display silent resignation and tranquil trust in Jesus Christ who is the master over all things we must trust him with reverence we must obey him with respect we must honor him with great regard we must assume restful responsibility at all times under the headship of our beloved husbandman bridegroom, this is how it will be eternally in the new city and in the 144,000 to God be all the glory although Solomon has prepared his royal love chariot for his spouse bride, he filled the midst of his royal chariot with their mutual love for the daughters of Jerusalem the beloved rogue bridegroom desired for his espouse bride to share her revelation of his spiritual stature with the daughters of Jerusalem which she did later beloved, the royal love chariot of Jesus Christ will always transport us into a

greater and higher relationship with him the espouse bride commands the daughters of Zion or the daughters of Jerusalem to go forth and behold the king with his royal crown go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals and in the day of the gladness of his heart canicles 3.11 Solomon is a picture of Jesus Christ the true prince of peace after Christ the Lord was born in the manger he received a hallowed humble and happy crown of the name of Jesus at his circumcision so that he could fulfill his unbegotten father's purpose of will and master plan in our place Jesus Christ was the mystery Messiah and mediator through his prepared body from his unbegotten father and when eight days were accomplished for the circumcising of the child his name was called Jesus which was so named of the angel before he was conceived in the womb Luke 2.21 I am come in my father's name Jesus, and ye receive me not, if another shall come in his own name him ye will receive John 5.43 The unbegotten father's protective wings of mercy and grace came through Jesus Christ whose liberating wings of mercy and grace obtained redemption for all mankind the name Jesus is the mystery Messiah and divine mediator and by his holy humble happy crown he shall rule over all our iniquities, transgressions sins and trespasses to God be all the glory O daughters of Jerusalem look upon him and see his crown of redemptive humility from the blessed virgin Mary's womb he began his espousal of sufferings and rejections Jesus Christ entire life consisted of the espousals of sufferings, rejections and surrenders in our place according to his father's purpose of will and master plan so that he could be our royal redeemer this is the end of chapter 5 Song of Love chapter 6 the husbandman bridegroom unveils his spouse bride behold thou art fair my love behold thou art fair thou hast dove's eyes within thy locks, thy hair is as a flock of goats that appear from Mount Gilead the teeth are like a flock of sheep that are even shorn which came up from the washing whereof every one bear twins and none is barren among them thy lips are like a thread of scarlet and thy speech is comely thy temples are like a piece of a palm granite within thy locks thy neck is like the tower of David builded for an armory whereon there hang a thousand bucklers, all shields of mighty men, thy two breasts are like two young rows that are twins which feed among the lilies until the day break and the shadows flee away I will get me to the mountain of Myrrh and to the hill of frankincense thou art all fair my love, there is no spot in thee canicles 4 verses 1 through 7 the husbandman bridegroom introduces his spouse bride by unveiling his begotten name of Lord in her and his father's unbegotten name of Lord in her after the spouse bride had given up her carnal authority and headship as an spouse bride she was prepared to take on the Lord's holy headship as a spouse bride this is evidenced by the husbandman bridegroom's description of her head, both in the son's realm of Lord and in the unbegotten father's realm behold thou art fair my love, behold thou art fair, thou hast dove's eyes within thy locks thy hair is as a flock of goats that appear from mount gilead, canicles 4.1. let us reflect on the son and the father's name of Lord where he reveals her head as fair dove's eyes flock of goats and teeth flock first we'll look at the son's begotten name of Lord as a four square diagram under point one, the ud of his name the spouse bride head is fair behold thou art fair my love behold thou art fair the Hebrew root word for fair is yatha which means to be bright beautiful, comely, goodly, pleasant, well her brightness and fair light is connected to the beautiful light of

