

Session 15: The Revelation of Jesus' Safe Leadership

REVIEW OF SONG OF SOLOMON 2:8-3:5

Both the spiritual, and the natural interpretation are both biblical, and both of them are necessary. Of course, in this class, we are focusing on the spiritual interpretation, but I really appreciate, and value the natural interpretation of this book.

Let's just read it: Song of Solomon 3:6-11, so you can get you a little familiar with a highly symbolic passage of scripture. As you go through the notes, and we will not go through it all in this class, that is why I leave you with the notes, so that you can read it on your own, you will find out that it is not that difficult at all. It is actually quite straight forward, if you allow the Bible to interpret the Bible, and you interpret the symbolism that is in the Scripture itself.

“WHO IS THIS COMING UP FROM THE WILDERNESS?” (SONG OF SOLOMON 3:6)

Here is the question that is being asked by the Holy Spirit—the question is about Jesus. The question is: “Who is this coming up out of the wilderness?” (Song 3:6). Now, he is talking about Jesus ascending from the wilderness of this fallen world at the time of the resurrection. He is like pillars of smoke. He is like one who is perfumed with myrrh and frankincense. He has all the merchant's fragrant powders on Him. So those are four descriptions of Jesus, we will look at in a moment.

Each one of them, I have emotion just reading that because I have a little understanding of it. It is like, “Wow, that is the Jesus I want to follow.” If you are new with this chapter, you may not be convinced, but just hang on. Verse six, she says, “Who is this one coming up out of the wilderness?” It is Solomon on his couch, or his wedding chariot. His “palanquin” is what it is called in verse nine which is a chariot. The king's couch as the New King James calls it, or “the palanquin” in verse nine.

THE HOLY SPIRIT'S MINISTRY OF PROTECTION (SONG OF SOLOMON 3:7-8)

It is that enclosed chariot where the bride and the bridegroom would sit and the guards would carry it. You have seen that in different movies and different

documentaries like that. It is a palanquin, or a chariot that the king had. So the king is coming up in his chariot in the wilderness. He has sixty valiant men protecting this chariot because this chariot speaks of the gospel. We are in the gospel chariot right now. There is a divine protection that Jesus has promised, that the powers of hell will not prevail against us because all the power to defeat hell is in His right hand.

He basically is saying, “When you sit with me in my gospel chariot, the king’s couch, it is surrounded by valiant soldiers.” Verse eight of Song of Songs chapter three: “They all hold swords.” They are all experts in war. This is describing the protection of the Holy Spirit in spiritual warfare against the onslaught of the enemy that attack our lives. Every one of these soldiers around Solomon’s couch—which is a picture in the natural of the power around the gospel of Jesus’ couch—everyone of these soldiers has a sword on his thigh. He has a sword because of fear in the night. That speaks of power of darkness.

THE INTERIOR OF THE COUCH IS PAVED WITH LOVE

For of “the wood of Lebanon,” Solomon the King has made himself a palanquin, a couch, or a chariot (Song 3:9). The “couch” of verse seven, and the “palanquin” of verse nine is the same thing. It speaks of the gospel. It is where we sit with Jesus together while we are carried by the power of the gospel, and the Holy Spirit through the wilderness of this fallen world. This chariot, this palanquin, Solomon made it, or Jesus made the Gospel, its pillars are made of silver. Its support is of gold. Its seat is of purple. The gospel chariot has its interior paved with the love of God. Every one of these phrases is filled with meaning.

Now, I realize it is symbolic, and if you are new with it, it is a little out there. It is really clear in the Bible what the biblical symbolism means. This love song is written as a love song so that only lovers of God pursue the meaning. The Lord wrote it in the language of love, in poetic love language, so that only somebody in love would be hungry enough to discover it. I have found that in discovering these truths of Song of Solomon, this is one of the really symbolic passages of the book.

