

Session 16: The Cherished Heart: Equipped to Love Jesus

This class we are going to cover Song of Solomon 4:1-8. It is session sixteen in the overall studies of the Song. We are covering twenty-four classes, or we are covering twenty-four classes, so if you miss them, you can get the notes on the website from one to twenty-four, if you want to follow along this study outside of this session right now. The premise of this teaching is that the Holy Spirit right now is working sovereignly across the earth to raise up the Body of Christ, and to restore the first commandment to first place.

RESTORING THE FIRST COMMANDMENT TO FIRST PLACE

Let me say it again. The Holy Spirit is restoring the first commandment to first place in the Body of Christ worldwide so that before Jesus returns, the whole Body of Christ will love God with all of their heart, all of their mind, and all of their strength. The strategy of the Holy Spirit is to reveal burning passions of Jesus' heart as a Bridegroom King, and the revelation of His passionate heart will awaken and impart love into our spirit in a supernatural way. The Holy Spirit, when He reveals the burning passion of Jesus' heart, He will supernaturally awaken love, and impart love into our spirit. That is what this passage, Song of Solomon 4:1-8, is all about.

Let's give a quick review to those of you who have the notes. If you do not have the notes, you can get them on the website. They are available. Review of Song of Solomon 2:8-3:11, the last two chapters, Jesus is calling the bride out of the comfort zone to the mountaintops. Song of Solomon 2:8, Jesus is seen leaping effortlessly with power over the mountains, and He says in verse 10: "Rise up, My love...and come away." He is asking her to join him on the mountaintops.

In other words, leave the comfort zone. In verse seventeen, it is clear that she refuses Him. She says "no." Then what happens in Song of Solomon 3:1, she comes under a season of divine discipline where the Lord removes His manifest presence from her. It says in Song of Solomon 3:1, "By night on my bed I sought the One I love." In chapter one and two, when she sought the one whom she loved, which is Jesus, she found Him, but this time, she does not find Him because she is in a place of disobedience and compromise.

SHE CAN CROWN HIM WITH “THE WEDDING CROWN” OF HER LOVE

Then what happens after the time of discipline, paragraph C, is that the Holy Spirit reveals the leadership of Jesus in a new way to her, and she sees Him as the Bridegroom King. She sees that she can crown Him with her love. By loving Him, she can crown Him in her own personal way, voluntarily giving her love to Him. She sees that when she does this, it fills Jesus’ heart with gladness.

It is this revelation of Jesus’ heart as a Bridegroom King. Filled with gladness over the fact that she loves Him, she has a revelation of His leadership over her life. This is what causes her to respond to the Lord in an entirely new way. That is what the theme of Song of Solomon 4:1-8 is all about. Let’s go ahead, and look at that really briefly, and then we will break down some of the verses line-by-line later on in the teaching.

Some of the teaching I am going to leave to the notes, so you will have to get the notes to break it down instead of proving and explaining what all the symbolism means. I am just going to leave that in the notes, and I am just going to declare the conclusions of it, and give the real basic themes that are on the Holy Spirit’s heart in this glorious passage of Scripture.

OVERVIEW OF SONG OF SOLOMON 4:1-8

Let’s look at it really briefly: in Song of Solomon 4:1-8, the Lord is speaking. Remember she is just coming out of a season of discipline. He has just revealed His leadership to her in chapter three, and now His first words to her are shocking to her. He is basically saying, “Behold, you are beautiful, and I love you.” He says, “Behold, you are fair, my love, which means you are beautiful, and I love you. He sees her spirit, and He sees the movement of her heart toward Him.” Then He goes on, and describes in agricultural language, because that is the language of her heart. It is the language in which she lives. She is a farm girl who works out in the vineyards, and tends the sheep, so she understands this language really clear.

Now it is odd to us in the Western world, so we kind of trip over it, but to somebody with an agricultural paradigm of life, this is actually very normal, and very easily understood language.

It is interesting that whatever language or whatever paradigm Jesus would use to convey truth, the agricultural paradigm is the one paradigm that is true in this age, and in the age to come in the millennial kingdom. There will always be flocks that

are growing in size and number, and there will always be vineyards that are planted and growing. So Jesus uses, in the Word of God, a timeless metaphor when He uses the agricultural one. I have often wondered why He did it because it appealed to the people one thousand years ago, and it will appeal to people one thousand years from now. We will understand this in a real way.

