

《The Song of Songs and Hymns》

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PREFACE

Volume 23 in The Collected Works has two distinct sections. The first section contains The Song of Songs, which was originally published in 1945 in Chungking, China. The book, however, was based on messages that were given in 1934. Consequently, the book has been included in Set 2, which corresponds with the middle period of Watchman Nee's ministry.

The second section contains one hundred eighty-five hymns. Hymn Nos. 1 through 184 originally appeared in Hymns for the Little Flock, the first hymnal published by Watchman Nee. "Most of the hymns were selected by Brother Nee out of over ten thousand hymns, songs, and poems, and were translated by him with some improvements and adjustments. A few were written by him, and one was written by Ruth Lee...The contents were classified as follows: words of praise, joy of salvation, springs of the valley of Baca, union with Christ, growth in grace, seeking in the spiritual pathway, consolation of the pilgrims, prayer meeting, consecration, spiritual warfare, the Holy Spirit, the work, the praise of

the sucklings, and the trumpet of the gospel" (p. 262, Watchman Nee, A Seer of the Divine Revelation in the Present Age).

Many of these hymns were subsequently included in both the Chinese and English editions of Hymns, published by Living Stream Ministry. However, this section also contains fifty-four hymns that for the first time have been translated from Chinese to English. Hymn No. 185 is attributed to Watchman Nee but did not appear in the first edition of Hymns for the Little Flock.

THE SONG OF SONGS

PREFACE

Thank God that on earth today there is no lack of men who are attracted by the Lord to seek after Him. This book, The Song of Songs, is specially prepared for them. Spiritual fellowship in the secret place is such a holy thing that it should be sealed. But God has chosen to reveal it to us in the Song of Songs so that we can comprehend the pathway of love and be encouraged to go on.

This exposition was released by our brother in the Lord to a few co-workers many years ago. A brief record of the messages was kept by one co-worker. It was printed in Chungking in 1945 because of a timely need. It was reprinted in 1948 by the church in Tsingtao, and we are reprinting it again in Taiwan. We must clarify that the original manuscript was never edited by the writer himself.

May the Lord use this book to help all those who are seeking after Him. Amen.

The Taiwan Gospel Book Room

January 1954

INTRODUCTION

I

Chapter one, verse 1 says, "The Song of songs, which is Solomon's." This Song is about Solomon. Hence, the Lord takes the position of a king in this book. He is standing on the ground of resurrection and ascension. David killed Goliath and overcame the enemy. He signifies the Christ who reigns through the cross. Solomon received the benefit of Goliath's defeat and became a king of peace. He signifies the Christ who reigns through resurrection. In this book the Lord stands in the position of Solomon. We are communicating with such a king as Solomon. The battle is over, and He is now the Christ who is crowned with glory and authority. This is what we see at the beginning of this book. In this book, our relationship with the Lord is not like the relationship between Jonathan and

David. Rather, it is like the relationship between the Shulamite and King Solomon. Jonathan loved David because David overcame the enemy. The Shulamite loved Solomon because of Solomon himself. Some love the Lord because of His cross. Others love Him not only because of His cross, but also because of His resurrection. The cross speaks of the Lord's reign through His victory, whereas resurrection speaks of the Lord Himself. The queen of Sheba first heard of the acts of Solomon. Later, she beheld Solomon in person. She was attracted by Solomon. Hence, we must not only have a love like that of Jonathan toward David, but a love like that of the Shulamite toward Solomon. This book guides us to an understanding of Him as the King.

II

The experience of the Shulamite is personal; it is not corporate. Woman in the Bible represents subjective experience. Hence, the maiden's pursuit refers to the individual believer's pursuit of the Lord; it does not refer to the church's corporate pursuit of the Lord. It begins with a person's yearning for the Lord and ends with his satisfaction in fellowship with Him.