Some of it is really straight forward and easy to understand. Of course, I think this is as well. It is written in the language of love so that a lover will pursue it because they refuse to be denied of understanding of the great love song of all the ages.

Verse ten, this gospel couch, this gospel chariot or palanquin, at the end of verse ten, its interior design of the gospel couch is paved with love. I mean God designed the gospel with love at every single part of its design. Its very fabric of the gospel is woven in the love of God. Not only does it reveal the love of God, it awakens love in us for God.

THE HOLY SPIRIT EXHORTS WHOLE CHURCH WITH THE BRIDAL PARADIGM

Then, it goes on and here is the key verse of this passage. The Holy Spirit says in Song of Solomon 3:11 (paraphrased): “Go forth”—and see the King with His crown. That is what the Holy Spirit is saying to the church today: “Rise up, oh body of Christ, and see Jesus with His crown, with His authority as a King. See the power and understand the authority Jesus has right now over the powers of darkness.” That is not the whole message. Not only are we to rise up, and see the King with His crown, we are to see it with the crown that His mother crowned Him on the day of His wedding, and the day of Jesus’ wedding, this is really a profound statement, it is called the day of the gladness of His heart.

A wedding day is coming. It is associated with the second coming of Christ. The wedding day is more than a wedding day period, but the wedding begins at the second coming. The Holy Spirit says, “that the wedding day is the day of the gladness of God’s heart.” There is one great day that is yet in the future that Jesus is so glad about. It is called the day of His wedding. Now here is what verse eleven of chapter three says: it tells the church, in essence, the daughters of Zion. He says you want to see Jesus with a crown, and you want to see Him as one that is rejoicing over His wedding.

TO SEE THE BRIDEGROOM KING REJOICING OVER HIS WEDDING

It is the revelation; I mean it is the exhortation to see Jesus as the Bridegroom King. Many see Jesus only as a Savior. So after they receive the forgiveness for their sins, and they come back regularly for forgiveness, they mostly talk about Jesus pertaining to how bad they are, and how much they need forgiveness. All they see in Jesus as a Savior, and one who provides them eternal life when they die. Now beloved, the revelation of Jesus as a Savior who forgives us is really important. I mean I would absolutely be a mess without the revelation of Jesus as a Savior and eternal life afterwards. There are many things Jesus wants to reveal to us than only the fact that He forgives us for our sins. He wants to reveal Himself as a King with a crown that has all authority.

He wants to reveal Himself as the God who is rejoicing over His wedding day, a God who has planned a wedding, He is fully God and fully man, and Jesus is looking forward to His wedding. Where we are one with Him, where we are close with Him. Now in verse eleven, Jesus says, it says in the book of Revelation 19:12 that Jesus has “many crowns” on His head, but there is one crown that is particularly important to Him. I mean all the crowns are important to Him. Normally, a king would wear a crown when he would conquer another nation or he would attain or accomplish a great feat, the nation would give him a different crown. It was not an unusual thing for a king to have several different crowns and several different types of robes.

Well the crown that we are looking at here in verse eleven, it is the crown of a king. No question about that. He is called King Solomon. But it is the wedding crown. It is the crown that the church gives Jesus when we voluntarily give Him our love.

HE DELIGHTS WHEN WE VOLUNTARILY CROWN HIM WITH OUR LOVE

We crown Him with our love—that is a crown He cannot take Himself. Beloved, when you voluntarily obey Him, and love Him in your personal way, you are crowning Him as the One you love by giving Him your love. God will never take that crown from you by force. All of those who end up in hell, God desired that they would have crowned Jesus with their love, but they refused to. That crown is wasted forever. Jesus will never receive it—that is a crown He will not take by force.

There are aspects of His kingdom that He will take by force, but He will not take our hearts by force. You are the only one who can give Him all of your love. The person next to you cannot give Him all of your love. Only you can crown Him with your love. What the Holy Spirit is saying here in verse eleven is go forth or rise up. Shake off the dust. Set yourself to action. Exert energy to see Jesus as a King—to see King Solomon—to see Him as the King with all power over the kingdom.

