

Wake Up Church

My Notes 3/5/2024 Tuesday Morning Zoom

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[So 4:12](#) A garden inclosed *is* my sister, *my* spouse A spring shut up, a fountain sealed.

I think you all know we're in the Song of Solomon, and I hope you're getting something out of all this. This is I think rather elegant poetry, but it's the love story, the greatest love story that's ever been told. The love of Christ for his bride.

So, Lord, be pleased to come and visit us here this morning. Help us to get much out of your Word I pray, Lord that will profit from it, and we will all hear be stronger, and closer to you than ever before. We thank you for the immense love that you demonstrated so long ago at the Cross in just a few weeks will be celebrating the greatest moment in human history, your resurrection. So now help us Lord, to find your will, and your way through the Song of Solomon in Jesus name Amen.

[Song of Solomon 4:12](#) A garden inclosed *is* my sister, *my* spouse;

A spring shut up, a fountain sealed. All right so more of the imagery we wanna be able to take up here today. Alright, we're in the 4th chapter. We're gonna look at the 12th verse. So a garden enclosed is my sister, my spouse; A spring shut up, a fountain sealed. So this is wonderful symbolism, and the bride here, of course now we have the bridegroom, and he is giving us these descriptions of how he sees his wife, His spouse, a spring shut up in a fountain, sealed. So we want to take each one of these words, and realize that God is pointing us to some doctrinal truth that's behind all of this, and the imagery of being sealed. Of course, [Psalm 4:3](#) three says But know that the Lord hath set apart him that is godly for himself. He set his seal on us. Now it's a seal in [Ezekiel 9:2](#) In fact, you can see the man is given the ink horn, if you'll recall the prophecy, and he goes about Jerusalem, and he is marking those that belong to the Lord because judgment is about to fall, and God's judgment never comes upon the believer when he's judging the world he spares the believer from that. One of the reasons we hold to the pre tribulation rapture of the church. We have the seal of God in our foreheads. The devil tries to ape that he can only come up with some kind of cheap counterfeit. It's called the mark of the beast, but it's nothing like what we possess. We have the ceiling of God. We've been sealed by the Holy Spirit which is the doctrine of eternal security. Alright, and let's get the rest of the verse so a fountain of gardens, a well of living waters and streams from Lebanon. So we're going to be exploring this as well the imagery of a fountain, and the garden, but for now let's just focus again on this seal that God has given his people,

and [Isaiah 42:6](#) I the Lord have called thee in righteousness, And will hold thine hand, and will keep thee, And give thee for a covenant of the people, for a light of the Gentiles. So you hear described in this passage being enclosed, and being sealed kept, and this is the covenant that God makes. God doesn't go back on his promises. Now there are those that have held the Armenian perspective that you can lose your salvation. We have some Pentecostal teachers that hold this, that you have to be re-saved, but I see no evidence in the scripture of such a thing. God keeps his people. God knows those that are his, and [2 Timothy 2:19](#) let every one that nameth the name of Jesus depart from iniquity. So uh, I'm sure of the fact that He's holding on to us. We're in the hollow of His hand, as it were. We're in closed, we're sealed all of this gives us great confidence in the New Testament context. Of course we have [Ephesians 1:13](#) where we have In whom also you trusted, after you heard the Word of Truth, the gospel of your salvation, in whom also after that you believed you were sealed with that Holy Spirit of promise. So now, and then later, I think in the [Ephesians 4:30](#) you're going to find the same concept sealed until the day of redemption. So this ceiling is the imagery of the 1st century would have been waxed seals that they used, all documents that were sent, all letters that were sent forth would be hot wax would be applied to it, and then you would have a signet, and the signet would be in your ring usually, you know, and you would just press down into the hot wax. And then the person that receives the letter would recognize your logo, so to speak whatever it happened to be, and it was another way of authenticating that this came from the person that's sending it. Uh, and this authentication, of course, in the spiritual sense, is the presence of God. He has sealed us with his Holy Spirit, I think I have [2 Timothy 2:19](#) too up here. Yeah, Nevertheless the foundation of God standeth, sure, having this seal, the Lord knoweth them that are His. And let every one that nameth the name of Christ depart from iniquity. Interestingly enough when we incorporated the church 50 years ago when we first started the church we had to incorporate, and then we actually got a corporate seal, since it's interesting, I still have it in my office, never use it, but when I was ordained, we sealed the ordination paper with this official seal, you know, but if you've ever seen such an embossing seal, you know that it has kind of, you squeeze it, and it has a top, and a bottom to it, and it it embosses the paper. So from the bottom it pushes up, and from the top the impress comes down, and you have this official document now with an embossed seal that really can't be destroyed. You know the the seal of God is twofold, isn't it? Our reaction is the bottom of the seal, and the top of the seal, of course, is God, and his saving power, and once we are in agreement. [Acts 2:21](#) And it shall come to pass, *that whosoever shall call upon the name of the Lord shall be saved.* Once we're in agreement with His word, and in agreement with the redemption, and we've willingly received the gift, then the Spirit seals us, and we are embossed with this permanent seal that can never be broken. So I hope that gives us all confidence there's no such thing as losing ones salvation. After all, we did nothing to earn it to begin with. So God is not an Indian giver that's not to say he isn't disappointed at times with how we live our lives, but that's another matter. God will chastise his children, and get us to where we're supposed to be. Well, back to our imagery here in the text. So we have a fountain, we have the garden that's mentioned all of this, I think, is rich symbolism of our relationship to the Lord. So let's speak briefly about the garden of God as well as the text provides, and [John 15:5](#) One of the seven items in the Gospel of John the last, in fact, is found in the 15th chapter, where Jesus says I am the vine and you are the branches: He that abideth in me, and I in him the same bringeth forth much fruit, for without me you can do nothing. So God expects for believers to be fruitful. So we have that seal the Holy Spirit, and we have the power of God to accomplish His will and purposes a garden should be lush, and fecund with fruit a believers life should be fruitful, but we want to be of some use to the master after all, and

