

Session 11: The Bridal Paradigm: Foundational Truths

Session eleven in the Song of Solomon as we are working our way through twenty-four different sessions in this class called “Studies in the Song of Solomon.” If you want the notes, you can get them on the website right now. They are available to anyone who wants them.

First, we will begin with a little review as well as an overview of Song 1:5-7. Now, we have already covered verses five to eleven, but I want to give you an overview of verses twelve to seventeen. If you remember the last session, the bride asked the question of the Lord in verse seven (paraphrased), “Where will you feed me? Where will you cause me to come to rest? Where will you cause me to be satisfied?” That is the great question of every believer who is sincerely and fully pursuing the Lord, “I want my spirit fed, and I want to come to rest and confidence.” There is something in us that hates striving and emptiness. That is just how God built us.

SEVEN-FOLD ANSWER IN SONG OF SOLOMON 1:8-11

Then, the Lord gave a seven-fold answer in verse eight to eleven. He declared her beauty in verse eight. Then, He gave a three-fold instruction as well, and then, a three-fold affirmation in verses nine to eleven. Those were in the previous sessions. Now, the Lord is going to answer that question with more detail. Where will he feed her is the question he is going to answer. Where will he bring her spirit to rest?

In Song of Solomon 1:12-14, we begin in verse twelve: “While the king is at his table,” she gives her testimony, “my spikenard”—or my perfume—“sends forth its fragrances.” Then, she goes to tell why her spirit worships like fragrance ascending to the Lord. She says in verse thirteen: “because the Lord, or my beloved, is like a bundle of myrrh to me. He is like a cluster of henna blooms.”

GOD’S LOVE FOR HER AND HER BEAUTY TO GOD

Paragraph C. What is happening is that later on in the next verse, Song of Solomon 1:15, the bride is going to receive an increase of revelation of God’s love for her, and of her beauty to the Lord. Then, in verses sixteen to seventeen, she is going to give five responses. Now, that is just an overview. We are not going to be able to

go into great detail on any one of these. In case we do not finish this in the short time for this class, make sure that your curiosity, your holy curiosity, brings you to see how these specific issues of Song of Solomon one are related to your spiritual life.

MEDITATION ON THE CROSS: GOD’S LOVE AND OUR BENEFITS (SONG 1:3)

Roman numeral II: meditation on the cross. She understands, she meditates on God’s love for her, and she meditates on the benefits of the cross in her life. Song of Solomon 1:13, she says of the Lord, “A bundle of myrrh is my beloved to me that lies all night between my breasts”—or all night on my heart. She meditates on her beloved, Jesus, as a bundle of myrrh. In this passage, what she is talking about is in the love language of Solomon’s day. She is receiving the revelation of Jesus’ love for her, and His provision for her on the cross.

Now myrrh was a substance that was extracted from trees. It is that gummy substance on various trees, and it was a very expensive substance in the ancient world that was used to make perfume. It was used to make the anointing oil that the Lord spoke to Moses about in the book of Exodus. He gave him the five ingredients of the holy anointing oil that nobody could imitate. The substance of myrrh was to be a part of that, and of course that spoke of Jesus’ death on the cross.

MYRRH IS BOTH A PERFUME AND AN EMBALMING SPICE

Myrrh was used in the ancient world to prepare a dead body before it was buried. Nicodemus brought myrrh to Jesus’ tomb, or to prepare His body to be buried. There are several different instances in Jesus’ life where myrrh was used to speak of His death. One was with the three wise men. They brought gold, frankincense, and myrrh. Each one of those was a prophetic symbol of His life, death, and ministry. When they brought myrrh to the infant Jesus, they were declaring, I am sure without knowing but from the inspiration of the Holy Spirit, they were declaring the certainty of His death, that He would embrace this element of myrrh. It is a paradox. It is both perfume, and it was an embalming spice. It is interesting that myrrh is used throughout the Song of Solomon, and here it speaks of Jesus’ death that brings sweetness to us in our life.

Usually through the Song of Solomon, in the eight different times that myrrh is used, it is talking about the sweetness that comes in our own life when we embrace

death to our fleshly ways. It is costly, it is bitter, it is expensive, but it smells so good to God, and it has such sweetness about it.