It is a very important study to understand, Jesus' authority and His kingship. It is another thing to see Him as a Bridegroom King, and the thing that He delights in most is the crown that we voluntarily crown Him with by our love. It is the crown that His mother crowned Him with. The mother as you will see in the notes, we

will not go through it, speaks of the Body of Christ through history. The Bible makes it clear that that is what the symbolism means.

ONLY YOU AND I CAN CROWN HIM WITH OUR LOVE

Only you and I can crown Him with our love. Only I can with my love, only you can with your love, but collectively throughout church history or redemptive history, on the last day all the saints from all of history will come forth, and we will show forth, it will be obvious and clear in that day, the way that we loved Him while we were on the earth. Now we crowned Him with our love in this age, but that crown is openly manifest in the age to come. Beloved, this is what defines our life more than anything.

My life is not defined by how big my ministry is. The thing that makes my life great, and the thing that gives me dignity is the same thing that makes your life great, and gives you dignity is that you have the ability to crown Jesus with your love. That is what He wants most. He is not as interested in what you accomplish with your hand, though He is interested in that. He wants me to fulfill my ministry because it is an assignment that He has given me, and He wants me to be faithful to the end, and to believe Him for the fullness. That is not the main thing that I am doing in this age, trying to build a ministry. I want to be faithful to my ministry because it is an aspect of my love for Him, but some people get caught up in the ministry rather than the fact that it is an assignment that He gives us. They get so lost in the ministry that they forget that the ministry is an extension of a love relationship with a King.

WHEN WE STAND BEFORE THE LORD IN THAT DAY

When I stand before the Lord, He is not going to say, Mike, how big were your conferences? He is not going to say how many books did you write and how many did they sell and how big was your database? He is going to say, Mike, what is the measure of the crown in which you crowned Me with your love? My wedding day, or our wedding day, is called the day of the gladness of Jesus' heart (Song 3:11)

Well I gave a little overview of the passage. Now let's go down and break it down for the next few moments here. We will not look at it all, but at least those of you that are hungry to know this love song, my goal in this session is to get you hungry for this passage. So though it may be new to you, you say I am going to go dig this thing up. I am going to understand every phrase. I want to feel the power of this exhilaration of believing in Jesus' leadership at this level.

REVIEW OF SONG OF SOLOMON 2:8-3:5

Let us go to Roman numeral I on the notes. I want to give a review of what is going on before this passage because the two classes that we covered before this are essential in understanding this passage. Back in Song of Solomon 2:8-3:5, here is what is happening.

Paragraph A, look at chapter 2:8. The maiden or the bride, she is not technically married until about half way into the book. He is wooing her. She is the maiden who becomes the bride, so you can refer to her as either one. The Shulamite. She is from the city of Shulam. That is why she is called the Shulamite. The maiden, paragraph A, received a new revelation of Jesus in chapter 2:8

Here Jesus is leaping and skipping on mountains and hills. She is used to the Jesus under the apple tree, under the shade tree, at the banqueting table, leaning her head on His breast, singing love songs to Him, He is singing love songs to her. It is just her and Jesus, and nobody else is going to disturb them. It is perfect. Then, suddenly in chapter 2:8, Jesus comes leaping on mountains and hills. You know, bounding over them effortlessly with all power as a King with authority over all the nations.

She is a little disturbed. She asks, "What is going on?" He says, in paragraph B verse ten, rise up, come with Me to the mountains. She says I do not want to go to the mountains. I do not like heights. Jesus challenges the comfort zone in her life.

He says, "It is good that you enjoy Me under the apple tree, and at the banqueting table with the love songs. That is good, but now use the love songs to empower you to obey Me in conquering the nations." In other words, doing the will of God that takes faith and obedience. Beloved, you know people start off and they are really ministry-orientated. Then they get converted. Typically, they are ministry orientated. They want to do stuff. A few weeks or months or years go by and they get the revelation that God loves them and they go, "Wow, I do not want to do stuff. I want to be with Him and experience His power."