we have the precious little time in this world to accomplish that. So let us be about doing what we can in the name of Jesus Christ. And in fact, in the 15th chapter, Jesus speaks about purging the vine so that it would bring forth more fruit. There are experiences in life that we go through that God uses to prune us, and to put us, yeah, where we need to be. It's not necessarily a pleasant experience, but it's necessary. So God has ways of giving us, and putting us where we ought to be, and giving us the purging process so we can purge out the old those sinful things of our life, and we can become useful branches that can bear, and the husbandman, farmer, vine keeper knows that dead branches just encumber the vines, so they have to be cut down, and cut out. The vine is purged, and as a result then those fruitful branches can bring forth even more fruit. It's all found there in the 15th chapter, and we're reminded of it, and the imagery here of our 4th chapter of Song of Solomon about the garden of God, and being fruitful laborers. In [Colossians 1:10](#) it tells us That you might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. It's a delightful task that we have here this morning, all of us assembled in this fashion, and I think it pleases God, and you see in [Malachi 3:16](#) Then they that feared the LORD spake often one to another: And the LORD hearkened, and heard it, And a book of remembrance was written before him For them that feared the LORD, and that thought upon his name. God listens in to those that speak often of his name. So teaching elements like this, we we gain much. I was just preaching about the power of the word, and you know, in these various places where I preach I was telling those people, some of them have Alzheimer's, some of them have debilitating disease, and they're in wheelchairs, and so forth, but I said, you know, by being here in this room today, I said you were, you're going to prosper. There's good blessings that are available because the word is here, and wherever the word is, there's going to be a fruitful good work that accompanies it, and hopefully for all of you here today as well. So God wants us to walk worthy. We're fruit in his garden, and we should be fruitful in every good work, and there's a host of good works that can be accomplished, none of which save our soul, but they are done in appreciation to what the Lord has done for us, we are we become exemplars of His love wherever we go, and we demonstrate that love in a practical manner. If there's people that have troubles, we try to ameliorate them. Yeah, and sometimes it's just a simple things. People sometimes just need company, somebody just to be with them, to talk with them. In other cases, people have some physical issues, and things that need to be solved, that's beyond their reach. They don't have the knowledge, perhaps they might not have the money to accomplish what needs to be done, and you, and I have resources, and in some cases knowledge, and we can go, and do these good works in the name of Jesus, and it becomes a testimony. When you look in the Old Testament, the imagery of the garden in the vineyard is found. In [Isaiah 5:1-2](#) in particular, this is the 5th chapter so he says Now I will I sing to my wellbeloved a song of my beloved touching his vineyard. You know, this sounds almost like Song of Solomon in a sense, you know, my well beloved. He's talking about his people, and he speaks of them now in the symbolism of a vineyard. My wellbeloved hath a vineyard in a very fruitful hill, and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein, and he looked that it should bring forth grapes. And so, if you follow the imagery back there, you're going to find, you know, if it brought forth wild grapes, and so God had to judge the nation, and so forth, but you see that the original plan for God is that we'd be a fruitful people. That we would be a fountain of gardens, a well of living waters, streams from Lebanon. So our text really is rich here with this kind of symbolism, and hopefully we extract from this a lesson where God wants us to be fruitful. So I want everybody here to see what they can be doing in the