the moon, the night season, the icy cold jasper glory of the winter season her fair light is shining through her dove's eyes of humility point two, the first hay of his name the spouse bride's eyes of her head are like dove's eyes, thou hast dove's eyes the spouse bride's dove's eyes can see her master's coat, the spouse bride's dove's eyes can see the Lord's humility light in the night with great gratitude the spouse bride's dove's eyes can see with her fair dove's eyes God's cold breath with great gratitude it is the bridegroom's hot and cold breath that helps to form the new city's jasper dress the spouse bride's dove's eyes can see the master's chambers the prayer closet the spouse bride's dove's eyes can see her master himself under point three, the vow of his name, the spouse bride's hair of her head is like goat's hair laying down long from Mount Gilead behold thou art fair, my love behold thou art fair, thou hast dove's eyes within thy locks thy hair is as a flock of goats that appear from Mount Gilead, Canicles 4 1, the spouse bride's long hair is her spiritual submissive veil the goats are sure-footed and determined to climb the mountains and to descend into the valleys, the spouse bride's hair is like a flock of goats on Mount Gilead that reveal her veil of surrender and silent resignation to God's purposive will the spouse bride's long hair displays her subjection to her husbandman bridegroom, this truth is confirmed by the Apostle Paul but I would have you know that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God, 1 Corinthians 11 3 the Lord's divine order of spiritual headship is for God at the top, with Christ underneath, followed by man under Christ and woman under man point 4 represented by the second hay of his name the spouse bride's teeth in her head are like sheep, thy teeth are like a flock of sheep that are even shorn which came up from the washing whereof every one bear twins and none is barren among them canicles 4 2 the spouse bride's teeth are beautiful they are like a flock of sheep, even shorn like twins, her teeth above and below washed and fruitful consequently the spouse bride's teeth are equipped to feed on all levels from the meat of God's word the spouse bride's teeth are faithful and fruitful to chew on God's word the husbandman bridegroom continues to display the growth of his spouse bride's head in the father's realm her lips, her speech, her temples and her neck this is the second diagram that represents the father's unbegotten name of Lord revealed in Jesus Christ the husbandman bridegroom under the ude of his name the spouse bride's lips are like scarlet thy lips are like a thread of scarlet canicles 4 3 the spouse bride's lips have Jesus Christ's blood flowing through them this is a witness that she has been confessing her wrongs therefore she has the crucified blood of Jesus Christ running through her lips in addition, her lips also have the scarlet the resurrected blood of Jesus Christ running through them helping her to thank, praise, bless, and to glorify his holy name of Lord how beautiful are the scarlet lips of the spouse bride point 2 under the first hay of his name the spouse bride's speech is comely and thy speech is comely canicles 4 3 the Hebrew word for speech is mibba which means an open pasture, desert, and wilderness when our worker heart is sanctified by Jesus' blood, fire, and water it will be a speaking pasture of praise in the Father's wisdom omnipresent love a good man out of the good treasure of his heart bringeth forth that which is good and an evil man out of the evil treasure of his heart bringeth forth that which is evil for of the abundance of the heart his mouth speaketh Luke 6 45 when we feed on Christ Jesus and his cross our speech will be a flowing green pasture

of the divine nourishing substance of the Lord's name and word the Lord's divine nourishing substance is strength instruction, life, truth, and judgment under the vow of his name the spouse bride's temples are like pomegranates thy temples are like a piece of a pomegranate within thy locks canicles 4 3 the Hebrew root word for temple is rak which means emaciated, flattening out, lean, thin the spouse bride's temples are the flat regions at the sides of her forehead they act like hinges between the upper and lower portions of the skull the forehead often betrays what is going on in the mind the temples are an expressive part of one's countenance the spouse bride's temples are like unto pieces of pomegranates in the natural the pomegranate is composed of seeds the pomegranate represents the fruit of love the spouse bride's lover heart is filled with love for the son and father the rosy color of the pomegranate in the spouse bride's temples and cheeks is a witness that Jesus Christ's love blood is filling her soul and spirit with love for the father's purpose of will and master plan point 4 the second hay of his name the spouse bride's neck that supports her headship is like David's tower thy neck is like the tower of David builded for an armory where on their hang a thousand bucklers