



~ Thought For The Day ~

~gathering from the 4 winds~

"come just as you are"

Refresh, Restore, Rebuild = Healing

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Worship Music

[Amazing Love-Newsboys](#)

[God's Not Dead-Newsboys](#)

[Born Again-Newsboys](#)

Prayer

Lord, help me remember not to neglect my own spiritual life. My time with You is vital if I am to remain spiritually fresh and empowered to serve others. When life gets so busy that I think there is no time to spend with You, help me refocus and reschedule my life so that my relationship with You remains my greatest priority. And after I've been refreshed by Your Word and Your Presence, help me then to minister the fullness of Your Spirit and Your love to those around me, in Jesus' name. Amen....

Sparkling Gems from the Greek.

Radio Stations

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Matthew 24:36 (AMP)

36 But of that [exact] day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father.

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Song of Songs 1:1-17 (AMP) 1 THE SONG of songs [the most excellent of them all] which is Solomon's. 2 Let him kiss me with the kisses of his mouth! [she cries. Then, realizing that Solomon has arrived and has heard her speech, she turns to him and adds] For your love is better than wine! 3 [And she continues] The odor of your ointments is fragrant; your name is like perfume poured out. Therefore do the maidens love you. 4 Draw me! We will run after you! The king brings me into his apartments! We will be glad and rejoice in you! We will recall [when we were favored with] your love, more fragrant than wine. The upright [are not offended at your choice, but sincerely] love you. 5 I am so black; but [you are] lovely and pleasant [the ladies assured her]. O you daughters of Jerusalem, [I am as dark] as the tents of [the Bedouin tribe] Kedar, like the [beautiful] curtains of Solomon! 6 [Please] do not look at me, [she said, for] I am swarthy. [I have worked out] in the sun and it has left its mark upon me. My stepbrothers were angry with me, and they made me keeper of the vineyards; but my own vineyard [my complexion] I have not kept. 7 [Addressing her shepherd, she said] Tell me, O you whom my soul loves, where you pasture your flock, where you make it lie down at noon. For why should I [as I think of you] be as a veiled one straying beside the flocks of your companions? 8 If you do not know [where your lover is], O you fairest among women, run along, follow the tracks of the flock, and [amuse yourself by] pasturing your kids beside the shepherds' tents. 9 O my love [he said as he saw her], you remind me of my [favorite] mare in the chariot spans of Pharaoh. 10 Your cheeks are comely with ornaments, your neck with strings of jewels. 11 We will make for you chains and ornaments of gold, studded with silver. 12 While the king sits at his table [she said], my spikenard [my absent lover] sends forth [his] fragrance [over me]. 13 My beloved [shepherd] is to me like a [scent] bag of myrrh that lies in my bosom. 14 My beloved [shepherd] is to me a cluster of henna flowers in the vineyards of En-gedi [famed for its fragrant shrubs]. 15 Behold, you are beautiful, my love! Behold, you are beautiful! You have doves' eyes. 16 [She cried] Behold, you are beautiful, my beloved [shepherd], yes, delightful! Our arbor and couch are green and leafy. 17 The beams of our house are cedars, and our rafters and panels are cypresses or pines.

Song of Songs: In Praise of Married Love

(Halley's Bible Handbook; Henry Halley; 2000; Zondervan; Bible History & Commentaries; pages 358-361)

"See! The winter is past;

the rains are over and gone.

Flowers appear on the earth;

the season of singing has come,

the cooing of doves

is heard in our land.

The fig tree forms its early fruit;

the blossoming vines spread their fragrance.

Arise, come, my darling;

my beautiful one, come with me."

Song of Songs 2:11-13

The Song of Songs is a love song, set in blossoming springtime, full of metaphors and a profusion of oriental imagery that shows Solomon's fondness for nature, gardens, meadows, vineyards, orchards, and flocks (1 Kings 4:33). It is called the Song of Songs, possibly indicating that Solomon considered it the most marvelous of the 1,005 songs he wrote (1 Kings 4:32). Some think that it was written to celebrate marriage to his favorite wife. A Poem; Scholars familiar with the structure of Hebrew poetry consider this book to be a superb composition. (On Hebrew poetry, see Poetry .) But its sudden transitions from one speaker to another, and from place to place, with no explanation of its shifting scenes and actors, makes it difficult to follow. In Hebrew the change of speakers is indicated by gender; in some Bibles, by extra space.