SOME WEALTHY WOMEN IN THE ANCIENT WORLD USED IT AS A NECKLACE

Paragraph E. She talks about the myrrh lying all night on her heart. That is how it is to be interpreted spiritually. In the ancient world, some of the wealthy—a very rare privilege just because of the odors of the ancient world in an agrarian society like Israel—the wealthy and those with extravagance would put a large bundle of myrrh around their neck like a necklace. That would provide fragrance through the night.

Solomon gave this rare and expensive gift to her as a statement of his love for her because she was a farm girl and could never have afforded something this unique, expensive, and rare. Jesus is the One who gives us the gift of the abundance of myrrh. It is His own life, and His own offering of His life upon the cross. We are to meditate on it through the nighttime of temptation, in the nighttime in terms of the longevity of the hours of our life. This is to be the nearest and the dearest thing to our life, and that is what this passage is speaking about.

JESUS DEATH WAS AN ABUNDANT OFFERING

Paragraph F. The bride says, “Jesus is to me like a bundle of myrrh.” She thinks about it all through the nighttime. Jesus gave the ultimate gift to His bride—this necklace that contains the abundance of myrrh. The cross obviously speaks about Jesus’ love for us—what He endured because He values us so much. Now, it is enough that God created us to declare our value. For God to create us was a huge statement of how important we are to God.

Then for God, the Genesis 1 God, to actually become a human, and then be crushed by the wrath of God, it adds significant more value as though being created is not value enough.

One of the greatest dilemmas that face the human race is so common. The vast majority of the human race struggles with a sense of worthlessness and a sense of rejection. So if you struggle with that, do not add to your rejection thinking you are the only one struggling with it. The vast majority of the human race has a deep and a profound sense of having very little value.

The devil lies to us all the time on every occasion, not just in temptation but also just in every part of our life that we really have no real value to anyone. Again, just taking a step back and thinking about the very fact that you were created—the miracle of your humanity and your life—is a huge statement from Heaven as to how important you are. It is much more extravagant than that.

The God of Genesis chapter one, Jesus who created the heavens and the earth, took upon Himself the garment of humanity, came to the Earth, was crushed for the wrath of God for one reason. Well, I would not say for one reason, but one of the primary reasons: He did it for the glory of the Father, but in terms of His relationship with us, He did it so He could know you, and be close to you forever. Now some people when they really come under the oppression of their worthlessness, they would think, “Who would want to be close to me forever?” Jesus. Not only does He want to be close to you forever, He paid the ultimate price. He went to the ultimate extreme to be close to you forever.

So when the devil lies to you, speak back to him, “Thus says the Lord, it is written,” and speak one of the many truths that talk about how valuable you are to God, the very fact that He went to the cross. She is sitting at the table feasting with the king. There, she says that her spirit was just ascending, or worship was flowing out of her spirit is a better way to say it because she was thinking of her beloved as a bundle of myrrh. Beloved, when we think of our beloved as one who embraced an abundance of suffering, the abundance of myrrh, when we meditate on this, our spirit begins to spontaneously worship God.

MYRRH IS THE FRARANT YET BITTER REALITY OF EMBRACING DEATH

Paragraph C. She said that this myrrh would lie on her heart all through the night. There are various ways in which the night can speak symbolically in our spiritual life. The nighttime of temptation is that dark moment when sin seems so compelling. She said, “At that time, in the nighttime, I think about what he did to secure a relationship with me. I think about how important I am to him. He came after me. He wants me. No, I am not going that way. I want to give myself to him.”

The nighttime of trials unrelated to sin, just things are so difficult, “Is it worth it?” He thinks you are worth it. How many times I have heard in thirty years of ministry, “It is not worth it anymore. I cannot go on. It is not worth it,” and I understand that it is a very common feeling of hopelessness, but I tell you that it is

a profound lie. It is a profound lie. We need to not only do this, but at the very foundation, we need to fuel and feed our spirit on the Jesus who is the abundance or the bundle of myrrh.