Now, He uses the agricultural metaphors and symbolism, and all this symbolism is made clear in the Word of God what it is meaning. Because the Word of God always interprets the Word of God better than anything else does. So whenever we are trying to figure out what symbolism means, always go to the Word of God to figure out what the Word of God says.

He says, He begins, by saying like a trumpet blast: “Behold, you are fair” (beautiful) (Song 4:1). This shocks her because she has just come out of a season of divine discipline. She is not expecting Jesus to say, “You are beautiful, and I love you.” I think she would maybe be expecting Him to maybe give her warnings not to go back into this area of compromise that was based in her fear. Then He goes on and says to her “your hair, your teeth, your lips, your mouth, your temples,” etc.

EIGHT DIFFERENT CHARACTER TRAITS THAT GOD WANTS TO COME FORTH

He gives eight different features of her body that describe, now He is talking to her in the love language of that day, but spiritually speaking, all of these eight aspects of her body speak of spiritual qualities that are clear when we compare the Word with the Word. Then in verse six, she responds to this love affirmation from God’s heart to her. She says, “I will go my way to the mountain” (Song 4:6). Remember back in chapter 2:8-10, He said come to the mountain and she said “no.”

So then she is disciplined, and now she is receiving so much affirmation from the Lord that she says, “I will go to the mountain” (Song 4:6). Verse six is really the turning point of the whole book. She says, that which I was afraid to do previously, I now have boldness and confidence to do because the mountains speaks of the difficult place of faith and obedience. It is life outside of the comfort zone. Then Jesus responds to her and He brings His affirmation up even to the next level. He says to her, “you are altogether beautiful” (Song 4:7, paraphrased).

When the NKJ says “you are altogether beautiful” or “you are all fair,” the Word that is normally translated in other versions is the word beautiful (Song 4:1). He is basically saying, “Now that you are prepared to go all the way in full obedience, I see your heart, and He says you are altogether beautiful”—verse seven—“and He says there is no spot, there is no conscious area of resistance to my leadership anywhere in your heart.”

AFTER A SEASON OF DIVINE DISCIPLINE, JESUS CALLS HER FAIR

Paragraph A, the power of this passage is that this comes right after a season of divine discipline. These words of affirmation are spoken to the bride or to the young maiden, she is a bride who is maturing, while she was yet immature. Now, that is the power of this passage.

Do not get lost in the symbolism, although the symbolism is not that difficult. These eight facets of her body that speak of different character traits, different virtues, again they are quite straightforward when you put the scripture with the scripture.

The larger point, the bigger point that is on the Holy Spirit’s mind is that she has not matured, she has only determined to obey Him. She has not even acted it out yet. She has not walked out the obedience. She has only set her heart to do it, and Jesus is moved deeply by the movements of her heart towards Him. She says, “I will go all the way to the mountain. There is nothing that I will withhold in my full obedience from You” (Song 4:6, paraphrased).

That moves the heart of Jesus, and He responds, “that decision in your heart is so beautiful to Me. I see no area, no spot, no area in your life that you are consciously resisting the Holy Spirit’s leadership in your life.”

GOD WANTS TO CALL FORTH HIS BRIDE IN LOVE

Paragraph B, I look at the eight character traits that God wants to bring forth in the Bride of Christ in their symbolic way, and I just give a quick overview of it. Later on in the notes, we give more details to these eight virtues, but that is not going to be my focus in this class, the virtues themselves. We will mention them briefly, but it is really the cherishing heart of Jesus that his affirming her before she has matured, He sees the movements of her heart.

He sees these budding virtues in her heart and He calls things that are not as though they are. He speaks about these things as if they are mature when they are

only beginning to bud in her character, and that is how His leadership brings forth the bride of Christ to maturity.

There is no one in history who brings forth a people with this kind of unrelenting affirmation like Jesus does.

