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The Development of Spiritual Balance - No. 2

Readings:

Song of Solomon 2:16; 6:3; 7:10

Introduction

When there is a repetition of thought or expression in any book of the scriptures, it is important to observe when and how they are recorded. In the Song of Solomon two of the notable clauses are:

- a) "I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please" (ch. 2:7; 3:5)
- b) "Until the day break, and the shadows flee away" (ch. 2:17; 4:6).

There is another expression twice repeated word for word, and once with a change of wording. They are:

- a) "My beloved is mine, and I am his" (ch. 2:16)
- b) "I am my beloved's, and my beloved is mine" (ch. 6:3)
- c) "I am my beloved's, and his desire is toward me." (ch. 7:10)

In these verses the truth of exclusiveness in the heart's affection, and the mutual reciprocal love for each other come to the fore.

Chapter 2:16

- 1) In the first clause there is a contrasting observation from chapter 6:3 in that the first clause the thoughts were primarily of self. Therefore, she puts her "possessions" first, "My beloved is mine". In the second and third clauses the order is changed. In the second she is delighting in Him being foremost and her awareness of her whole devotedness to him. Previously she had reviewed her past and in the wonder of that which His love has brought her into, but still thinking of self she declares, "My beloved is mine". He is the center of attraction.
- 2) How often in that which is called "Worship meetings", the hymns of praise sung and prayers presented are focused on ourselves. In this ancient courtship and higher level, spiritual childishness, there is the considering of herself, and then the Lord. The theme is leading to "worship" but, "What is worship?"
 - a) There are many definitions of worship such as "to stand in awe", "to adore", "to bow", "to show respect", but one can do these without worshipping. If worship was simply an act of the body then such actions could be worship, but worship is a spiritual exercise and according to truth not fancy. I was in a church and during the service at least two people were waving flags. Lets face the truth, waving a flag is a bodily exercise and not worship.
 - b) Worship in its highest level necessitates more than knowledge, but an appreciation of some attribute or demonstration of a divine person that fills the heart which, while pondering the wonder of the divine person, overflows with amazement. In such a state a person might bow, may sit in silent wonder or prostrate oneself, sing, or speak to God with great reverence (Psa. 45:1). In that reference we observe that worship does not come from occupation with ourselves, but it is the automatic response of a heart occupied with God. How can this be brought about?

Chapter 6:3

In this verse there is the indication of deepening consecration, "I am my beloved's", an expression which comes first and not in the second part of the clause. The hymn writer could have had the words of Rom. 12:1-2 in mind when he penned the words:

I am the Lord's! O Joy beyond expression,
O sweet response to voice of love, divine;
Faith's joyous Yes to the assuring whisper,
Fear not, I have redeemed thee, thou art Mine.

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I am the Lord's! it hushes every murmur,
It soothes the fevered spirit to its rest;
I am the Lord's! it is the child's rejoinder,
Who knows and feels the Father's will is best.

I am the Lord's! O eagerly and gladly,
Triumphantly and gratefully we sing;
I am the Lord's! It is the rock unfailing
To which our storm-tossed souls in danger cling.

I am the Lord's! yet teach me all it meaneth,
All it involves of love and loyalty,
Of holy service, full and glad surrender,
And unreserved obedience unto Thee.

I am the Lord's! yes; body, soul and spirit;
They're sealed, and irrecoverably Thine;
As Thou, Beloved, in Thy grace and fulness
For ever and for evermore art mine.

Chapter 7:10

What a profound truth is in the latter verse, for it leads us to consider the desires of the Lord for us. Paul, by the Holy Spirit, wrote that, "All have sinned and come short of the glory of God" (Rom. 3:23) and then presenting the way of salvation by faith, one can almost feel the exuberance with which he wrote, "we rejoice in hope of the glory of God" (Rom. 5:2). It is so easy to miss the marvelous truth that we, despite our many failures and sins, stand on the unshakeable assurance of sharing the glory of God because, and it is of note, in this context, it is not Jesus died for our sins but Christ and His Son. Note it carefully:

- a) "When we were yet without strength . . . Christ died for the ungodly" (Rom. 5:6)
- b) "While we were yet sinners, Christ died for us" (Rom. 5:8)
- c) "When we were enemies, we were reconciled to God by the death of His Son" (Rom. 5:10).

How much we need the enlightenment of the Holy Spirit to help us grasp what it means for "The Christ" to die for us", the "Son of God to die for us". He, the Lord's anointed, prophet, priest, king and kinsman has stood in our place as the one condemned; and as the hymn says, "He took the guilty sinner's place and suffered in our stead". As the wonder of the heart of the Lord being toward us, energetically using every morally possible means to delight us, we can get lost in the wonder of the yearnings of his heart, becoming the affirmation of His love and the foundation for our amazement.

- a) In the third expression, there is the added clause, "His desire is toward me", indicating the dawning of the knowledge of how delightful she is to him. This is a truth which at times is almost forgotten. How precious is every saint to the Lord? His desire is:
 - i) For us to be with him (Jn. 14:3)
 - ii) To share his glory and heirship (Rom. 8:17)
 - iii) To behold His glory (Jn. 17:24)
 - iv) To be His bride and wife (Rev. 21:2, 9)
 - v) To be like Him (1 Jn. 3:2) thus being as Eve was ideally to Adam, his identical counterpart and complement.

May the Holy Spirit be free to lead us into the deeper waters of His desires for us.

. . . . Rowan Jennings