The Speakers; It seems clear that the speakers are

- The bride, called the Shulammitte (Song of Songs 6:13)
- The king
- A chorus of palace women called "daughters of Jerusalem"

Solomon's harem at this point was still relatively small—only 60 wives and 80 concubines, with innumerable virgins on the waiting list (6:8). Later it grew to include 700 wives and 300 concubines (see note on 1 Kings 11:3). The Bride; A common opinion, and probably the best, is that the Shulammitte was Abishag of Shunem, the most beautiful woman in all the land, who attended David in his last days (1 Kings 1:1-4) and who, no doubt, became Solomon's wife, for her marriage to another might have endangered his throne (1 Kings 2:17 , 22).

Interpretations: On the face of it, the poem is a song of praise to the joys of married life. Its essence is to be found in its tender and devoted expressions of the intimate delights of married love. Even if it is no more than that, it is worthy of a place in God's Word, for marriage was ordained of God (Genesis 2:24). And human happiness and welfare depend to a very large extent on proper mutual attitudes in the intimate relationship of married life. However, both Jews and Christians have seen deeper meanings in this poem. Jews read it at Passover as an allegory referring to the Exodus, when God took Israel to Himself as His bride. His love for Israel then is here exemplified in the spontaneous love of a great king for a humble young woman. In the Old Testament, Israel is called God's wife (Jeremiah 3:1 ; Ezekiel 16 , 23). Christians have usually regarded it as a song of Christ and the church. In the New Testament the church is called the bride of Christ (Matthew 9:15 ; 25:1 ; John 3:29 ; 2 Corinthians 11:2 ; Ephesians 5:23 ; Revelation 19:7 ; 21:2 ; 22:17). In this view, human marriage is a counterpart to and foretaste of the relationship between Christ and His church. How could a man with a harem of 1000 women have a love for any one of them that would be fit to be a portrayal of Christ's love for the church? A number of Old Testament saints were polygamists. Even though God's Law was against it from the beginning, as Christ so plainly stated, in Old Testament times God nevertheless seems to have accommodated Himself, in measure, to prevailing customs. Kings generally had many wives. It was one of the prerogatives and status symbols of royalty. And Solomon's devotion to this lovely girl seems to be genuine and unmistakable. Also, he was a king in the family that was to produce the Messiah. And it seems not unfitting that his marriage should, in a sense, prefigure the Messiah's eternal marriage to His bride. The joys of this song, we think, will find their zenith in the hallelujahs of the Lamb's marriage supper (Revelation 19:6–9).

An Outline of the Poem: It is not always easy to see who is speaking. The outline below is consistent with the content of the book, but other outlines are also possible. (It helps to mark in the Bible which verses belong to which of the three speakers, so that the poem can be read through in its entirety without interruptions.)

<u>The King</u>	<u>The Bride (the Shulammitte)</u>	<u>Chorus of Palace Women</u>
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Chapter 1: The bride expresses her love for the king, and the king for his bride.

1:9-11	1: 2-4a	1: 4b ("we rejoice...")
1:15	1: 4c-7 ("How right...")	1:8
1:17		

Chapters 2–3: The bride thinks about the king both day and night.

2:2	2:1
2:14-15	2:3-13
	2:16-3:11

Chapter 4: The king also cannot keep from thinking about his bride, who invites him into her garden of marital delights.

4:1-15	4:16
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Chapter 5: The bride remembers the delight of their union, and she is almost overwhelmed by her love for the king.

5:1a	5:2-8	5:16 ("Eat, O friends")
	5:10-16	5:9

Chapter 6: 1–7: 9a: The king's response to the bride's expression of her love; the bride's contentment.