They get into the "I want to feel His presence mode," which is a great mode to get into, and some of them do not ever want to leave that. The "feel His presence mode" is so that we are energized by love to do the will of God in a hostile world and bring the gospel in partnership with Jesus to other places. You do not need to

get on an airplane to go somewhere else. The gospel, the reaching out to all nations begins in your home, in your neighborhood, and in your classroom. The people in Africa do not need to come to America, and the people in America do not need to go to Africa in order to reach the nations. The nations are living in your house and in your dorm, and in your classroom and they are in the place you work. That is where the nations are.

RISE UP AND COME AWAY

God might call you to get on an airplane, but do not wait to reach the nations until you get on an airplane. Well anyway He says to her in chapter 2:10: "Rise up." He is asking her to come on mountains.

She responds, "You know you converted me from being overly active to loving your presence. Now I love your presence. I am so comfortable, and I so love the good feeling. I love your feelings. I do not want to be bothered by mean people and devils." How many of you know that some of the folks out there are mean? They are not going to treat you right and some of them are Christians and they are mean. Also, when we begin to bring the love of God to other people, whether we are bringing it to believers or unbelievers, the devils get stirred up, and there is warfare. She goes, "I do not want to go, I do not want to go to the mountains." He says, "No come, come with Me."

THE MAIDEN TELLS JESUS TO TURN AND GO WITHOUT HER

In Song of Solomon 2:17, we have already gone through this several times, but it is important to understand the revelation of chapter 3:6-11, which is the passage for tonight. She tells Him, "No. I am not going to go to the mountains. Turn and go on the mountains without me." She says "no" to Him.

Now she does not say no out of rebellion. She says no out of immaturity, and there is a big difference. She is afraid. She is not saying, "Jesus I do not want to." She is saying, "Jesus, I am afraid of leaving the comfort zone. What if things go bad and my heart gets hurt?"

The message she is learning in the passage we are focused on tonight is: "If you obey Me, your heart will not be hurt if you obey Me. There will be pains of rejection, if we hold to the truth, there will be pain in that way, but our heart will be vibrant and alive in that sense." What I mean is that her heart will not be hurt. It is not that there will not be pains, rejections, and difficulties at the heart level, but

our heart will be alive in the presence of God. We will have the knowledge of His pleasure, and we will have the power of His Spirit radiating in our being and in our heart.

GOD'S MANIFEST PRESENCE IS WITHDRAWN FROM THE MAIDEN

So then what happens in paragraph E, chapter 3:1-2, the Lord leaves her. His presence leaves her. He says, "I am not going to let you reject Me because you will know Me much better if you go with Me to the mountain top."

In this case, the mountaintop is not like the traditional, let's go to the mountaintop, and enjoy the glory of God. The mountaintop here is the place of risk and difficulty. Going to the mountains and leaving the safety zone.

So Jesus withdraws His presence from her. Not because He is mad at her, but because He knows that if she rises up to obey Him, she will experience more of Him. So she experiences loving discipline. She is not rebellious. Finally it works. She rises up and she says, "I will obey. I will obey. I will obey." That was our last session.

OVERVIEW OF SONG OF SOLOMON 3:6-11

Now we are here in paragraph two, top of page two, the overview of Song of Solomon 3:6-11. I have already kind of given you a quick overview. What is going to happen is that the Holy Spirit is going to reveal that being with Jesus is the place of safety. Not being without Jesus at the table. Beloved, if we are in a storm, we are in a boat, and Jesus says, "Get out of the boat Peter, and walk on water, we are safer on the water with Jesus than we are in the boat without Him."

Peter responds, "No, I am going to stay in the boat."