name of Jesus. That we might bring forth some fruit, and I think the greatest fruit of all is if we can bring others to Christ. This I think if you think about any good work that could be done that's salvation. What else? What else could Jesus mean when he said greater works will you do in my name if I go to the Father? Well, I don't think anybody's raising the dead, I don't think anybody's feeding 5000. Those were miraculous signs, and wonders that Jesus did. So what could be greater? Well, I think when is greater, when it has eternal purport, and there's something that we do that actually impacts a person's eternal destiny. This goes well beyond one of the physical things you might do for someone. So let us be about the Lord's business, and see what we can do to influence a rather lost world that's all about us.

[Song of Solomon 4:15](#) A fountain of gardens, a well of living waters, and streams from Lebanon. Let's be a fountain of gardens, a well of living waters, and streams of Lebanon. So, there's more to think about here from this passage. So the Lord, do keep it. I will water it every moment, lest any hurt it, I will keep it night, and day. So now we see this imagery of water coming down. If you admire God's creation. and who can't? I mean, it's just glorious what God does. People complain often about the weather. It's funny to me I say, you know If you didn't have weather to talk about, people wouldn't know what to talk about or what to say, but there's a lot of complaint. I don't know how they could be complaining about this winter. At least in Pittsburgh it was, it wasn't winter at all, but the rains come, and it spoils people's activities, and people complain about the rain all the time, but I thank God for the rain. Thank God that God waters the earth that because there's no other planet like this, this is so unique, so wonderfully unique, and the water of God is necessary to bring forth the fountain of gardens, there'd be nothing that could live without the water, right? So the well of living waters, and streams from Lebanon. So we're immediately reminded here in our text of the living water of God, the waters of life, as it were. So in [Revelation 22:17](#) And the Spirit and the Bride say, come. And let him that heareth say, come. And let him that is athirst come, and whosoever will, let him take of the water of life freely. Now that this is the grandest of invitations. And where do we find it, but right at the end of the Bible as it were, God's final promises demand to come drink, but who is this speaking of, but the Spirit, and the Bride. So you know it hails back to this imagery that we're discussing in Song of Solomon, and what do we find here? But come, it's invitational. The Spirit, and Bride say, come, let him that heareth say come. So this is all certainly a matter of choice. That we don't have to come, but we're invited to come, and to do what, but to quench our thirst at this fountain of the water of life, and I have to add at the end freely. So salvation, and its gift is a indeed a free gift. [Revelation 21:6-7](#) And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I shall be his God, and he shall be my son. Just used the verse yesterday at a funeral, and to be able to announce to people that aren't really familiar with the Bible or its promises, but to be able to give out these great promises that God has a fountain of water, and that has invited us to come to drink, and to drink freely from the fountain of life. This grand invitation will be to the lost people that reject the invitation, that have some other business to take care of. You know, like in the parable, you know they have a field that they have to plow, they have oxen that they have to take care of, they have married a wife, and all these nonsense excuses that people have. for not coming, and hearing, and drinking at the water of life. So there's no hope for those that reject such a thing. In [John 7:37-38](#) you remember this would be the convocation, this is the Feast of

Tabernacles and [John 7](#) 37 In that last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. The feast there would there would be 8 days. The 8th day, of course, the beginning of a new experience, and that eighth day, at the end of the convocation, they were out in the booths. They were celebrating, and then they came together, and they would take their pots of water, and they would pour them on the ground, and they would symbolically believe that God would fill those pots again, and so Jesus stands in the midst of them, and says if any man thirst, let him come unto me, and drink, and out of his belly shall flow rivers of living water, but this spake he of the Spirit. So Jesus is the water of life, and in that, very emotional moment with these people. You know, symbolically pouring out the water, believing that God would supply in the wilderness a resource, Jesus announces that he's the resource. He is the water of life, and we wisely drink of the water of life, and live forever this he spake of the Spirit that should be given. All right in [Ephesians 5](#): he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish we have the washing of water. The idea of the bride being presented. That he might present to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. You know, of course water quenches one's thirst, but it also provides cleansing force. So that you know it has a twofold the application to the believers. So we are washed, and cleansed. The Church, the Bride of Christ, appears without spot, without blemish a holy chaste virgin. That's how the bride is to present herself. So how wondrous this imagery truly is.