6:4-9	6:23	6:1
		6:10
6:11-12		6:13
6:13b-7:9a ("Why would you gaze")		

Chapter 7: 9b–8: 14: The bride's frustration that social custom and the king's official duties limit the time she can spend with him. The final expression of love and commitment.

	7:9b-8:4 ("May the Wine")	8:5a
	8:5b-7 ("Under the tree")	
	8:10-12	
8:13	8:14	

Tonight we want to look at the Song of Songs which is Solomon's. By the title it indicates that Solomon felt that this was the finest of the one thousand and five songs that he wrote. This is the excellency of the songs that he has written. Of the thousand and five songs, this one is it as far as Solomon is concerned.

In Ecclesiastes, we had a theme: vanity of vanities. In this we have, song of songs. The vanity or the emptiness of the world apart from God. The emptiness of the world in achievement, any achievement that is apart from God. Now he speaks of the song of songs which is Solomon's and the song of songs is a song of love.

Now there are some people who consider the Song of Solomon no more than just an erotic, oriental love song and feel that it has no place in the scriptures. But others have found tremendous inspiration in the Song of Solomon by looking at a spiritual allegory, seeing it as a spiritual allegory. Now to the Jews, it became a spiritual allegory of God's special relationship to the nation Israel. As God is seen in the figure of Solomon the king, and Israel as the favorite choice wife, and as they express their love of each other, so God's expressions of His love for Israel and Israel's expressions of their love for God.

And of course, through a lot of the prophets we find the same theme as God addresses Israel as His wife. And God tells of His love, His deep love for His people. And the espousals of the youth. "When you first discover Me. Where is that love that we had in the beginning?" God said. "Why have you turned away from the love? Who has drawn you away?" And as Israel turned their hearts from God and began to worship Molech and Mammon and Baal and some of the gods of the Canaanites, God spoke out against it as having forsaken Me, your first love, the true love. And you've taken up with these other paramours that are going to leave you desolate. And so to the Jew it became a beautiful spiritual picture of the relationship of the nation Israel, the special relationship the nation Israel experienced with God.

To the church, because the church is often seen in the New Testament as the bride of Christ, it became a picture to the church of the bride of the church, her relationship to Jesus Christ, her bridegroom, her coming King who we look forward to. And so the spiritual allegories are then made applicable to Christ and His love for the church and the church's response to His love.

John Gill, one of the great Puritan preachers, preached to his congregation a hundred and twenty-two sermons out of the Song of Solomon. So for those that are looking for sermon material, seeking to find it in the spiritual allegories, there's just a lot of material here. He preached a hundred and twenty-two sermons out of this book. Bernard of Clairvaux preached sixty-two sermons to his congregation just out of chapter 1. So the book is filled with imagery and possible allegorical applications.

Now, I am not one who really goes into the mystic allegorical applications of the scripture. Though I do see here many beautiful allegories, and you can take the text and spiritualize upon them, that just hasn't been my method of ministry of taking a text and seeking to spiritualize the text. Because different people can see different things in an allegory. And even in the Song of Solomon, there have been various interpretations of the Song of Solomon.

The basic interpretation of the Song of Solomon is that this is a young Shulamite girl that Solomon has fallen deeply in love with. And she is in love with him. And he addresses himself to her declaring his love and declaring her beauty, and she responding to him. While the daughters of Jerusalem are there asking questions of the young girl concerning her love for him, asking Solomon of his love for her, and so the... Actually, again, it's a song, so you see it's set up in a dramatic kind of an opera. You have Solomon standing there singing in his rich baritone voice of his love for his bride. And she with her high soprano answering him and singing, "Come, my beloved into my garden and drink. Taste of its fruits," and so forth. And then you have the chorus over here, the women's chorus, the female chorus. And they every once in a while sing in, "Tell us of thy beloved. Where is he grazing his flocks and so forth at this time?" And they are interjecting.