If Jesus is on the water, the place of safety for your heart is on the water. So the Lord has told me several times over the years, given me what seemed to be a huge challenge at that time in my life, to do something hard that I did not necessarily want to do. I kind of wanted to do it, but I did not totally want to do it. That has happened to me a handful of times in thirty years of ministry. He says, "If you do it, you will connect with Me at the place of risk." You will see that that is the place of safety, outside of the boat on the water. Staying in the boat seems safe, but if I am not in the boat, that is not the place of safety. That is the message of this chapter 3:6-11. I define that a little bit more on the notes here. The essential

revelation is chapter 3:11 that we would see that the thing that Jesus wants most is to be crowned with our love. When we see that He is a King, and He desires our love more than anything, it gives us courage to get out of the boat and to get on to the water, or to go to the mountain top, the place of risk.

What the Holy Spirit, who I believe is speaking in this passage, is going to explain to the bride, is that Jesus also walked in this fallen wilderness of this world. As a man He had victory, so he is sympathetic. He knows how hard this wilderness is.

THE HOLY SPIRIT ASKS A SEARCHING QUESTION (SONG OF SONGS 3:6)

Song of Solomon 3:6: “who is this coming up out of the wilderness?” Now the good news is this. Jesus understands with sympathy it says in Hebrews 2:15, He is a sympathetic High Priest, and Hebrews 4:15-16, He is a sympathetic High Priest. He understands how difficult the wilderness is.

He has been there ahead of time. He was there before we were. He is our leader. He knows how to get victory in the wilderness. He is sympathetic. He is kind toward us so that we can trust whatever He tells us to do. He is calling us to live lives of prayer, fasting, giving our money away, serving people, and blessing our enemies. It is like, “Wait, a second.”

He says, “No. I know that is the place of victory. I was in the wilderness. I prayed, fasted, blessed my enemies, and I served people who did not deserve it and they were ungrateful when I served them, and I only blessed them anyway in humility. That is the place of victory in the wilderness. I did it. I know the way. I can lead you, and I am sympathetic because I had a physical, fleshly body, and I know what you are going through. That is what it says in Hebrews 2 and Hebrews 4. Anyway, Jesus is the One coming out of the wilderness. He is ascending out of the wilderness. He is entering back to the gates of Heaven, and the angels are receiving Him back in glory. They are having a huge celebration.

HE IS ASCENDING LIKE PILLARS OF SMOKE OUT OF THE WILDERNESS

He is ascending like pillars of smoke, and you will see, Roman numeral III, paragraph E, top of page three, that when Jesus is described as ascending out of the wilderness of this fallen world with the pillars of smoke, that speaks of ascending over death in the glory of God.

The pillars of smoke throughout the Bible speak of the glory of God. Beloved, He defeated death. He had victory over the wilderness. He ascended; He knows the place of victory, and how to walk in the favor of God to walk in victory over death and sin. It says here, "He is perfumed with myrrh and frankincense" (Song 3:6).

Now myrrh in the ancient days was as burial spice. In fact, when Jesus died, they put myrrh around Him. So when Jesus ascended with myrrh, this is symbolically speaking, it means that He paid the price of costly obedience. He lived the life of death to Himself. He knows what it is to embrace myrrh. Throughout the Song of Solomon, myrrh always means, it speaks of the burial spice. In our modern day, it would be the embalming fluid, but it was fragrant. Everybody that was wealthy was buried with myrrh. It was a fragrant smell. Jesus ascended, He understands what it means to walk in this obedience, but He is also perfumed with frankincense.

MYRRH IS THE BURIAL SPICE AND FRANKINCENSE IS INTERCESSION

In the Bible, frankincense, paragraph G, speaks of His intercession. Beloved, there is One who is at the right hand of the Father. Intercession, that means that Jesus is praying for us as in Hebrews 7:25 where Jesus is at the right hand of the Father with frankincense. Oh the beauty of the perfumed frankincense!