“NIGHTTIME” MEANS CONSISTENTLY GAZING ON THE GOD-MAN SLAIN

Now, the nighttime does not only mean temptation or trials. It means consistency. It speaks of the idea of consistency—all through the day, all through the night. So she lies on her bed, unless, of course, she is doing the night watch. She lies on her bed pondering the day, and she says, “All through the night, struggling with my problems, my temptations, the difficulties, the anxiety, I went to the anchor of my soul—Jesus was to me the abundance of myrrh. He was the abundance of myrrh that I thought on in the anxiety of the night wrestling,” but it also, again, means consistently through the night.

When we really see who He is, when we really see who He is and what He did, as fundamental as this is, most believers do not have a heart revelation of this reality. This is Song of Solomon one. This is not chapter eight. This is the beginning of the journey.

Beloved, as fundamental as this revelation is, it is mostly neglected by much of the Church today. We bypass the foundation and go right into, “How can we do more for God, and how can we receive more things at His hand?” Those are legitimate questions to ask, but those come second.

We will forever marvel at the Lamb, meaning a billion years from now. Revelation 5 makes it clear: We will be standing before the throne forever declaring the worth of the Lamb who was slain. A billion years from now, we will not overcome the reality that the God-Man was slain because He wanted relationship with us. When we know Him better, we will be more awed by this reality. When we see more clearly who He is, we will be more overwhelmed with this reality. For all of eternity, the endless ages, He will be our beloved who is a bundle of myrrh, who rests upon our hearts. We think about Him day and night throughout all the hours of our life.

WE ARE TO CARRY IT IN OUR HEART ALL THROUGH THE DAY AND NIGHT

Paragraph I. Remember back in chapter 1:4 that the bride told the virgins, “We shall remember his love.” Beloved, we constantly forget His love, and the enemy calculates this that we would forget His love, that we would forget His goodness.

The enormity of what happened on the cross fades into the background in our life even as devoted believers. One of the themes of the Song back in chapter 1:4 is, “We will remember. We will sing it. We will declare it. We will confess it in our private life in a time of temptation and trial. We will declare it in worship, and in time of devotion. Throughout the day, we will remember his love, and he will be to us as a bundle of myrrh.”

The most obedient saints, the most adoring saints, those who worshipped most, and those who worshipped deepest through history were those who confessed and testified of thinking the most about Jesus and His love for us going to the cross. He went to the cross because He values us so much. Again, those who loved the Lord most through history are those who testify that this reality of Jesus, which has become so secondary in the modern Church. But the saints of old through history had tremendous amount of preoccupation with Jesus going to the cross, what it meant to God, and the value statement He was making about our lives. We will never grow weary of it. If it is boring, it is only because we do not understand it because a billion years from now, we will be singing it with more fervency than we will ever sing it in this life.

REVELATION OF JESUS’ BEAUTY AND DELIGHTFULNESS (SONG 1:14)

Roman numeral III. Now, she sees the revelation of Jesus’ beauty, but particularly she sees the delightfulness of Jesus. Now this is in context: This is still in context to seeing Jesus as the bundle of myrrh.

She says in Song of Solomon 1:14: “My beloved is to me a cluster of henna blooms in the vineyards of En Geddi.” Now again, that might not mean much to us in our culture and in this generation. But in her day, a cluster of henna blooms was a statement of fragrance and beauty and attractiveness. That was a statement of her adoration of her beloved. Jesus was to her, paragraph A, a cluster, a beautiful, fragrant flower in full bloom. That is how she viewed Jesus. There are many different views of Jesus even in the Body of Christ. But beloved, the only way we

will grow in love consistently and most is if we view Him more in line with His attractiveness, the truth of His attractiveness.

When we see how winsome He is, how beautiful, it draws, it woos, it attracts us like the fragrance of the beautiful henna blooms. He is not a boring God. He is not a harsh God. The God of religion says, “He is boring and harsh, and if we really pay the price, we will follow Him as though if we really paid the price, we will endure this boring God.” I hear that all the time—the call to kind of really pay the price for Him as though He is not worth it.

NOT A TASKMASTER, MORE THAN A SAVIOR, MY BELOVED

Beloved, to those who have understanding, we are not paying a price by saying “no” to darkness and sin to be exhilarated with a beautiful God. It is the ultimate privilege any human being can have. We only pay a price when we do not see who He is—when our Savior is to us a harsh taskmaster. Yes, then we have to really press into pay attention to Him. If He is only a Savior and He is a taskmaster, but beloved, He is more than a Savior. He is our beloved. He is the One who moves our soul the most when we understand Him most. He is a cluster of henna blooms.