Now there is another interpretation of the Song of Solomon, basic overall interpretation. And this one is followed in the Amplified Bible and suggested in the Amplified Bible. And that is, that here is the same beautiful young Shulamite girl that Solomon has fallen madly in love with. And he is seeking to make her a part of his harem, for Solomon had a harem second to none. And he is seeking by his wealth, by his grandeur, by all of the gifts and the wealth to cause her to become a part of his vast harem. Seeking to woo her and to seduce her. And she is brought in with the other virgins and she is telling them, they wonder why she isn't responding to his love and she is telling them that she has a true love, a shepherd. And she doesn't respond really to Solomon's love because her heart is after another, her shepherd lover who she longs for, who she seeks after.

And in the spiritual allegories to this other way of looking at the Song of Solomon, Solomon in this other allegory represents the world. The Shulamite woman, the Christian, and how the world is seeking to allure the Christian away from her love for her Shepherd, Jesus Christ. And she has this deep fervent commitment to her shepherd, even Jesus Christ, and cannot be allured by all of the wealth and the glory and the grandeur of Solomon as he seeks to seduce her and draw her into his harem and all.

And so this is another possible interpretation. But this is the problem, the basic problem of spiritualizing the text and seeing it in an allegorical sense, because as you go through the book, either one fits. But surely they are diametrically opposed to each other as far as an interpretation goes. And yet, you can see and you can read it so that either way it fits. Solomon is the one she loves and they are expressing their love for each other. Or, she is sort of rejecting the love of Solomon because of her true love for her shepherd lover.

The Song of songs, which is Solomon's (Sgs 1:1).

It begins with the first singer who is this young Shulamite, beautiful girl, and she sings.

Let him kiss me with the kisses of his mouth: for thy love is better than wine. Because of the savor of your good ointments [or your perfume] thy name is as ointment [or perfume] 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 (Sgs 1:2-4).

Now speaking of herself, she said,

I am black, yet beautiful, O ye daughters of Jerusalem, as the tents of Kedar, and as the curtains of Solomon. Look not upon me, because I am black (Sgs 1:5-6),

It doesn't mean that she was an Ethiopian, but she says,

because the sun hath looked upon me (Sgs 1:6):

She was well tanned.

my mother's children [my step brothers, actually] were angry with me; they made me the keeper of the vineyards; but my own vineyard [or my own complexion and so forth] I have not kept (Sgs 1:6).

I'm ruddy and tan and so forth.

Tell me, O thou whom my soul loveth, where thou feedest, where you make your flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions? (Sgs 1:7)

So her opening declaration of having been brought into the king's chambers. Her addressing the daughters of Jerusalem concerning her own unkept condition because of being outside, keeping vineyards. Sort of a Cinderella kind of a story, the wicked sisters made her do all of the work and she wasn't able to keep up her own cosmetics and all.

Now the king responds to her.

If thou know not, O thou fairest among women (Sgs 1:8),

And the question is where you feed your flocks. "If you know not, O fairest among women,"

go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents. I have compared thee, O my love, to a company of horses in Pharaoh's chariots. Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders (Sgs 1:8-11)

Now these are the daughters of Jerusalem, the virgins, the chorus responds. "We will make thee borders,"

of gold with studs of silver (Sgs 1:11).

And the bride responds.

While the King sits at his table, my spikenard sendeth forth the smell thereof. A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts. My beloved is to me as a cluster of camphire in the vineyards of Engedi (Sgs 1:12-14).

The camphire trees or cypress trees, and just that beautiful smell of the out of doors and trees in blossom there in Engedi.

Behold, thou art fair, [the king answers] my love; behold, thou art fair; you have doves' eyes (Sgs 1:15).

She responds to him.

Behold, thou art fair, my beloved, yea, pleasant: also our bed is green. The beams of our house are cedar, and our rafters of fir (Sgs 1:16-17).

So you have the opening of this love drama, the Song of Songs of Solomon.