SETTING OUR HEART ON JESUS

Let's look at top of page two, Roman numeral III, paragraph A, Song of Solomon 4:1-5. Jesus reveals His cherishing heart, the fact that He cherishes her. In Ephesians 5:26, describing the end-time Church, Paul, the apostle, prophesies and says that "He might sanctify and cleanse her with the washing of water by the Word that He might present her to Himself as a glorious church." Jesus is going to cleanse the Church with the washing of the water by the Word of God. Now Jesus is going to cleanse the Church by revealing, and releasing the Word of God in power upon the church globally. This is a prophecy.

Why is He going to do this, verse twenty-seven? So that He can present the Church filled with glory, a glorious Church. He is going to wash the Church, and fill the church with a spirit of glory. Now verse twenty-nine of Ephesians chapter five gives us the key to this. Paul went on to say: "For no one ever hated his own flesh, but every person nourishes and cherishes it, just as the Lord does the church." Jesus is going to wash the church, fill it with glory by nourishing it, and cherishing it. Now this is His strategy for His church worldwide, but it is also His strategy for your individual life. The way that He is going to remove the stain of sin and shame out of our heart, out of your heart, out of my heart, out of the church worldwide is by cherishing the Church—not mostly by rebuking, and warning the church. His rebukes and His warnings are very important, but they are not His primary strategy to transform His church that is responding to His leadership.

JESUS WASHES AND RELEASES GLORY TO HIS CHURCH BY CHERISHING HER

I want to say that again. His rebukes and His warnings are very important. But, the rebukes and the warnings are often unheeded by much of the Church when He gives it to them. But, the Church, although He has a very specific reason for them. But my point is this, to the responsive Church, to the Church that is saying, "yes" to Him, He will nourish and cherish them as His primary strategy to wash the Church, and to fill the church with glory. What He does corporately worldwide

This is the strategy of how He is going to transform our lives. So if you want to grow and you want to see the stain of sin and shame removed, begin to fill your mind with the revelation that Jesus will cherish you and nourish you by the Word of God. That is where the Spirit of glory is going to be released in the greatest measure. That is what Paul says here in Ephesians 5:26-29. God's primary method to change us is to cause us to feel cherished while we are seeking to obey Him, even in our weakness. Because when we feel cherished, we feel confident in love, even in our love we feel confident. We are confident that He loves us, and we are confident that He takes our love seriously toward Him.

He does not write us off as hopeless hypocrites. We have confidence that our love is taken seriously by Him, even though our love is weak. Beloved, weak love is not false love. Weak love is simply that, it is weak, but it is still genuine love.

YOUR GENTLENESS HAS MADE ME GREAT (PSALM 18:35)

This is the power of King David's life. That king David felt cherished by the Lord. One of my favorite verses from the psalms that king David wrote is from Psalm 18:35. After David comes out of sixteen months of compromise in the city of Ziklag, or related to the city of Ziklag, from 1 Samuel 27-31. David comes out of a season sixteen months of compromise, and on the day that God delivers him, he says this about why God delivered him. He said, "God's gentleness has made me great" (Psalm 18:35). It is because God treats me gently, I will grow up spiritually to be great in the fear of the Lord and I will be great in the things of God. It was the revelation of God's gentleness to David that gave David confidence after sixteen months of compromise to go hard after God with an open spirit without drawing back at all. That is massive.

The power of David's life was that he felt loved by God. Now the way that Jesus cherishes us how He treats us in gentleness, and He affirms us even in our weakness. I do not mean that He affirms our weakness and says our weakness is okay. That is not what I am talking about. He sees the budding virtues of love in our heart. He sees in this bride these eight virtues, none of them are mature, but every one of them He calls forth. He honors the movements of her heart, the desire of her heart to be mature in these eight areas.

We do it opposite. When somebody is immature, we see them as immature. We do not see the seeds of dedication. We only see what they do not have, instead of what

they do have. Jesus sees what they do have. He sees the commitment of our heart before the commitment is mature.

JESUS DEFINES US BY OUR LONGINGS MORE THAN BY OUR STRUGGLES

Paragraph E, good news. He does not define us by our struggles. Do you know that He sees more than your struggle? He sees the longings of your heart. He sees what you set your heart on. Many of you have set your heart, in your private life, “Lord, I want to obey you in every area.”

He sees that longing in every heart. He does not only see your struggle and your failure. He does not only see what you only have a victory in. He sees the longing in your heart to obey Him in the areas you do not yet have victory in. He defines us by our longings, not only the victory that we attain to. We often only define our life by the area of our life that we get victory in. When we get victory we say, hey, there we are.