He is crying out for you by name, person by person. He is bringing you before the Father. He ascended in the perfume of frankincense, He is before the Holy of Holies right now, and He is praying for the saints continually. It says that He will never stop day and night praying for the saints.

Beloved, you and I have confidence that we can have victory in this fallen wilderness because there is One who went before us who understands. He knows the way of victory. He is sympathetic, and He is going to help us experience victory. He is praying for us.

THE HOLY SPIRIT'S MINISTRY OF PROTECTION (SONG OF SOLOMON 3:7-8)

Verse seven, Roman numeral IV. Now the Holy Spirit is going to describe the protection of the Holy Spirit, and the gospel dispensation in this age, or this time in

history before the second coming of Christ where the gospel is being preached. We are living in a hostile world with demons and with enemies.

The gospel is presented in verse seven as Solomon's couch. Because this is the couch, this is the palanquin, this is the chariot that he sits on and the bride sits on with him. They are carried along by the others, and they are carried along by the winds of the Holy Spirit. We are in the gospel couch right now in this age. Well, we will be in the gospel couch forever. Once we are born again, we are in that couch with Him. We are seated with Him, and if we will communicate with Him, if we will sit next to Him, communicate, and talk with Him, and live the life of one seated next to Him on this couch, we will find that the Holy Spirit will release tremendous amounts of protection in our lives against the works of the evil ones.

Now this protection of the Holy Spirit—again it is spoken in the love language of the wedding ceremony—when understood and it is meant to be understood in the natural love song, but it is also meant to be understood in a spiritual application. This is talking about Jesus. Here is how the authority of the gospel with angels, the power of the Holy Spirit, and the leadership of Jesus, this is what describes our situation before God.

SOLOMON'S COUCH IS A WEDDING CHARIOT

Song of Solomon 3:7-8, behold it is Solomon's couch. It is the wedding chariot. It is the gospel, or the place where we are seated with Jesus. There are sixty valiant soldiers surrounding us.

Now, nobody had sixty valiant soldiers. We are talking about the elite of the elite. Nobody could afford them. This means extravagant protection. To have sixty body guards of the elite, most trained soldiers of the nation, what that would cost, nobody could afford it except for a King.

That is how it is meant to be understood. Here is what the Lord is saying: The very best that the King can provide is the protection that I have made available to you. These are the very valiant ones of Israel. They all hold swords, meaning they are skillful with swords, they know how to operate with swords. They are experts in war. Everyone of these soldiers has his sword girded on His thigh, meaning a sword ready to draw into action. Some soldiers would get tired during the day, or went to bed at night, and they took their sword off and laid it aside.

Solomon is essentially saying in Song of Solomon 3:8: “Those who protect my bride, the King’s bride, they always gird their sword. They are always ready for action. They never set their sword aside.” This is describing the ministry of the Holy Spirit in the terminology of King Solomon at his wedding procession. The Holy Spirit provides us with the greatest care imaginable. Let’s move on.

HE IS ABLE TO KEEP US FROM QUITTING OR BACKSLIDDING

Let’s go on to top of page five, paragraph L. I know this is, because a number of you are new. and this symbolism is new for you. Do not disconnect, and say this is not for me. There is a sweet place where the Holy Spirit will connect your heart to these realities. It will just take a little bit of time. It does not take hours and hours to get a hold of this.

When I meditate on Jesus, and His care for me through the wilderness of this fallen world, He says, “Mike, you are seated next to Me. You are seated on the wedding chariot with Me. I will protect you. There is power. There is authority surrounding you, but you have got to see it. I am a King (it says in verse eleven) you have to see My authority. That authority is being revealed (in verse seven to eight) in military terms.”

It says in paragraph L, 1 Corinthians 10:13: “No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but the temptation will also make the way of escape, that you may be able to bear it.” God is faithful. He will not let you be tempted above what you are able. This is a very practical New Testament principle that backs up what Solomon is saying in love language to his bride, and what the Spirit is saying to The Bride of Christ through the love language of Solomon’s wedding procession.