Song of Songs 2:1-17 (AMP)

1 [SHE SAID] I am only a little rose or autumn crocus of the plain of Sharon, or a [humble] lily of the valleys [that grows in deep and difficult places]. 2 But Solomon replied, Like the lily among thorns, so are you, my love, among the daughters. 3 Like an apple tree among the trees of the wood, so is my beloved [shepherd] among the sons [cried the girl]! Under his shadow I delighted to sit, and his fruit was sweet to my taste. 4 He brought me to the banqueting house, and his banner over me was love [for love waved as a protecting and comforting banner over my head when I was near him]. 5 Sustain me with raisins, refresh me with apples, for I am sick with love. 6 [I can feel] his left hand under my head and his right hand embraces me! 7 [He said] I charge you, O you daughters of Jerusalem, by the gazelles or by the hinds of the field [which are free to follow their own instincts] that you not try to stir up or awaken [my] love until it pleases. 8 [Vividly she pictured it] The voice of my beloved [shepherd]! Behold, he comes, leaping upon the mountains, bounding over the hills. 9 My beloved is like a gazelle or a young hart. Behold, he stands behind the wall of our house, he looks in through the windows, he glances through the lattice. 10 My beloved speaks and says to me, Rise up, my love, my fair one, and come away. 11 For, behold, the winter is past; the rain is over and gone. 12 The flowers appear on the earth; the time of the singing [of birds] has come, and the voice of the turtledove is heard in our land. 13 The fig tree puts forth and ripens her green figs, and the vines are in blossom and give forth their fragrance. Arise, my love, my fair one, and come away. 14 [So I went with him, and when we were climbing the rocky steps up the hillside, my beloved shepherd said to me] O my dove, [while you are here] in the seclusion of the clefts in the solid rock, in the sheltered and secret place of the cliff, let me see your face, let me hear your voice; for your voice is sweet, and your face is lovely. 15 [My heart was touched and I fervently sang to him my desire] Take for us the foxes, the little foxes that spoil the vineyards [of our love], for our vineyards are in blossom. 16 [She said distinctly] My beloved is mine and I am his! He pastures his flocks among the lilies. 17 [Then, longingly addressing her absent shepherd, she cried] Until the day breaks and the shadows flee away, return hastily, O my beloved, and be like a gazelle or a young hart as you cover the mountains [which separate us].

Chapter 2

I am the rose of Sharon, and the lily of the valleys (Sgs 2:1).

The bridegroom responds.

As the lily among the thorns, so is my love among the daughters (Sgs 2:2).

The bride responds.

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 (Sgs 2:3-5)

And it probably should be translated "sick with love" because we have a thing of sick of love. We think that, you know, I'm sick of it. But that isn't the meaning here. I'm sick because of it. I'm sick and like I would say I'm smitten of a bad malady or something. Well, I'm sick of love. Love is the cause of my sickness. I'm sick with love. I'm just lovesick, we would say.

His left hand is under my head, his right hand doth embrace me. I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please (Sgs 2:6-7).

And then the bride goes on to speak.

The voice of my beloved! behold, he comes leaping upon the mountains, skipping upon the hills. My beloved is like a roe or a young hart: behold, he stands behind our wall, he looks forth at the windows, 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; and 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 grapes give a good smell. Arise, my love, my fair one, and come away. 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 beautiful. 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: and he feeds [his flocks, actually] among the lilies. Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether (Sgs 2:8-17).

She continues to speak. Or sing, actually, because it's a song.

Song of Songs 3:1-11 (AMP)