all shields of mighty men canicles 4 4 the spouse bride's neck pictures the human will her neck was a witness of all her victories over her authoritative will now her neck is like a commanding tower that is adorned with trophies her trophies are memorials of her victories on the battlefields against her enemies and their weapons her tower of trophies display the spoils of her own will that has already bowed down to the lord's purpose of will and master plan or headship the spouse bride has a thousand bucklers or shields of faith that were her protection and defense in the times of battle the spouse bride had grown in the begotten son's name of lord as evidenced by her fair skin, dove's eyes, hair, and teeth likewise she had grown in the unbegotten father's name of lord as evidenced by her lips, speech, temples, and neck the spouse bride's spiritual qualities were witnesses that she had given up her authoritative headship as a spouse bride therefore she is now a spouse bride who is joined to her husbandman bridegroom now she must begin to learn about another part of her own headship in addition she knows nothing about her husbandman bridegroom's silent resignation or tranquil trust in his heavenly father after the spouse bride's headship grew a portion of her husband bridegroom's silent resignation and tranquil trust in the lord's infinite divine headship her breasts of love also grew in greater gratitude love for the lord's headship his purposive will and his master plan thy two breasts are like two young rose that are twins which feed among the lilies canicles 4-5 the natural breasts mirror the lord's divine love and affection for all creation the spouse bride's two spiritual breasts display her portion of love for the crucified christ and the resurrected christ jesus christ always followed perfectly his father's infinite divine headship the spouse bride's breasts of love for the crucified christ and the resurrected christ had grown within her lover heart because she was faithful to spend time with her beloved and the holy ghost in the chamber of the prayer closet the husbandman bridegroom's divine love always draws us to his chamber in the prayer closet the chamber of the prayer closet was the place where the spouse bride found her husband bridegroom's jumping joy and divine delight for the father's purposive will therefore the spouse bride's breasts had grown like the twin rose her breasts of love both grew at the same time because the spouse bride's love and affection for the crucified christ and the resurrected

christ grew equally at the same time they were like twin rose the husbandman bridegroom announces to his spouse bride that he is taking her to the mountain of myrrh and to the hill of frankincense until the day break and the shadows flee away i will get me to the mountain of myrrh and to the hill of frankincense canicles 4 6 the husbandman bridegroom reveals his continual desire to his spouse bride to spend the rest of his days with her on the mountain of myrrh and to the hill of frankincense until the day break and the shadows of the sun disappear the husbandman bridegroom's divine longing impels him to take his spouse bride to the mountain of myrrh and to the hill of frankincense myrrh is a symbol of his meekness and humility and frankincense is a symbol of his faith the husbandman bridegroom's love yearns to teach his spouse bride the mysterious union of his humility myrrh with his frankincense of faith on the high mountains of bethar now that his spouse bride is joined to him he can share with her his matrimonial mysteries and secrets about his humility myrrh and about his spiritual frankincense of faith it takes a mountain of his humility myrrh to be comparable with his hill of frankincense faith for example the kingdom of heaven is like a small mustard seed which is the least of all seeds but when it is grown it becomes the largest of all trees therefore the birds lodge in it another parable put he forth unto them saying the kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field which indeed is the least of all seeds but when it is grown it is the greatest among herbs and becometh a tree so that the birds of the air come and lodge in the branches thereof Matthew 13 verses 31 and 32 likewise a grain of faith the size of a mustard seed can move a mountain of obstacles into the sea of forgetfulness and Jesus said unto them because of your unbelief for verily I say unto you if you have faith as a grain of mustard seed you shall say unto this mountain remove hence to yonder place and it shall remove and nothing shall be impossible unto you Matthew 17 20 the infinity of the unbegotten father is boundless, limitless indefinitely large and exceedingly great that it takes only a small part of his infinity to support the greatest of his