[Song of Solomon 4:16](#) Awake, O north wind; and come, thou south;

Blow upon my garden, *that* the spices thereof may flow out. Let my beloved come into his garden, And eat his pleasant fruits. Let's move to the 16th verse the 4th verse of Chapter 16 So awake O north Wind; and come, thou south; Blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits. Now again for those that had a problem with the Song of Solomon under the Mishnaic rules. You young people weren't allowed to read the Song of Solomon. They weren't permitted to read it, and I think you had to be a certain age before you could read it. Well, because they felt that it had salacious imagery, and this would have been one of them, certainly that they would point to and say, you know, young people should be reading such things, but hopefully our minds are mature enough that we can get beyond this, and understand that you know the whole concept of marital love was invented by God. It's been defiled by the world, that's pretty clear, but it was all intended. God is the author of holy pleasure, and so we see some of that coming forth in the texts, and there's something well beyond just the physical that's involved here. So that God has something for us to be reminded of, and in this case, the North wind. It blows upon the garden, and then we have life that comes forth from it, that spices thereof may flow out. So let my beloved come into his garden, and eat his pleasant fruits. Well, I'm reminded here of the movement of the Holy Spirit. The Holy Spirit is seen symbolically in dynamic forms. We have him as a wind in the Book of Acts at Pentecost [Acts 2:2-4](#) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of

them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. We see him as tongues of fire there as well, don't we? Alright, so the Holy Spirit is an oil or an unction in [1 John 2:20](#). The Holy Spirit is a river that flows within us in [John 7:37-38](#) In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. So the Holy Spirit of fire, wind, water, and oil. All of these are fluid. They're active forces. So we see him here, the North wind coming, and making life, giving us life, blowing upon us, and giving us now our fruit that will flow forth from us. If you look in [Ezekiel 37:9-10](#) Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. There's that interesting place where Ezekiel's preaching to a bunch of dead bones. Boy, I hope I never have to preach a sermon to dead bones. I hope everybody that listens is alive, right? But Ezekiel, imagine being consigned to that. If you thought your audience was dead, try this one. So we have these dry bones, and he said unto me, prophecy unto the wind. Prophecy son of man say to the wind. Thus sayeth the Lord God come from the four winds, so breathe, and breathe upon these slain, that they may live. Of course, we could have a whole sermon on that. A life that comes forth, you know, all of a sudden now the wind blows upon these dry bones. Uh, and suddenly the bones begin to snap together, and stand upright, and then next flesh, and sinew and blood, and life is given back where there was death for a long, long time. It's all a symbol of the revival of the nation. The nation will be in bondage for years. It's now been 2000 years of captivity in a sense, and God is going to call them, and bring life to them again, and it will be through the power of the Holy Spirit, seen again as a dynamic force, and as a wind. So, our text of the North wind blowing upon the garden is a similar concept. I'd like to say though, at this point too, interestingly enough, in the discourse with Nicodemus Jesus uses this rather strange illustration in [John 3:8](#) The wind bloweth, he says, where it listeth which means it blows where it wants to blow, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, and so is everyone that is born of the Spirit. My comment here is that Jesus is speaking about the imperceptible moment of conversion. Now the wind blows where it listeth. You can hear it, you can feel it, but you can't see it, can you? And that's certainly the case for our born again experience. We can't point to something as a physical sign of something that actually happened when we were born again. Oh, we felt something certainly, and that isn't even necessary by the way. People aren't always given to emotion as some folks more than others, but that's not necessary either people, therefore by emotion. The birth of a believer. The new birth is imperceptible. Perhaps in the same sense as the birth of a child. Infants don't know the birth experience. They don't really understand. They're not part of it. They're participating, certainly in it, but they're not perceiving it. It's not till later in life that one understands the importance of your birth, and ergo, we celebrate birthdays, right? To remind us of that very important moment when we were born into the world, but for that matter, we don't really know anything about that moment. We can't remember we were there, but we were passive in our participation at that great moment. So likewise, in the born again experience, you might not be able to point back, and say oh, this was the moment it happened. Now there's some folks that can, and they delight in that. That's a