Jesus said, “My yoke is easy” (Mt. 11:30). John said, “His commandments are not burdensome” (1 Jn 5:3). but they are burdensome and the yoke is difficult if we do not understand who He is, if we try to serve Him as the taskmaster, and if we serve Him disconnected from fellowshiping with the Holy Spirit. That is one of the great burdens of the Church that we try to obey His commandments disconnected from a vibrant relationship with the Holy Spirit who lives inside of us, and then even the simplest commands are burdensome. They are also burdensome when we think of trying to satisfy an unsatisfied taskmaster. Then, it is burdensome because we can never succeed, but beloved, our beloved God is not like that. He is beautiful when we understand Him. He has a fragrance. He woos us. The truth of Him stirs our spirit because our spirit was made to connect with Him. What is true about Him is most delightful to our spirit when the darkness of our understanding, when that darkness is lifted. Of course, it is lifted little by little. I think of it as dark smoke that clouds our mind and understanding.

TO TELL THE WHOLE EARTH THE TRUTH ABOUT THIS WINSOME GOD

Paragraph D. We must tell the whole world the truth about this winsome, attractive God, the one who is to us a cluster of henna blooms. Now we do not use that

language because that is not language that we think of in our culture in this day, but when the bride said it in her day, her heart moved when she said it. People will repent much faster, much deeper when they understand the truth about Him—this beautiful, glorious, powerful King who gave up everything because He wants us. He so crowns our life with honor and dignity. Why do we want compromise? Why do we want half-heartedness? Why do we resist being in His presence, and feeding His our spirit on the truth of Him?

Paul said, “Do you despise, or do you minimize the wealth of God’s goodness, the wealth of it?” Many believers, he was writing to believers who despised, minimized the fact of how kind He is, how good His is, and how much He has thought about our life and our heart and how important we are to Him. Beloved, when our hearts are filled with the truth of this kind of God, when our beloved is to us a cluster of henna blooms in full blossom and full fragrance, when that attractiveness of Jesus touches our spirit, we will speak with much greater zeal and passion when we talk about Him to others, believers and unbelievers, those in the household of faith as well as those outside the household of faith. We have to fill the whole world with the message of the Bridegroom God and His beauty and His power.

THE BRIDE’S FEATS AT THE KING’S TABLE: HER WORSHIP ARISES (SONG 1:2)

Roman numeral IV. We are continuing on these three verses—Song of Solomon 1:12-14. She says, “While the king is feeding me at his table,” that is in essence what she is saying, “my spikenard, my perfume arises like fragrance.” So here she is picturing, she is describing herself as at the table.

Did you know that God has provided a table? It is called the table of the Lord in 1 Corinthians 10:21. God has provided a table. Jesus went to the cross. We have indescribable benefits, not only forgiveness. We have relationship with God forever, and everything we do in this life that is in a spirit of worship and obedience He remembers it and values it forever. I do not mean just the things that we do that make a big impact on others. Beloved, every routine, mundane, boring day where our heart walks in meekness and in love for Him as we serve others, as we endure hardship, as we just stay faithful to the rigors of life, it expresses love to Him and He remembers it, He recalls it. It gives our life so much honor. This is one of the benefits of the cross that every single day has power and honor because God remembers it no matter how small it is that we do.

So the bride is sitting at the table with Jesus. She is feeding on these truths. She is with the King at His table, and what happens is these truths that He is a bundle of myrrh, that He is a cluster of henna blooms. He died for her but He is a beautiful, attractive, delightful God. She says, “My spikenard, or my worship ascends before God like fragrance,” as she feeds upon these truths at the table.

Paragraph B. Her worship ascends like fragrance, like perfume before the Lord. When she is at the table, when these truths touch her, she just begins to say, “I love You. You love me. I love You. You love me. I love You.” It is opposite of, “I am not worth anything. Life is not worth it. Nobody knows. Nobody cares. I might as well give up and give in.” It is opposite of those kind of lies.

Our spirit is active when these truths touch us. Beloved, we can be in the most mundane situation, the most difficult situation, and when our beloved is like a bundle of myrrh that lies upon our heart all the night long, all the day, our spirit is active. It ascends in spontaneous adoration to the Lord.