1 IN THE night I dreamed that I sought the one whom I love. [She said] I looked for him but could not find him. **2** So I decided to go out into the city, into the streets and broad ways [which are so confusing to a country girl], and seek him whom my soul loves. I sought him, but I could not find him. **3** The watchmen who go about the city found me, to whom I said, Have you seen him whom my soul loves? **4** I had gone but a little way past them when I found him whom my soul loves. 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 who conceived me. **5** I adjure you, O daughters of Jerusalem, by the gazelles or by the hinds of the field that you stir not up nor awaken love until it pleases. **6** Who or what is this [she asked] that comes gliding out of the wilderness like stately pillars of smoke perfumed with myrrh, frankincense, and all the fragrant powders of the merchant? **7** [Someone answered] Behold, it is the traveling litter (the bridal car) of Solomon. Sixty mighty men are around it, of the mighty men of Israel. **8** They all handle the sword and are expert in war; every man has his sword upon his thigh, that fear be not excited in the night. **9** King Solomon made himself a car or a palanquin from the [cedar] wood of Lebanon. **10** He made its posts of silver, its back of gold, its seat of purple, the inside of it lovingly and intricately wrought in needlework by the daughters of Jerusalem. **11** Go forth, O you daughters of Zion, and gaze upon King Solomon wearing the crown with which his mother [Bathsheba] crowned him on the day of his wedding, on the day of his gladness of heart.

Chapter 3

By night on my bed I sought him whom my soul loves: I sought him, but found him not. I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not. The watchmen that go about the city found me: to whom I said, Did you see him whom my soul loves? It was but a little that I passed from them, but I found him whom my soul loved: 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 daughters of Jerusalem, by the roes, 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, and with the powders of the merchant? Behold his bed, which is Solomon's; there are three (Sgs 3:1-7)

And that would be the marriage chariot that he made, the nuptial bed. "Behold his bed, which is Solomon's; there are,"

sixty valiant men around it, the valiant men of Israel. They all hold their swords, being expert in war: and every man has his sword upon his thigh because of the 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 (Sgs 3:7-11).

Song of Songs 4:1-16 (AMP)

1 HOW FAIR you are, my love [he said], how very fair! Your eyes behind your veil [remind me] of those of a dove; your hair [makes me think of the black, wavy fleece] of a flock of [the Arabian] goats which one sees trailing down Mount Gilead [beyond the Jordan on the frontiers of the desert]. **2** Your teeth are like a flock of shorn ewes which have come up from the washing, of which all are in pairs, and none is missing among them. **3** Your lips are like a thread of scarlet, and your mouth is lovely. Your cheeks are like halves of a pomegranate behind your veil. **4** Your neck is like the tower of David, built for an arsenal, whereon hang a thousand bucklers, all of them shields of warriors. **5** Your two breasts are like two fawns, like twins of a gazelle that feed among the lilies. **6** Until the day breaks and the shadows flee away, [in my thoughts] I will get to the mountain of myrrh and the hill of frankincense [to him whom my soul adores]. **7** [He exclaimed] O my love, how beautiful you are! There is no flaw in you! **8** Come away with me from Lebanon, my [promised] bride, come with me from Lebanon. Depart from the top of Amana, from the peak of Senir and Hermon, from the lions' dens, from the mountains of the leopards. **9** You have ravished my heart and given me courage, my sister, my [promised] bride; you have ravished my heart and given me courage with one look from your eyes, with one jewel of your necklace. **10** How beautiful is your love, my sister, my [promised] bride! How much better is your love than wine! And the fragrance of your ointments than all spices! **11** Your lips, O my [promised] bride, drop honey as the honeycomb; honey and milk are under your tongue. And the odor of your garments is like the odor of Lebanon. **12** A garden enclosed and barred is my sister, my [promised] bride—a spring shut up, a fountain sealed. **13** Your shoots are an orchard of pomegranates or a paradise with precious fruits, henna with spikenard plants, **14** Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh, and aloes, with all the chief spices. **15** You are a fountain [springing up] in a garden, a well of living waters, and flowing streams from Lebanon. **16** [You have called me a garden, she said] Oh, I pray that the [cold] north wind and the [soft] south wind may blow upon my garden, that its spices may flow out [in abundance for you in whom my soul delights]. Let my beloved come into his garden and eat its choicest fruits.

Chapter 4; And now the bridegroom speaks.

Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead. Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bears twins, [and you're not missing any] there is none is barren among them (Sgs 4:1-2). Now I don't know that if you would try to express your love to your girlfriend like this how well she might take it. "Your teeth are like sheep that are all evenly shorn, that just came up from their washing; and every one bearing twins." Well, that means your teeth are matched, you know, as you go across they're even. They match and so forth, which is important, I guess. Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of pomegranate within thy locks. Thy neck is like the tower of David builded for an armory, whereon there hang a thousand bucklers, all the shields of mighty men. Thy two breasts are like two young roes 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 (Sgs 4:3-7).