Here it is: There is no temptation that is either a temptation to sin, a trial, or a difficulty. The word temptation means the same thing in some places in Scripture, and this is one of them. It means a temptation to do something wrong, but it also means a trial that is really heavy upon your heart. There is no temptation that you have confronted, that has overtaken you, that seems to be sinking you, there is no temptation that is special to only you.

What Paul is saying here is that it is common to everyone. Maybe it is a different application, but the trials and temptations you are facing are in essence the same one everyone is facing, the same basic categories.

They hurt our pride. They disrupt our comfort. They make us afraid. They are the same basic temptations that everybody faces. He says this, "God will not allow you to be tempted beyond what you are able to handle. I promise you," says the Lord. That is the essence of what this passage in Song of Solomon is saying. I have the most skilled warriors. The Holy Spirit is an expert warrior. The Devil cannot trick Him. The Devil cannot outsmart Him.

JESUS' LOVING SALVATION PROVIDES US GREAT SAFETY (SONG 3:9-10)

If we will relate to the Holy Spirit, He will take us through the wilderness of this fallen world with safety, and our heart will not be injured in the sense where we lose life before God. Again, we might have some difficulties by holding fast with the truth, but we will have the anointing of joy and the Holy Spirit touching our heart.

Let's go verse nine to ten. Now verse nine to ten, instead of describing the gospel through the military language of protecting us from enemies on our journey in this wilderness, Solomon is now going to look at the love language of the wedding chariot. So now the point that Solomon is making is a bit different here, he is wanting to emphasize how Jesus, now we are not going to go through this, but I have it on the notes, manifested the love of God to us in the wedding chariot.

By providing the gospel chariot for us to enter in, to sit with Him right now in this age. We can be close to Him. We can feel the love of God during our time on the journey. That is verse nine to ten and we can safety, verse seven to eight. I am not going to break down the symbolism, but you can read it on the notes if you want it.

THE HOLY SPIRIT EXHORTS WHOLE CHURCH TO THE BRIDAL PARADIGM

Now let's go to the top of page six, this final moment or two. Song of Songs 3:11, we already looked at it for a moment. Now He says, "Go forth, O daughters of Zion." That would be the redeemed. See King Jesus with a crown. Well see, He is a King. He has all authority. He can protect you (verse seven to eight).

Jesus the King with authority over His army can protect you, but He also has a crown on His head. We already discussed this crown. It is the crown that you will crown Him with your love. It is the crown that only you can give Him. It goes on to say, when you see Jesus this way, as a King number one, and that relates to verses seven to eight with an army at His disposal, but also He is Bridegroom King. He not only has an army at His disposal, verses seven to eight, He has a bride next to Him, verse nine to ten.

He has given himself to this bride. Here is what this exhortation is telling us: it is not enough to see Jesus only as our Savior, and Jesus only as our Provider. We have to see Him as a King with authority who can protect us against the enemy. He has a vast army at His disposal, but we also have to see Jesus as a Bridegroom King. Not only a King with power, but a King who is a Bridegroom who is in love with us.

We see the focal point of our life is that the day of the gladness of His heart is the day, when you and Him meet eyes. That is the day of gladness related to your life. The day of the gladness of His heart in the general sense is the second coming of Christ, when we all stand before Him.

It is now manifest how we loved Him, and the great wedding day begins. Then our life only makes sense how we crowned Him by the way lived in this life. So He tells the bride in verse eleven, and all that will pay attention, go forth, and see Jesus this way.

If all you see is the Jesus of the traditional church, you will never ever have confidence through the wilderness of this difficult world. You will never have confidence because you will never have the love awakened in your heart to see through all the confusion the Devil is throwing at you.

Amen. Let's stand. So I am going to really challenge you to take this passage, and do not be tripped by the symbolism.