THE PROSTITUTE AT THE HOUSE OF SIMON THE PHARISEE

Paragraph E. Luke 7: When the prostitute broke into the Pharisee’s house, Simon the Pharisee, and she broke this vile of perfume and poured it out, the whole room was filled with perfume, and the perfume spoke of her gratitude and love. Jesus was very moved. Beloved, you can fill a room in the spiritual sense with the perfume of your worship. It is perfume to God. It smells beautiful to God, and though Simon the Pharisee can only see this woman’s sins, he could not see the gratitude in her spirit that Jesus saw like perfume. It was such a prophetic statement.

King David made a statement in Psalm 23. He said that God “prepare a table before me in the presence of my enemies...my cup runs over. Surely goodness and mercy shall follow me all the days of my life” (Ps.23:5-6). It is not only the enemies of the Philistines attacking David, beloved, they are enemies of our soul that come—sin, guilt and shame. When the enemies of our soul come to pull us off of the path with temptation, and sin or to lie to us, with guilt and shame after we have already repented, we are loaded down with guilt, the Lord spreads a table even in the presence of our enemies. At this table, if we feed at this table, our worship will ascend out of our spirit like perfume before God. If we neglect to feed our spirit on this table, if we neglect to do this, our spirit will be starved, it

will be weak, and it is mostly weak under condemnation and guilt. It is not enough to be sincere with the Lord.

Being sincere with the Lord is beautiful, but that is not enough because many sincere people who love Jesus with sincerity believe lies about how Jesus sees them, so they worship with sincerity, but they are filled with the cloud of guilt and condemnation. It just seems never to stop, and the Word of God is to break this guilt so we have confidence in our spirit when we worship God, and we feed at His table, and our worship ascends like perfume before Him because our beloved is a bundle of myrrh.

WE ARE TO SEE OURSELVES AS THOSE WHO STAND BEFORE GOD IN THE SAME RIGHTEOUSNESS THAT JESUS POSSESSES (2 COR 5:21)

We think about His death, and we think about His winsomeness as the henna blooms, and we think about how beautiful He is, and our spirit just constantly say, “Yes, we love You. You love us,” and that makes us confident and bold on the inside. It says here in Romans 6:11: “We are to reckon ourselves or to see ourselves as people who are alive to God.” In other words, when we come before God, we do not just present ourselves before God. We present ourselves to God as alive from the dead.

Look at what it says in verse thirteen: “Present yourself as being alive,” which means when you worship, the sin you committed an hour ago, a day ago, a year ago, present yourself as though you are free from the death, and the guilt of the penalty of that sin. Present yourself as alive and fully accepted.

Many people present themselves to God, but not alive to God. They present themselves to God as burdened with guilt. They love God, but Paul says, “No, that is not enough to present yourself to God. Present yourself to God as people who are alive, people who are free from the death penalty of their sin.”

There are several other things that Romans 6:13 means in being alive to God, but that is the only one that I am going to focus on right now. It is that we have no condemnation. The scripture makes it clear, in paragraph H, there is no condemnation. We do not come as beggars. We come as alive. We come as those who have been meditating on Jesus, and the myrrh that He endured, the suffering

of His death, we meditate on Jesus as the beautiful God, and I tell you, our spirit is so much more alive and feeling the joy of the Lord when we do that.

REVELATION OF GOD’S LOVE FOR HER AND HER BEAUTY (SONG 1:15)

Roman numeral V. We are going on now. We have looked at Song of Solomon 1:12-14. Her spirit is active. It is worshipping. She feels confident. She sees Jesus’ death, and she sees how beautiful He is. She has a right paradigm of God. We call it the bridal paradigm of the kingdom where we have Jesus, His kingdom and we view our lives through the lens of the Bridegroom King who loves us, who uses His power to express His love. He does not use His power to show us how much He can break us. He uses His power to break us with gratitude so that we hate sin because we are motivated by gratitude and love.