good thing, and we're not demeaning that in any fashion. I would be one that could say I can't really point to a day, a moment of time. I can tell that there was a season in which the Spirit had been working in my heart, and my life, but when you're raised actually with some religion, as I was a Catholic, then it's a little harder to discern when it happened, but it happened, and so there's that moment when the wind blows, and I hope for all of you can relate to this in some fashion, and there we are in Acts chapter 2 and suddenly there came a sound from heaven, a rushing mighty wind, and it filled all the house where they were sitting, and they were all filled with the Holy Ghost. So as I mentioned the Spirit in our text, he's the North wind, and he's coming down from heaven. So when people say where's heaven, you can say, well, it's up. Yeah, that's good enough, I suppose, but up in what fashion are we up? You know, where we sit here on this sphere, this globe, and the people that are on the lower part of the globe, they're pointing in a different direction than I am. So up is everywhere up, but the north wind, I think that's kind of intriguing, and north. If you look in the star systems, and you realize there is the North Star, and this Polaris, you know that's fixed, and we've got all the stars kind of moving about from that. Yeah, and if you look closely, there are no stars clustered around the North Star, it seems to be by itself. There are those that suggest, well, that's the gateway to heaven. You're gonna go through the North Star, and the reason there aren't any stars surrounding the North stars is because it's representative of the angels that fell, the 1/3 of the angels that followed Lucifer, and their rebellion against God, and that the North Star is the gateway to heaven, and you know that they would have been surrounding him, and they were cast down. That's chimerical fantastical in a sense. Interesting maybe even compelling, but not convincing, just an interesting thought. So does the north wind. Does the Spirit come from heaven? And is heaven northward? We'll find out at some point. God has different dimensions than we do, so we'll figure it out, but a glorious thought, the Spirit coming from heaven, imbuing us with salvation, and in the book of Acts power to accomplish eternal purposes.

[Song of Solomon 5:2](#) I sleep, but my heart waketh: *It is* the voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: For my head is filled with dew, *And* my locks with the drops of the night. Let's move to the fifth chapter now in the second verse. I sleep but my heart waketh. I hope none of you have sleeping problems. It's really difficult for people that do, and they toss, and turn all night. I sleep, but my heart waketh. So maybe you can relate to the verse here. That's not always negative, by the way. There are things that excite us. Even as we get older, there are things that excite us, and we try to go to sleep, and we can't because we're excited about the event of the next day, and what's going to happen in the next day. I think younger people in particular have they have a lot of exciting moments, and they can't wait, you know, until the next day, and that's what we see here in this text. I sleep, but my heart waketh. Well, believers sometimes are asleep. Even though we're awakened to the Lord, and I think it's almost a divine contradiction. I think if anybody needs to be awake, it should be the church believers. [2 Corinthians 2:11](#) Lest Satan should get an advantage of us: for we are not ignorant of his devices. We're not ignorant of Satan's devices, are we? We're not fooled by it. We're not stupid about it. We're instructed, but Satan does everything he can to rock the cradle of a slumbering Saint. He understands that where his destruction. He realizes that we are the ones that can interrupt, and impede the progress of his evil agenda, and ergo, he does all that he can to keep us asleep. Even though our heart has been awakened by the Spirit, and we are born again. What are we doing sleeping when there's so much to accomplish, and so much to

be done in the name of Jesus? Which leads me maybe just to a very abbreviated lesson that I teach often on Bible sleepers. So in [Mark 14:40](#) And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. You'll remember when he returned, Jesus was praying in the garden, and he found them asleep again, for their eyes were heavy. Neither wished they what to answer him. I just preached on [Matthew 17:1-2](#), [Luke 9:32](#) But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. That church on the Transfiguration, what do we find with Peter, James and John sleeping then, and I kind of tried them, I say, you know, here they were sleeping what did they miss? We have at least recorded what they heard, and what they had seen, but the we wonder how much they might have missed because they were asleep. Believers, we don't wanna be caught sleeping when we ought to be awake. At this particular trial and tribulation, Jesus solicited the aid of Peter, James, and John. He brings them apart from the rest, but a Stones cast as he goes through this agony where he's actually sweating blood, and Peter, James and John are asleep. For the process and and how?How terribly condemning that is.So.Let us let us make sure that we're not asleep. For [Matthew 25](#) is the.Parable of the bridegroom who wastes and tarries. You know he is about to come into the city. You know the ancient weddings the bride groom went out, and he would prepare a place for the bride. He would make all the arrangements for the wedding. He would have the hall hired out. He would have the food prepared. He would send out whatever invitations, and all the rest that had to be done with all the details of her marriage, but the bride, well, she just had to be ready. The bride, and her bridal party. Thus we have the picture of the 10 virgins, and they have their lamps five of them have enough oil. The others run out of oil. They thought he was coming sooner. What, we all think he's coming sooner, don't we? But he hasn't come yet. So do we have enough oil to make it to the end? Well, we find out while the bridegroom tarried, they all slumbered and slept. So then they hear the voice of the friend of the bridegroom. Who says you know, make yourselves ready. The bridegroom cometh. Make yourselves ready. So the foolish said unto the wise, give us of your oil we ran out. You know we don't have enough. Our lamps are gone out, but the wise said no, you know that's your problem. Go back to town, and get the oil, and you know the rest of the story, I suppose, but really, all of it goes back to the fact that they fell asleep when they ought to have been diligent, and they should have been waiting, watching. Let us all be waiting. Let us all be watching. Let us recognize that he can come at any moment, and if we live our lives with that thought I think, do our very best to redeem the time, because the days are evil, if you'll recall that admonition in [Ephesians 5:16](#). All right. Uh, of course I've got extended teaching on Bible sleeping, so we could. We could go through a lot on that. So I sleep, but my heart waketh. It is the voice of my beloved that knocketh, saying open to me, my sister, my love, my dove my undefiled. Oh well there's so much here of course. Notice again the way that the bridegroom tenderly speaks of his wife. He has pet names. My sister, my love, my dove, my undefiled, but first, let's take a good look at this. She's asleep, and apparently he's left the bed chamber. I sleep, but my heart waketh. It is the voice of my beloved that knocketh. So now he's left the the bed. She's sleeping on, and now she's awakened by the voice she hears, the Lord, but he's outside, and he's knocking at the door. Now this isn't difficult at all, is it? You're immediately thinking of [Revelation 3:10](#) aren't you? You're thinking of Jesus, and the Laodicean Church. That lukewarm church that God will spit out of his mouth.That's increased with goods, has need of nothing, but it's really blind, and wretched, and naked. And what do we find at the end? Yeah, but Jesus standing outside the door of the church, and knocking at the door. [Revelation 3:20](#) Behold, I stand at the door and knock. If any man will hear my