And people, of course, is a bridegroom speaking of his bride and as you make the spiritual analogy of Christ to the church. Which, of course, is a correct and proper analogy, Christ's view of the church, "Thou art all fair, there is no spot in thee." The Bible speaks of the church as being without spot or blemish or any such thing. The way the Lord views us, and that's to me a glorious thing that the Lord views me that way, because He views me through love. And the Bible says that love covers a multitude of sins. And God sees us through the eyes of love, and as He sees us through the eyes of love, He sees us not in our imperfect state, but He sees us in that completed, perfect state in Christ Jesus. And it's so comforting for me to realize that God looks upon me and sees no fault. Sees no sins. Sees no blemish. Looking upon me through love, seeing me in Christ Jesus. I stand before Him without fault in Christ.

Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, and from the top of Shenir and from Hermon, from the lions' dens, and from the mountains of the leopards. Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon. A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with the chief spices: A fountain of gardens, a well of living waters, and streams from Lebanon (Sgs 4:8-15).

All right. The bridegroom is very expressive. It's like the French say, "You Americans are so... you have only one way to tell a woman you love her. We Frenchmen have a hundred ways." And it would seem that we macho American men are poor lovers, I guess, as far as really expressing our love, our adulation for our wives. This Song of Songs which is Solomon's, as he expresses his love, uses figures of speech that I would never think of in seeking to express the beauty that I see in my wife. I just...she says, "Honey, do I look all right?" And I say, "Yeah, you look fine, you know." And, "Well, are you sure I look all right?" "Sure, you look great, you know." "Well, do you like this?" "Yeah, I like the dress, it's nice." "Well?" And I say, "Well, you're beautiful!" She says, "Well, thank you." And we go out, you know. I think that we could probably take some lessons from Solomon and learn a little bit about how to express. It's interesting how that women, wives, do need a constant assurance of love. "Do you love me, Honey?" "Sure, I told you last year I love you, you know. I haven't changed. I still come home." But it doesn't satisfy. They need a continual assuring of that love. The continual assuring of their attractiveness to us, our love for them, that our desire is for them. And it's a smart husband who will give to his wife that continued assurance that she needs. It's a dumb cluck that tells her once a year he loves her and thinks that she'll be satisfied. So he has just described now, "Oh, she's like a garden. The fragrances that come forth from her body are like spices. It's just glorious." And so she, picking up his phrases of love and the garden concept, sings back. Awake, O north wind; and come, thou south; and blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits (Sgs 4:16). Beautiful

response to the declaration of the bridegroom as he describes the beauty of his bride. A garden kept for itself has little value. The work of God in our lives is never just subjective. The real purposes of God are not really accomplished in us until there is a flowing out. "Awake, O north wind; come, thou south." Those who see now the spiritual allegories here, seeing the spirit, which in the Hebrew the word wind and spirit are, or in Greek the word wind and spirit are the same. In Hebrew the word breath and spirit are the same. But in Greek, pneuma, which is wind or air or spirit.

That through the Spirit there might come the outflow of the beauty of the work of Christ in our lives that it might touch others. That others might benefit from the work that God has done in me. And that is always the purpose of God--objective. Subjective first, He wants to work in you, but then He wants that work that has been accomplished in your life to flow out and be a benefit to others. "Let the spices flow out and then let my beloved come into his garden and eat of his pleasant fruits." The invitation of Christ into the church that He might come into our midst and partake of the pleasant fruit of His garden, as we bear forth and bring forth fruit unto Him.

(Through The Bible c 2000 Series; Chuck Smith; Bible commentaries,1979-1986)

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Chapel Flock PO Box 161102 Wichita, KS 67216 (316) 243-1438

(If you wish to be removed from the mailing list e-mail at: chapel-flock@sbcglobal.net)