But beloved, victory in our life outwardly starts by a longing to obey God in that area of our life, long before there is outward victory. Jesus sees that. He values that and esteems that very highly. The way that Jesus defines us and how we understand that determines how we feel about ourselves. When I see that Jesus sees the longings of my heart to obey Him, that He honors them and values them, it makes me value my spiritual life even before I have victory in every area that I seek to have victory in. When we do not see how Jesus defines us, then we end up only defining ourselves by our struggle and our failure. When somebody asks, “How are you doing with the Lord?” We think of only the bad things that are happening, that is how we sum up our relationship with Him, only by our struggles and our failures.

Gideon in Judges 6 was in fear hiding in the winepress because the Midianites were coming in. You could not see any evidence of faith whatsoever. He was hiding from the enemy, but the angel of the Lord appears to him, this man shaking like a leaf in the winepress because the enemy is surrounding. The angel of the Lord appears and says, “Oh mighty man of valor,” Gideon looked around and said, mighty man of valor? I am hiding. The Lord saw in Gideon what even Gideon did not see in his own heart. The Lord saw the seeds of courage, and the seeds of faith that were virtues that were just budding. They were just beginning to come forth

in his life. The Lord saw the seeds of courage in Gideon that he was not even operating in yet, and He called it forth.

GOD CALLS THOSE THINGS WHICH DID NOT EXIST AS THOUGH THEY DID

In Romans 4:17 Paul the apostle said, God “calls those things which do not exist as though they did.” God calls things that are not manifested in the natural, before they are manifest in the natural, He calls them forth before they are manifest and evident to others. That is how He leads our lives.

He names Gideon according to what He would become in the future, not according to what Gideon was walking in that day. This is part of the way He cherishes us. He tenderly sees the cry of our hearts. He says, “I will relate to you based on the cry of your heart, and I will affirm that and I will call it forth”. That cry will grow in you stronger and stronger and in time the cry of your heart will actually be what you walk in outwardly. The area of your longing for obedience in, you will walk in obedience in due time. Another prominent example is Peter.

Jesus called Peter “the Rock” in Matthew 16:18. Jesus knew Peter was going to deny Him in a short amount of time, but He called him the stable one, the rock, the one others could count on. Well, Peter denied the Lord three times and once before just a young girl by the fire. Peter did not look like a rock to the disciples. He looked like a compromiser and a fearful man. Jesus said, you are the rock Peter and that is how I see you. Peter’s instability was manifest again in the city of Antioch.

PETER AND PAUL: PETER IS STILL A ROCK EVEN WHEN HE WAIVERS

Let’s read Galatians 2:11-13: this is Paul speaking when Paul rebuked Peter for his compromise and his hypocrisy. He basically is saying, “I went to Antioch, and I stood up to Peter publicly because he was guilty. He deserved this. He drew back in hypocrisy and fear” (Gal. 2:11-13, paraphrased). He goes onto describe, he says that before certain men came from James who was the leader of the Jerusalem church, Peter would eat with the Gentiles. But when these guys from Jerusalem came up, Peter withdrew, and he would not eat with the gentiles. He would not eat with them because he was afraid of the opinion of the Jewish leaders in Jerusalem. He said he feared them and he feared their opinions.

Now Peter is the rock. Here he is a chief apostle. What is he doing fearing the opinions of other people? So much so that he would not eat with his Gentile brothers, and the Gentile brothers were all confused by this. Peter is wavering in hypocrisy. Paul goes on to say that others even joined him in this hypocrisy.

Wait a second. Is Peter a rock? Or is Peter a hypocrite? Peter had a moment of hypocrisy in fear. He drew back in fear again, just like he had fear when he denied the Lord some time earlier. That does not change the fact that the Lord called him the rock. Beloved, the Lord calls us forth according to the virtues or the characteristics that we long to have, that we have committed our heart to, but we have not yet fully walked in outwardly.

GOD’S TESTIMONY OF DAVID IS THAT HE DID ALL OF GOD’S WILL

Let’s go to paragraph J, top of page three. God’s testimony of David. David really messed up. Many times, right? I gave a message once where I gave ten of the failures of David’s life, sinful failures. I am sure when I meet David in the eternal city, he might go, hey, why did you make all that attention about how badly I blew it. You never know, he may have a different opinion and say it was worse than that, but here is what God said about David one thousand years after David died.