only begotten son I will worship toward thy holy temple and praise thy name for thy loving kindness and for thy truth for thou hast magnified thy word above all thy name Psalm 138 verse 2 we can see a diagram of the unbegotten father's begotten divine son Jesus Christ the living word in a four point diagram where the first point, the yud represents the wisdom love of God and his omnipresent love the second point, the first hey of his name understanding love and his omnipotent love point 3, the va of his name, knowledge love or his omniscient love point 4, the second hey of his name, prudence love representing his purposive will the unbegotten father's infinite divine name I will worship toward thy holy temple and praise thy name for thy loving kindness and for thy truth for thou hast magnified thy word above all thy name Psalm 138 verse 2 the unbegotten father could beget the divinity of his word but he could not beget the infinity of his existence this is why Jesus Christ has to live by his father as the living father has sent me and I live by the father so he that eateth me even he shall live by me John 6 verse 57 so the infinity of the father's humility and faith is ministered in small portions to his son's divinity and humility and faith which gives him all power in heaven and earth the little principle is seen throughout the bible Christ's word of divine faith is joined to his unbegotten father's infinite faith that removes all opposing obstacles let us reflect on a comparative diagram about the little

principle of the unbegotten father's little infinity Elijah the prophet continually admonished the unbegotten father's infinity revealed in the little principle the lord sent Elijah to the little widow in Zarephath to feed him in the time of the drought and famine so he rose and went to Zarephath and when he came to the gate of the city behold the widow woman was there gathering of sticks and he called to her and said fetch me I pray thee a little water and a vessel that I may drink and she said as the lord thy God liveth I have not a cake but a handful of meal in a barrel and a little oil in a cruise and behold I am gathering two sticks that I may go in and dress it for me and my son that we may eat it and die first kings chapter 17 verse 10 and verse 12 so the little cake joined to the lord's infinity fed Elijah through the rest of the famine before the lord sent water to Israel at the end of the drought Elijah went higher on mount Carmel and prayed for the lord to send rain Elijah prayed seven times for rain the seventh time Elijah's servant saw a little cloud 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 first kings 18:44 a comparative analysis of the begotten son's divinity versus the unbegotten father's infinity can be seen in a pair of scales on the left side of the scales Jesus Christ the begotten son of God the large mountain of divine humility myrrh on the cross on Calvary's hill on the right side of the scales the unbegotten father's infinite divine resurrection power on the small hill of infinite frankincense faith it takes a mountain of the lord's begotten divine humility on the mountain of myrrh or the cross of Jesus Christ to pay the price for all of fallen man's iniquities transgressions sins and trespasses versus the unbegotten father's small infinity of his faith and resurrection power but it only takes a small amount of the father's unbegotten infinite faith in his unbegotten resurrection power to raise up his begotten son from death hell the sea of forgetfulness and the grave Jesus Christ did not live by the large mountain of divine humility myrrh he died there but he lives by his unbegotten father's infinite faith on the resurrection hill Jesus lives past present and future by his father as the living father has sent me and I live by the father so he that eateth me even he shall live by me John 6:57 for who hath despised the day of small things for they shall rejoice and shall see the plummet in the hand of Zerubbabel with those seven they are the eyes of the Lord which run to and fro through the whole earth Zechariah 4:10 Zerubbabel had a small beginning in rebuilding the temple in Jerusalem because of the perishing poverty of the people but the end was a big victory and the eyes of the Lord ran to and fro to maintain his watchful care of his precious temple Elijah expresses the father's small divine side in contrast to his infinite greatness the Lord revealed his four square name his grammaton to Elijah through his infinite divine smallness let us look on a diagram about that the first point of the four square diagram represented by the youth of his name during the great drought and famine in the land of Israel Elijah the prophet was sent to a poor widow woman who had a little liquid water and oil and a small handful of meal so he arose and went to Zarephath and when he came to the gate of the city behold the widow woman was there gathering of sticks and he called to her and said fetch me I pray thee a little water in a vessel that I may drink and as she was going to fetch it he called to her and said bring me I pray thee a morsel of bread in thine hand and she said as the Lord thy God liveth I have not a cake but a