The bridal paradigm of the kingdom, again, you do not have to use that term, but we see Jesus, we see the kingdom, we see our life through the lens of a God who uses His power. He is a King who has all power, and He uses it like a Bridegroom. He uses it for love. He woos you by love, and if love will not wake us up, He will use the rod but only to wake us up to love. It is not to pay us back. It is to wake us up to love. Beloved, I do not want the rod to wake me up. I want to be awakened by love, by His love to me to awaken love in my heart back to Him.

Now what happens here is that she breaks out and cries out, “Behold.” The Lord is speaking to her: “Behold, you are fair.” The Lord looks at the meditation of her heart, Song of Solomon 1:12-14, and He responds, “You are so beautiful.” Now the New King James Version, the translation I am using in this Bible school class, says, “fair.” I like the New American Standard and the New International Version in this one. It says, “Behold,” Jesus is speaking, “you are beautiful.”

Jesus is the one speaking about His love, and He does not say, “Behold, you are beautiful, My slave.” He says, “Behold, you are beautiful, and I love you.” Did you know that when the Lord talks to you if you are really hearing it through the lens of the Word of God, He is calling us the one whom He loves. He says, “You are beautiful, My love,” not, “My slave, My errand-runner. Would you run some errands for Me because I do not want to bother with it?” No, He says, “Would you do an assignment with Me because I love you, and I love this assignment and I want to be with you in this assignment. I love you.”

EVEN THE MUNDANE MOVEMENTS OF OUR HEART COUNT IN ETERNITY

Even though the assignments seem mundane to us, they are important to Him because He sees so clearly. So what is unimportant to us is important to Him because He has so much time, so much money, so much power, and His presence is everywhere. Things that mean nothing to us because they do not make money, fame, or fortune, we think that they are not important, but they are very important to Him because He is not concerned with fame and fortune and time and money. He has it all.

So little things that are just seemingly incidental movements of our heart in humility and obedience that no one ever notices, they never seem to make an impact, He writes them all down in His book. They mean a lot to Him because He has no need for wealth and power and man's wisdom, so He does not esteem things like we esteem them. He has an entirely different grid of measuring what is important. So He says, "Behold, you are beautiful, and I love you." He says it again, "and you are beautiful." Beloved, we need for this to continually wash our spirit.

SHE IS BEAUTIFUL TO HIM AND HE CALLS HER "MY LOVE" (SONG 1:15)

Paragraph A. In this passage we see two of the foundational truths of the bridal paradigm—the fact that she is beautiful to Him and the fact that He calls her, "My love." He has great affection for her.

Paragraph B. We are beautiful to God even in our weakness for four reasons, and I am borrowing this from one of the earlier classes. I am not even going to go through the four reasons, but I am just going to mention that they are on the notes.

THE SAME WAY THE FATHER LOVES JESUS IS HOW HE LOVES US

Paragraph C. Now you can, in my opinion, speak this paragraph at every message, at every Bible study from now until the new heavens and the new earth past the Millennium. Jesus makes this most dramatic statement, "As the Father loved Me, I love you"—the same way the Father loves Me (John 15:9). Beloved, that truth, that I talk on so much so I am not going to develop it, that truth that Jesus loves you in the way the Father loves Him, you cannot be loved more than the Father loves the Son. If Jesus loves you like the Father loves Him, then He loves you at the ultimate. It cannot be improved upon.

You could think, “How could somebody love me that way?” It is because of who He is, the capacities that He has that He loves us this way. Our mind is so filled with dark thinking and religious thinking that this is almost unthinkable to our minds.

It takes the power of God to actually see this. It takes a spirit of revelation for this to even touch us and break through the darkness, just the natural darkness of our darkened understanding.

Paul the Apostle called it darkened understanding. He said, “in the futility of their mind, having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart” (Eph 4:17-18). So you put on top of that a few years, or a few decades of bad teaching, sincere teaching in the Body of Christ but wrong teaching, and we cannot fathom that Jesus does anything more than endure us. He endures us because He died.

We think, “If He went to that extreme, then He might as well forgive us. After all, if He went to that extreme, we are already paid for, well, why not? Come on in the kingdom.” Beloved, that is not how it works. He loves us in the same way the Father loves Him. It cannot be improved upon. It cannot be improved upon the way He loves you.