voice and open the door, I will come in into him, and Sup with him, and he with me. A very famous verse. I think all of us are quite familiar with it, but the implication is the church here is asleep. The church is not accomplishing what it ought to accomplish. The seven churches of [Revelation 2](#) and three. Each one seems to progressively get worse with time, if it is indeed a picture of the Church history, and the epoch of the Church. It's a sad picture in a sense, but we find Jesus at the beginning of the message to the seven churches, in the midst of the seven golden candlesticks. He's in the midst of the church, but by the time we get to the end, and the church is lukewarm, and wretched we find him outside of the church. He's outside. He has to knock at the door to gain entrance. I think this speaks to our current distress here. The modern church is a sick name almost perverted. A sense of which it ought to be what it should be, and it is no longer. If we read our church histories, and recognize the great price that's been paid 2000 years of church history, and how strong believers have been, and how willing they were to sacrifice, and how much they sacrificed. To put us where we are today, and then to see what we're doing with it. You know, it's similar in a sense to our American experience with all that has gone on in World War One and World War 2, and through the various battles that have been fought, how those that gave their life to preserve freedom also, that we can do what we're doing with it today. It's really, it's a discouraging picture. What's it worth when you look at what we're doing with the liberty, and freedom today, and that came at such an expensive price. What we can say the same as it is the Church. What's the Church doing with what has been done for it, and I'm talking about, of course, beginning with Christ, and His sacrifice at the cross, but even through the church age of what men had tolerated, what they endured, the persecution that came upon them, the martyrdoms, all of this that they endured, so that you, and I would have what we have today, and has been given this sacred deposit of truth. We have a grand heritage, but sadly, most of the churches quite asleep, and lukewarm. God forbid that it should be any of us. Let us not contribute to this. Let us awake quickly. We hear the voice of the bridegroom. He's knocking at the door. He's no longer in bed with his bride. He's separated from her, and this should bring great distress. To her. In [Psalm 24:6-7](#) We have This is the generation of them that seek him, That seek thy face, O Jacob. So here she wakes up, right? And she's hearing the voice of the bridegroom at the door, and she startled. What was she doing? She should have been up instead, she's going to do something quickly here to try to make amends, but at any rate she needs to seek, and find him. This is the generation of them that seek him, that seek thy face O Jacob, lift up your heads, or you gates, and be ye lift up, ye everlasting doors; And the king of glory shall come in. So here's the Lord knocking at the door in [Psalm 24](#), of course it was an antiphony, and that I mean we have two parts that are sung here. One part would be the Watchmen on the wall singing to the gatekeepers below, and what are they singing? They were singing. lift up your gates. Lift up the everlasting doors., and the King of Glory is knocking at the door. Opened the door, and the gatekeeper asked to respond, and he does so by saying, well, who is this king of glory? We have to have qualification here. We're not just going to open the door, could be an enemy, and then for the watchmen will answer, he's the Lord of Hosts. He's the King of Glory. So, open the door. In a dispensational sense, the Jews missed this, didn't they? Their king was at the door. The king came in lowly, sitting upon an ass, and came in, and was hailed by the common people as the son of David. Hosanna they're crying out this. This means bring salvation, bring salvation, and he comes into the city, and he's rejected, and crucified. So he will come again, and when he comes again, of course this time it will be quite different, and eyes will be opened, and he will be received. While the king stands at the door. The bridegroom is knocking at the door, and the bridegroom has to come now, and open the door. So, she said. Well, I've put off my coat .How should I put it on? I have washed my