It says that God’s testimony in Acts 13:22, God testified about David: “I found David...a man after My heart, who will do all My will.” He was a man who did all the will of God. Now I say, wait a second? David did not do all the will of God. The Lord says, through my editing process, he did all of God’s will and fulfilled God’s purpose. I say, “Well, Lord, if you read David’s life that way, then I have a good chance to do good.”

The Lord, He responds, “it is through the editing process of faith.” He looks at us through the grace of God and He sees the cry of David’s heart. He defined David by the cry of David’s heart, not only by the issues that he struggled with in his life.

DEVIL CALLS US HOPELESS HYPOCRITES TO ATTACK US WITH ACCUSATION

Paragraph L. The devil calls us hopeless hypocrites. He wants to wear us down with condemnation. You are a failure. You are a failure. You are never going to make it. He wants us to give up. He tries to confuse our spiritual immaturity with rebellion. He says, “You are a rebel. You are a rebel. The truth is that you are not a

rebel. You love Jesus, but you are struggling with an issue or two in your life.” The devil wants you to confuse these issues.

Why? So that you give up, and quit following the Lord. We spend excessive amount of emotional energy, many believers do, fighting the fires of condemnation, guilt, and shame. I might as well just quit. I am no good. I am worthless—all this baggage of rejection, and condemnation. Do you know how much energy it takes to manage all of that baggage? We get so preoccupied with our shame and failure that we do not have focus on the Lord. We are constantly managing how bad we are, how much we are rejected, how much we feel rejected by the Lord, and it is not even true.

What the Lord wants us to do is focus our attention on Him, and what He is saying over our lives. What the enemy wants us to do is to focus all of our energy upon our rejection, failure, and condemnation so that we cannot connect with the Lord because we are so preoccupied with our failure and our struggle.

MANY SPEND EXCESSIVE ENERGY FIGHTING FIRES OF CONDEMNATION

Paragraph M. Many people focus on measuring their spiritual attainment. Meaning they put a lot of energy, and they try to measure: “Am I more spiritually mature this month than I was last night?”

They are constantly measuring how fast they are growing. Beloved, you cannot do it. It is impossible to do it. Or worse than that, they compare themselves with somebody else. Well, he is doing better than me or I am doing better than him. Whenever we measure our spiritual attainment, how much we are maturing, it is going to throw us off. What I recommend you do, do not focus on how much you have changed, focus on setting your heart to obey Him. No matter what you did yesterday, good or bad, focus your heart today on being fully obedient.

Do not worry about if you are better or worse than yesterday, or better or worse than someone else. Lock in. I try to spend my days when I come before the Lord, I do not do a review of yesterday. I do not even care about yesterday. After yesterday, I just push delete on it, good and bad. I push delete. I start today. I have one focus, not to be better than yesterday, but to be fully obedient today. That is it, end of story and to enjoy His presence.

JUST SET YOUR HEART TO OBEY AND PRESS DELETE ON YESTERDAY

If we measure our spiritual maturity, how much we have attained, how much spiritual maturity we have attained, if we try to measure it, only two things can happen and both of them are bad.

Number one, we measure our maturity, and we think we have done well, then we end up proud. When we end up proud about how good we are doing, we end up criticizing other people.

If you want to know how proud you are about your attainment, it is exactly the measure that you criticize others about failing in. That is the measure of your pride about how far you think you have gone. When I look at someone and say, "I have not done this for a long, long time." This was my early days. I said, that guy does not have a prayer life. So the Holy Spirit whispered in my ear and said, "so you think you do then. You are pretty proud of your prayer life."

Our criticism of others failure is directly related to our own pride and our own attainment. So somebody says, well he is really critical, I go, you know what. I am not even going there. I do not even want to measure where I am at on that. I do not even want to go there. Well, the other bad thing that can happen if you are doing that, if you are doing good, you get proud, and you criticize people. But if you are doing bad, you get condemned, and you want to quit. There is nothing good that comes out of measuring how good you are doing. I lock my heart in on one thing. I want to obey Him, and experience Him right, today. That is it. I do not measure anything from yesterday.