JOHN: THE DISCIPLE WHOM JESUS LOVED

Look what John said. John got a hold of this. Five times in the gospel of John he talks about himself as the disciple whom Jesus loved. I mean, some of the guys might have gotten a little bit of, you know, a funny feeling about that, but John did not write the gospel of John until he was about 90. All of the other apostles had already been martyred and were gone for some years. So he thinks, “Hey, I am going to tell it like I see it,” so he writes it. “They are all gone to Heaven. They are face to face with the Lord, so they know it is true.”

See, they could have walked in that too, and maybe they did. I do not know. Every one of us has the right in the grace of God to be the disciple whom the Lord loves, and John went on further to say, “I am the one who put my head upon His breast” (Jn 21:20). That is how he defined himself several times, “I am the one God loves, and I am the one who leans on God’s heart.” What an amazing description of

himself. The reason he described himself that way is because it was true. It was true.

THE BRIDE HAS EYES LIKE A DOVE

Roman numeral VI. The Lord is continuing to speak to her. He says, “You are beautiful. I love you. You are beautiful.” Oh I forgot to say a minute ago that the fact that Jesus loves us like the Father loves Him makes every believer—a billion believers in the Earth if there are that many. Every believer, each and every one of us has the right to claim that we are God’s favorite because He loves us like He loves Jesus, and Jesus loves us like the Father loves Him.

Beloved, you are number one on the list. Do not get possessive about it. There are a lot more that are on the list at number one—a whole lot. It is the Body of Christ. I love that, though. I love being number one. I do not care if a billion of you are number one, too. I just love being number one.

WE ARE ALL THE LORD’S FAVORITE

I love being the Lord’s favorite, and I am so happy about it that I want you to be the Lord’s favorite because when that touches your spirit, there is enough for everyone. Beloved, it is the ocean of divine love. There is enough for everyone.

It goes on here. He says, “You are beautiful, my love. You have dove’s eyes.” Now in scripture, a dove is a picture of the Holy Spirit. There are many who point that out. In the natural, a dove was single-minded. It has no peripheral vision. A dove cannot look to the right or to the left. The dove can only look straight ahead. They have tested them in several ways, and a dove cannot be distracted by anything that would normally be in one’s peripheral vision because a dove does not have peripheral vision. A dove only sees straight forward. It is not distracted. Jesus talked in Matthew 6:22 about our eye being good or our eye being single. Some translations say good, and some translations say, “If your eye is single.”

DOVE-EYES ARE SINGLE-MINDED AND LOYAL

Another thing in the natural about a dove is that a dove only mates once in their life, and in nature symbolically it speaks of loyalty. A dove’s eyes speak of loyal eyes. Now this singleness of vision, in paragraph D, is the impact of seeing how Jesus loves her. Beloved, when you buy into this and it touches you, and it takes awhile to grow in our spirit as it does not come in one moment, you want to have

dove's eyes. You want singleness of vision. You want loyalty of heart. As this reality touches us, we want nothing but Him at the end of the day, and that which is in His will, of course. I do not mean that we do not want relationship with other people. That is not what I am talking about. We do not want anything that distracts us from our life of commitment and obedience to Him, of course, that includes many other relationships that are apart of His plan for our life.

HOLY SPIRIT IS THE ULTIMATE ONE WITH DOVE EYES'S

Paragraph E. The Holy Spirit is the ultimate one with dove's eyes. Beloved, we are fellowshiping with the One who has dove's eyes. He knows about loyalty. He knows about single-mindedness. He has been glorifying Jesus from before time began. He knows about it. He can help us. He wants to give us dove's eyes.

To come right down to the end of this because we have run out of time, I am going to reference this to you. You can read it on your own. The truths are not difficult. They are not even complicated. These truths, as we break them down in the symbolism, are not complicated. They are not difficult. It is rare for people to focus on them; I do not mean give a Bible teaching. It is easy to give a Bible teaching, but most believers just do not focus on them in their personal life.

HER WORSHIP AND FAITH: HER FIVE-FOLD RESPONSE

Now she gives a five-fold response in Song of Solomon 1:16-17. When she finds out that the Lord says, "You are beautiful and I love you and you have dove's eyes," she responds in five more ways to Him, and we are out of time now, but you can read those, and they are fairly straight-forward in what they mean, so I think the Holy Spirit will help you with that.

Let's stand.