feet. How shall I defile them? Now what is this about? Well, she hears him knocking at the door, but she's saying, wait a minute now, you know, I'm already in bed here, and I'm cozy, and I don't, I don't want to get up. I've already put my coat off. Why do I have to put it back on now? You know, it's almost as though she's put out by this. I've washed my feet. You know, I took my bath already, right? I suppose everybody here has been in that circumstance. Somebody comes that they come a little late, and you don't want to answer the door, so this is instructive, isn't it? The Lord comes at inopportune times, doesn't he? He comes when it's not convenient. He's come, he comes when we least expect him to come, and that church is expected to drop everything, and to do his will. So this is almost condemnatory as we're reading it, and of course the story becomes quite dramatic. So back to the sleeping church. So how long will thou sleep, those slugger? When will they'll arise out of thy sleep? You have a little sleep, a little slumber, a little folding of the hands to sleep, so shall thy poverty come as one that trip traveled, and they want as an armed man so. That's quite a picture there. I've had people fall asleep in church, but I've never had quite that that kind of a reaction before. One person said to me, pastor, you know forgive me I fell asleep during your sermon, and I said, you know, I understand that. I think it's hard to sit probably, especially if you're on some kind of medication, and it's hard sometimes to sit, and just listen, and then it's easy to doze off. So it doesn't really trouble me. I don't think it's necessarily because I'm boring. So nonetheless there's a discipline staying awake, and it's very difficult sometimes to do so, but we have to try. In [Romans 13:11](#) says, And that knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. So it relates to this the brides asleep, and she says, well, you know, I just took my coat off, and took my shower. Now you know it would be an inconvenience to get up, and answer the door, but she'll think better of this. She'll come to her senses, won't she? Won't the bride finally realize? Wait a minute. This is this is the Lord, he is requiring that I come to the door, and open it. This I must do, and I must do it post haste.

[Song of Solomon 5:4](#) My beloved put in his hand by the hole *of the door*,
And my bowels were moved for him. So, chapter 5, verse 4. My beloved put in his hand by the hole of the door, and my bowels were moved for him. So, she could hear him at the door, and he's jiggling the handle, as it were. It's locked, and so it's necessary that she come to open that door, and she's hearing all of this, and then suddenly her emotions removed within her, and so that's the expression here. So her bowels, meaning the inward part of her where you feel emotion, actually are moved, and she's recognizing what have I, what am I doing here? You know, this is my lover at the door. I have to, I have to rise up. I have to answer this. So we're thinking this too, in a sense. Maybe that the hole of the door, and this speaks to the heart. The scriptures speak of the heart is being in the center, and that it is in fact the center of all emotion we feel almost in the heart when we have emotional times. So it's interesting, but the heart. The way to the heart it has to be opened. The Lord stands at the door, and now his hand is upon the handle of the door, the the heart, and what will happen here? Will we open our heart? Will we? Are we willing to unlock the door? And to permit the Lord in, and that's kind of the symbolism of our free will. Moral agency, our choice to believe, he does not force himself upon us. If we give ourselves to him freely we give ourselves, and the consummate love with our Lord freely, willingly. We are not raped, not forced into it. You know, the whole contorted view of predeterminism, and Calvinism, and the notion that you know, you don't really have a free will. That God decides you're going to be saved, and that's it. There's no active will involve. I don't see it anywhere. I mean, all these

images are all about response, reaction. He's knocking at the door. He's even jiggling the handle. It's up to us to open. We have to open it. It's our choice to do this. So again, that's where our imagery takes us here. So if she comes, she comes to herself. She recognizes I'm delaying here. What am I doing? And she finally grabs a robe, I suppose, puts her slippers on, and rushes to the door. I rose up to open to my beloved. So we're glad she finally came to the right conclusion, right? And she's been awakened from her slumber, and she is now going to be obedient, and she's going to open the door, and receive her Lord.