CHERISHING IS THE WAY A MAN CHANGES HIS WIFE OR CHILDREN

Paragraph P. I want to encourage men whether you are married, or going to be married in the years ahead, if you want to change your wife or your children, the most effective way to change your wife, the biblical way is to cherish her or cherish your children. See the budding virtues in their heart that they are not mature, and call them forth. Define the things they are seeking to do well, that they are not quite yet doing well, but it is in their heart to do them well. Begin to call them forth, define, and affirm those budding virtues in their lives. That is the biblical way to bring forth change in somebody that you have leadership over. It is not the only way. Jesus does use warnings and rebukes, but it is not His primary way to somebody who is responsive.

Parents often do not rightly interpret the budding virtues in their children's hearts. They will look at their children, and they will see all kinds of negative things, rather than seeing the budding virtues of dedication and success that are in their children's lives. The good thing about the Lord is that He sees what we long to be, not only what we fail to be outwardly. He sees what we long to be, and He identifies us as He does this bride in these eight different ways in chapter four.

HE DEFINES HER WHEN SHE JUST CAME OUT OF A SEASON OF DISCIPLINE

The stunning part about this passage is not the definition of the eight virtues. Those are interesting, and they are important, but the stunning part is that He calls her, and He defines her as having these virtues when she just came out of discipline. She does not have these virtues yet.

He says, "Yes she does." She has them in her heart. I see them, and I am going to begin to affirm them. I am going to begin to relate to her on the basis of these being reality in her life.

I tell you I can relate to anyone who will relate to me that way. How about you? If somebody says, "Outwardly you are struggling, but inwardly I see the desire to do right in this area. I see that, and I am going to relate to you on the basis of your desires to give yourself to Me."

Who would not want to run into His arms, and give themselves fully to the Lord in that kind of context? That is exactly what she does in verse six. She goes, in that case, since you say I am so awesome, "I will go to the mountain." There is nothing that will stand in the way between you and me. So let's look at just a moment here at some of the verses here in Song of Solomon 4:1-8. The Lord is speaking. He starts off. Jesus is speaking, right after her divine discipline. He says: "Behold you are beautiful" (Song 4:1). This is like a divine trumpet blast. You are beautiful, and He says, "you are my love, and I love you. You are beautiful and I love you. You are beautiful and I love you."

WE ARE BEAUTIFUL TO GOD EVEN IN OUR WEAKNESS

Well what is beautiful about me she might say? He is going to now give eight characteristics about her character, and I have no doubt that she is struggling in every one of these eight characters in terms of her outward view from the natural eye.

The Lord could have said, “Yes, it is true that outwardly they are not mature yet, but inwardly you have committed yourself to obey Me, and love Me in these eight areas.” He says, “They are beautiful to me, even the budding virtues before they are mature. You are my love, or I love you. I am not angry at you while you are growing. If you get nothing else from this session, the fact that God calls the budding virtues in your heart that are not yet mature, He sees the longing of your heart, and calls it beautiful instead of despising it because it is weak.

He affirms it as beautiful because He sees it perfectly well. He says, “I love you. I am not angry with you. I may discipline you, but it is not because I am angry with you. It is actually because I delight in you and I want you year Me. That is why I am going to discipline you.”

EYES: SPIRITUAL UNDERSTANDING AND REVELATION (SONG 4:1)

Let’s go to Roman numeral V. Now Jesus, He equips us against the accusation of the devil by these affirmations. We need to find out, what Jesus says about our heart, and not what everybody else says about our heart. And not what the devil tells us about our heart because the devil will always tell you just to curse God, and die, and to give up. There is no point. You are so hooked on this, and so addicted to that. You have no hope, and God has no interest in you.

I tell you, beloved, that is the opposite message of the cherishing heart of Jesus. The message that is going to fill the church with glory by revealing how He feels about the church, even in her weakness. But the key phrase here: this is not just the church overall, this is the church that is sincerely desiring to obey Him, but is still weak. See there is a part of the church that does not desire to fully obey Him. That is a different story. That is a different message. I am talking about people like yourself.