III

The central theme of this book is spiritual fellowship. Although this book is divided into many sections, the record follows a sequence and is a continuous whole. It is not composed of isolated stories or miscellaneous anecdotes. Its emphasis is on the total spiritual experience of those who advance to pursue after the Lord. It describes the stages they go through in their life and the ultimate state they will reach. It is in the same nature as *Spiritual Torrents* by Madame Guyon and *Four Planes of Spiritual Life* by Mrs. Penn-Lewis.

IV

This book describes a person's pursuit after he is saved. Therefore, it mentions nothing about the matter of salvation. The emphasis of this book is not sinners, but believers. It is not about those who do not belong to the Lord, but about those who belong to the Lord. It does not tell us how a person seeks for salvation, but how a person desires and seeks to gain the Lord. It is not on faith, but on love. The banner of this book is "love." "His banner over me was love" (2:4). This is our motto.

V

This book is a poem. It is a description of our spiritual history in poetic expressions, words, and phrases. In many cases, one can only grasp the sense; words alone cannot explain the full meaning.

VI

This book and the Gospel of Matthew describe the two aspects of the believer's relationship with the Lord. As far as our duty is concerned, Matthew shows that we are a minister to the Lord, who is our King. As far as fellowship is concerned, this book shows that we are a wife to the Lord, who is our Husband.

VII

The word that is most frequently used in this book is love. There are many ways to use this word; it can be used in the singular, in the plural, as masculine, as feminine, or in a general way. For example, the word my beloved in the original language denotes a male love, whereas the word my love in the original language denotes a female love. The word "love" in 1:2, 4, 4:10, and 7:12 is plural. The singular form of love in this book is translated "beloved," referring to the person. It is the same word as David, because David means love. "Love" in 2:4 is general. "Love" in 2:7, 3:5, and 8:4 refers to love in the feminine sense. "Friends" in 5:1 and 16 should be translated "beloved"; it refers to love in the masculine sense in contrast to love in the feminine sense.

VIII

A few principles for the interpretation of this book:

- (1) The interpretation of every passage must match the central theme of this book, which is spiritual experience.
- (2) The interpretation of each verse must make sense within the context of the passage, as well as match the central theme of the book.
- (3) In interpreting the parables in Matthew 13, the Lord gave detailed commentary on some parts, but made no comment on other parts. We should do the same in interpreting this book.
- (4) We should find the meaning of a term partly from the word itself and partly from its historical use in the Bible.
- (5) In describing the bride and the bridegroom, this book uses many illustrations. While the characteristics are described in figures of speech, the illustrations involve the use of symbols. The figures of speech are easy to understand. But in order to understand the symbols, there must be mature consideration. Symbols can only be understood in accordance with biblical methods and divine teaching. In some instances, the nature of the figures of speech and the symbols are the same; in other instances, they are different. In many cases, they are quite different. We do not need to worry whether or not they are different; we should only ask what they refer to. A symbol can often convey something that a figure of

speech cannot convey. For example, Revelation 1:15 says, "And His feet were like shining bronze, as having been fired in a furnace." Feet are a figure of speech, and we know that they refer to movement. "Shining bronze, as having been fired in a furnace," is a symbol, and it cannot be understood readily.

THE SUBJECT

The first verse says, "The Song of songs, which is Solomon's." Solomon wrote a thousand five songs (1 Kings 4:32). Of all his songs, this is the best and most precious one. Consequently, it is called the "Song of songs." The inner sanctuary is the Holy of Holies. The Lord Jesus is the King of kings and Lord of lords. This is the Song of songs. The book of Ecclesiastes speaks of vanity of vanities, whereas this book is the Song of songs.

This Song is in contrast with Ecclesiastes. Ecclesiastes speaks of an unsettled life, but this Song speaks of the rest after being unsettled. Ecclesiastes tells us that man cannot be satisfied with knowledge, but this Song tells us that man can only be satisfied by love. Ecclesiastes tells us about the pursuit under the sun, but this Song tells us about the pursuit of Christ. In Ecclesiastes the object that is being sought after is a wrong one, and the way is the wrong way. The result is vanity of vanities. In the Song of songs the object that is being sought after is the right one, and the way is the right way. The result is the right end.