[Song of Solomon 5:5](#) I rose up to open to my beloved; And my hands dropped *with* myrrh, And my fingers *with* sweet smelling myrrh,

Upon the handles of the lock. Um alright, let me see, why do I have? This passage, ok, we're back to that concept I suppose. All right. Oh ok, so we have the notion of the imagery of the New Testament, The bride Paul here is led the people of Corinth to eternal life out of a life of fornication, and corruption. Now he wants them to be a chaste bride. [2 Corinthians 11:2-3](#) For I am jealous over you with godly jealousy, he says. I've espoused you to one husband, that I may present you a chaste virgin to Christ. 3. But I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your mind should be corrupted from the simplicity that is in Christ. So we want to make sure that the bride is ready, willing. The Lord has come, we open to him, and we open our life to him, and we're committed to him, and we are pure in heart, mind, and motive. So let's go on with the narrative a bit. So what happens next? And we'll get back to the opening of the door, and what happens, but what I want to take you to now is this. 5th chapter 10th 1st so.

[Song of Solomon 5:10](#) My beloved *is* white and ruddy, The chiefest among ten thousand. My beloved is white and Ruddy. Now the bride groom is described by the bride. So we had this chapter that's given over the 4th chapter, somewhat of the third, where the bridegroom is describing the bride, and all the pet names he has for her, and so forth, my love and my darling, and he does all wonderful descriptions, but now she returns this. She describes her love for the bridegroom. This is the Church. The Church is the love that she has for her Savior, and the first description is my beloved is white and ruddy. So white and ruddy. So it's kind of an interesting combination of colors. What does it mean? So white and ruddy. I don't know. I suppose rather archaic word, but really speaks of red, doesn't it? David was ruddy, you know, which indicated that he had red hair. So white and ruddy. When we think of these two colors in relationship to Jesus we can't help but go back to [Revelation 1:14](#) His head and his hairs were white like wool, as white as snow. [Revelation 4:3](#) And he that sat was to look upon like a Jasper and a sardine stone. So the Jasper, and sardine stone are red. So we have the combination of white and red here in the Revelation of Christ, and how he's seen. He's seen here as sparkling diadem, a Jasper, and a sardine stone, so ruddy and red. And yet White a symbol of his purity. So there's much to say about all all these colors, and isn't it marvelous how God has created all these colors? And I wonder when we get to heaven, if there aren't many more colors that we can't behold right now, you know, but we'll see them in heaven. So earlier in [Song of Solomon 2:1](#) We had I'm the Rose of Sharon, and the Lily of the valleys. So what do we have? Again, white and ruddy, we have the two colors as descriptive of the character, and nature of Jesus Christ. The white would

represent the pure life, a sinless life Christ lived the only perfect life in all manners he pleased the father, and of course the red speaks of his blood, and the perfect sacrifice that he made at Calvary, and so, in a glorious way, we blend the two together. By the way they are a total polarity when we speak of colors. White and red. Now most people say, well, that's black and white. Not really. The hardest color of the deepest color, and the hardest color to cover is red, believe it or not. So we're really at polarity when we're talking about the color scales, white and red, and in the sense the purity of Christ, and then the sacrifice that he made at the cross because he had to become sin for us to save us. Again, this concept of white and Ruddy in [Daniel 7:9](#) I beheld till the thrones were cast down, and the ancient days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. So don't we see again the white and the ruddy, the whitest snow, and the red flames that burn as wheels about his throne. It's an awesome picture there in [Daniel 7](#). Then [Revelation 5:6](#) And I beheld, and, lo, in the midst of the throne of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain. So we have the Lamb which we think of the white wool of the Lamb, and then we see the the Lamb slain with blood coming out. This is an awesome picture as well, a reminder reminiscent of his finished work at the Cross. Isaac Watts, he had this wonderful way of taking biblical themes, and making poetry out of them, and he wrote.

Yes, my beloved to my site shows the sweet mixture red and white. All human beauties, all divine, and my beloved meat and shine. White is his soul from blemish free red with blood he shed for me. The fairest of 10,000 fares a son amongst 10,000 stars. Yeah, he has a weight, doesn't he? Isaac Watts puts it together for us, and is able to capture the essence of that thought the white and ruddy.

So, well, the end of our class today, but we'll next week take up from the 10th verse. Where the bride describes the bridegroom as the chiefest among 10,000. Well, these are just seed thoughts, obviously. Not completing all of the thoughts here, but things to think about hopefully to bring a blessing to you.

So, Lord, we are always glad to assemble in this fashion, grateful for our students, and pray that everybody here is better off having been here, and spent our hour together. We thank you for the Song of Solomon, and we do recognize, Lord, that it's exotic as far as scripture is concerned. It is a book that is diverse from all the other books, truly, but has a lot to teach us, so I pray that you'll keep us right dividing the word of truth, and being able to find the parallels so that we can get much out of this glorious Song of Song in Jesus name Amen.