You are very aware of your weakness, but you are really trying to obey Him. You would not be here if you were not trying to obey Him. So the difference is how He views people who are sincerely trying to obey Him, but are still stuck in their weakness. He sees the budding virtues, and He calls them beautiful. He says, “I love you.” The people who do not have regard for what He wants, and they use the name Christian, and they do not have an interest in the Holy Spirit’s leadership, that is not His attitude toward them. It is different. Now He goes on, and He talks about the eight different virtues. Her eyes. Her eyes He says, “You have dove’s eyes” (Song 4:1).

The dove was, I have the different characteristics of the dove in the notes, we are not going to go through this, but I want to say this. When we see differently, we feel differently. The key to having different emotions is to have a different mindset. If you want to change what you feel, change what you believe. I do not just mean that you believe that Jesus is God, and the way of salvation is through Jesus. I mean more specific than that. As a believer, I begin to fill your mind with what God says about how He feels about you. When you think differently, you will feel different.

HER HAIR SPEAKS OF DEDICATION

Top of page five. Her hair speaks of dedication—The vow of the Nazarite. They did not cut their hair. When they cut their hair, they cut their vow. The vow speaks of dedication. Obviously, she has had lack of dedication. She has just come out of a season of discipline, but the Lord calls her a dedicated one through this symbolism. Beloved, imagine the Lord calling you a dedicated one, right after you have come out of a season of discipline.

He says, “I see that you have a new zeal for Me, a new commitment for Me, and I am going to relate to you on the basis of that dedication.” He talks about her life in the Word. Her lips, her mouth. He talks about her emotions, her ability to nurture others.

HER COMMITMENT IS FOUNDATIONAL IN SPIRITUAL MATURITY (SONG 4:6)

Let’s go on to the top of page seven. Roman numeral XIII. We are going to bypass the eight characteristics. They are very important, but we just can not cover them with any kind of detail in a short class like this. But the point being that in every one of these virtues, these character traits, outwardly, she was clearly not manifesting what these traits spiritually speak of when we give the spiritual interpretation of the song. She is just still immature and she is just coming out of a season of discipline. The Lord calls that which does not exist as if it do, Romans 4:17. Then, her response to the Lord’s eight affirmations, He says, “You are beautiful and then gives eight specific examples as to why her heart is beautiful in His eyes.

Again, in the natural loves song, King Solomon to the Shulamite was talking about physical features that wowed his heart. In the spiritual interpretation that the Holy

Spirit wants us to understand, it is eight character traits that are the forming of character in the heart which are expressions of devotion and love to Jesus. Look what she says: she is so encouraged in her weakness and in her immaturity. She says in Song of Songs 4:6: “I will go my way to the mountain of myrrh and to the hill of frankincense.” That is what He originally commanded her to do was to go to the mountain of myrrh. Remember back in chapter 2:8-10, He was leaping on the mountain and He says, come on the mountains with me. In chapter 2:17, she said “no.”

Chapter 3:1-2 she is disciplined. Now she says, “I am ready to go.” What happened between chapter two and chapter four?

Well she had discipline for sure, but that is not all. She saw a new revelation of Jesus leadership in Song of Solomon 3:6-11, but more specifically, the affirmation of Jesus to her heart that He saw her sincere desire. This gave her so much zeal and encouragement to give herself totally to the Lord. She is ready to go to the mountain of myrrh. Top of page eight: most of you know that myrrh in the New Testament and Old Testament is a burial spice. She is going to the mountain of myrrh. Myrrh is a fragrant burial spice, and it spoke of death. Myrrh spoke of Jesus’ death. She says, “I am going to go to the place of costly obedience.”

MYRRH IS A BURIAL SPICE AND A COSTLY YET GREAT FRAGRANCE

Now beloved, every one of us in this room, and all those who are viewing this class, this Bible teaching on the Song of Solomon, all of us have areas that the Holy Spirit is wooing us to obey Him in. Some of the areas are not so hard to obey, but there are one or two areas that are the mountain of myrrh. The costly areas that, “oh no, if I obey you or believe you at the level, I will truly die.” It is not the mountain of comfort, it is the mountain of myrrh.

Again myrrh is a burial spice. It is an embalming fluid of today’s world. I do not want to go to the mountain of myrrh. It is a mountain, it is not a hill. It is a mountain—it is really costly. She also says that she is going to go to the hill of frankincense. Paragraph C, frankincense speaks of prayer. All through the scripture, incense, frankincense and incense which are the same, it speaks of the life of prayer.