handful of meal in a barrel and a little oil in a cruise and behold I am gathering two sticks that I may go in and dress it for me and my son that we may eat it and die and Elijah said unto her fear not go and do as thou hast said but make me thereof a little cake first and bring it unto me and after make for thee and for thy son for thus saith the Lord God of Israel the barrel of meal shall not waste neither shall the cruise of oil fail until the day that the Lord sendeth rain upon the earth and she went and did according to the saying of Elijah and she and he and her house did eat many days and the barrel of meal wasted not neither did the cruise of oil fail according to the word of the Lord which he spake by Elijah 1 Kings chapter 17 verses 10 through 16 point 2 the first hay of his name in addition the widow woman had a little handful of meal so with the little meal little water and little oil she made a little miracle cake that kept her barrel full and cruise full of oil during the rest of the famine and drought point 3 the va of his name after Elijah's overcoming battle with the idolaters on mount Carmel the Lord sent a little cloud out of the sea which brought a great supply of water that ended the drought in Israel 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 1 Kings chapter 18 verses 44 and 45 point 4 the second hay of his name then Elijah went to a mountain cave to hide from Jezebel's fury after Elijah had killed her idolatrous prophets Elijah first met the word Jesus Christ on the mountain before he met the unbegotten Lord and Father's small voice we can see this as a pair of scales on the right side we have Elijah first heard the great voice of the Son Jesus Christ the word of the Lord and his power of the word that produced great wind and an earthquake but the Father's small voice of infinity was not in them and he came thither unto a cave and lodged there and behold the word of the Lord came to him and he said unto him what doest thou hear Elijah and he said I have been very jealous for the Lord God of hosts for the children of Israel have forsaken thy covenant thrown down thine altars and slain thy prophets with the sword and I even I only am left and they seek my life to take it away and he said go forth and stand upon the mount before the Lord and behold the Lord passed by and a great and strong wind rent the mountains and break in pieces the rocks before the Lord but the Lord was not in the wind and after the wind an earthquake but the Lord was not in the earthquake 1st Kings 19 9-11 on the right side of the scales about Elijah under point 4 the unbegotten Lord and Father's infinity was in his still small voice Elijah heard the unbegotten Father's voice like a still small voice or the sound of thin silence a light whisper the Father's still small infinite voice corrected the big voice of Elijah's false prophecy that said I am the only one left that worship you Jezebel is going to take my life I am forced to hide from her the Lord's light infinite whisper revealed that Elijah was not alone there were 7000 worshippers still left who had not bowed their knees to Baal Jezebel could not take his life because God was not through with him after Elijah obeyed God's command to fulfill the rest of his prophetic work God's still small voice translated Elijah above out of the reach of Jezebel although it takes a mountain of Christ Jesus divine humility to overcome man's stature of pride in his carnal heart it only takes a small hill of the Father's unbegotten infinite faith to lead the spouse

bride into greater union with her husbandman bridegroom the spouse bride joyfully learned of her husbandman bridegroom that she had inherited great mountains of divine myrrh humility and the unbegotten Father's hill of infinite frankincense of faith the husbandman bridegroom recognizes the beauty of holiness that had been wrought in his spouse bride by telling her thou art all fair my love there is no spot in thee canicles 4 7 the spouse bride's spiritual stature was all fair without spot or stain in her worker heart or lover heart she is his wonderful workmanship therefore she is well pleasing in his sight the husbandman bridegroom sees his beautiful divine humility in his spouse bride's fairness which he had begotten in her spiritual worker heart and lover heart his divine workmanship in her was well pleasing in his sight this is the end of chapter 6