Here is what the message is: we can only have strength to go to the mountain of myrrh if we live on the hill of incense. We have to have communion with the Lord

if we are going to have strength to obey in the costly areas. What some people are trying to do is that they are trying to go to the mountain of myrrh, they are trying to get victory in those big areas that cost them, and they are painful, but they are not living on the hill of frankincense. They are not developing any kind of communication with the Lord where they are asking the Lord for help, and they are fellowshiping with the Holy Spirit. Where they are fellowshiping with the Lord in the Word.

GARDEN OF GETHSEMANE

When Peter was in the garden of Gethsemane in Matthew 26:40-41, Jesus encouraged the disciples to pray, and if you pray you will have strength for temptation because you have a big temptation around the corner. Beloved, when we are praying, it is an amazing reality, the divine economy. It is only a hill, a little bit of prayer which will prepare us for a mountain of obedience.

It is really true. If we would pray a little bit, you think, well I just cut down the prayer ministry, telling people praying a little bit is okay. No, most people do not really pray about those issues in their lives. They complain about them and they moan over them, but they do not actually pray about them. A little bit of prayer makes a huge difference over time. We can conquer the mountains of myrrh and costly obedience through the smaller hills of frankincense. A little bit of prayer really does connect us in these areas to the Lord, and the Holy Spirit's strength. Again, I am a prayer guy. I am not trying to get you to pray less, but I assure you that a little bit of prayer in these areas will have a whole lot more impact than you might think. I talk about the value of ninety-second prayers. I believe in ninety-second prayers. I am not saying that the big areas of your life, limit them to ninety second prayers, but I would pray ninety seconds five or ten times a day, as long as some periods of five or ten minutes. You do not have to pray for eight hours over one issue. Pray ninety-second prayers all through the day, and you may be surprise what will happen over a period of time what will happen in your heart to give you courage to do that.

THE MAIDEN MAKES A FIRM DECISION TO LEAVE THE COMFORT ZONE

She says in paragraph E. She makes this strong decision to leave the comfort zone. I am going to obey God in that area. It is a glorious moment in your heart, in your relationship with God, when you kind of put your hands down to say I will go to the mountain of myrrh. This issue that is troubling me that I am holding back my

obedience to God in, I am going to go to the mountain. It will cost me. I will obey you. It really moves the heart of God when we make that decision. Even before she walks it out, the very decision itself moves God's heart.

He tells her in the next verse, "You are altogether lovely. You are beautiful" (Song 4:7). The very fact that you decided this, she has not even walked it out yet, she only determined her heart to do it, and it moved the heart of God in a deep way.

I have one more point here. She says here that she is going to go my way to the mountain of myrrh. My way, when she says my way, it is not opposite of God's way. It has to be God's way. It is not my way versus God's. That is not the contrast. It is my way for versus somebody else's way. What I mean by that is you might talk with somebody and they give you counsel, and they tell you what they did. You might say I am going to do exactly what you did. Exactly. The Lord says, "no, I have a tailor made way just for you. It is personal, it is tailor-made."

Sometimes when I talk to young people, they ask me, exactly how many hours do you do this? How many hours do you do this? What about this, and what about that? I typically do not like to answer that. There is a certain kind of young person that will imitate it exactly, but it is not God's way for them at that season of their life.

I know that the only way to the mountain of myrrh is in that tailor-made, unique Holy Spirit way, because only the Lord knows the unique dynamics of what He is preparing you for. So you have a tailor-made way to the mountain of myrrh. Of course, when she does it in verse seven, the Lord's response for the very first time in the Song of Solomon. He adds to the word "beautiful, you are altogether beautiful." He says, "You are all fair" (Song 4:7). It does not mean that she is perfectly mature, but there is no area in her heart that she is resisting the leadership of the Holy Spirit.

Beloved, that moves the heart of God. If we knew the heart of God was moved, even before we get the breakthrough, He see the virtues in our heart while they are budding. He delights in us. He wants us. That knowledge makes me want to run to Him instead of from Him while I am growing up in the faith. Amen and Amen. Let's just end with that.