THE DIVISIONS

Section One:

The Initial Pursuit and Satisfaction (1:2—2:7)

1. Yearning (1:2-3)
2. Pursuit (1:4)
3. Fellowship (1:4)
4. The Revelation in the Inner Chambers (1:5-7)
5. The King's Speaking (1:8-11)
6. The Maiden's Speaking (1:12-14)
7. The King's Praise (1:15)
8. The Maiden's Response (1:16—2:1)
9. The King's Reply (2:2)
10. The Maiden's Praise and Enjoyment (2:3-6)
11. The King's Charge (2:7)

Section Two:

The Call for Deliverance from the Self (2:8—3:5)

1. The Call for Deliverance from the Self (2:8-15)
2. Failure and Recovery (2:16—3:5)

Section Three:

The Call for Ascension (3:6—5:1)

1. The New Creation (3:6—4:6)
2. The Call for Ascension (4:7-15)
3. A Life of Love (4:16—5:1)

Section Four:

The Call of the Cross after Resurrection (5:2—6:13)

1. The Cross after Resurrection and the Maiden's Failure (5:2—6:3)
2. A Life within the Veil (6:4-13)

Section Five:

The Work of God (7:1-13)

1. The Equipping of the Worker (7:1-9a)
2. Working Together with the Lord (7:9b-13)

Section Six:

The Groaning of the Flesh (8:1-14)

1. The Groaning for Deliverance from the Flesh (8:1-4)
2. Before the Rapture (8:5-14)

SECTION ONE

THE INITIAL PURSUIT AND SATISFACTION

(1:2—2:7)

This section is the key to the whole book. All the spiritual principles are contained in this section. It foreshadows all subsequent experiences. The lessons that follow are not new; rather, they are old lessons repeated in a deeper way.

The spiritual experiences in the first section are smooth and easy. The first consecration and revelation always appear to be smooth and easy. However, this consecration and revelation may not be very dependable; there is the need for these experiences to pass through the fire. This section foreshadows the spiritual experiences that are coming. After this section, everything will be tested until it becomes real. The first time a person experiences something, the impression may not be very deep; the second time, the experience may be more advanced and more sure. Yet the second experience may not be as sweet as the first. In the end the experience is the same as that which was encountered at the beginning; the banner is still love.

The experience in this section is equivalent to the "Path of Light" in the book *Spiritual Torrents*; it is also equivalent to the "revival stage" in the book *Four Planes of Spiritual Life*. Our personal experience can surely testify to this.

I. YEARNING (1:2-3)

Verse 2 says, "Let him kiss me with the kisses of his mouth: for thy love is better than wine." The kisses that one seeks after here are different from the kiss of the Father upon the neck (Luke 15:20). That kiss was a sign of forgiveness, and everyone who belongs to the Lord has received that kiss already. The emphasis in the Song of Songs is the love relationship between the believers and the Lord. As such, forgiveness is an implicit fact. Therefore, there is no mention of forgiveness. The Song of Songs does not speak of how a person turns from the position of a sinner to the position of a believer; rather, it speaks of how a believer turns from a position of thirst to a position of satisfaction. We must remember this fact before we can understand the way the book begins.

After a person is saved, we do not know how long it takes before there is a longing within him. However, we do know that a longing arises when a saved person is awakened by the Holy Spirit and begins to seek after the Lord.

Because the seeker is full of hunger and thirst, her mouth spontaneously utters, "Let him kiss me with the kisses of his mouth." She does not say who "him" is. But in her mind, there is only one "him"; it is the One she seeks after. Prior to this, her relationship with the Lord was general, and she was deeply dissatisfied with it. Now she hopes to have a more personal relationship with Him. Therefore, she longs for a "kiss," which is a personal expression of love. No one can kiss two people at the same time. A kiss is an expression of a personal relationship. Furthermore, these kisses are not on the cheek, as were Judas's (Matt. 26:49), nor on the feet, as were Mary's (Luke 7:38, 45). They are the "kisses of his mouth," a sign of personal affection. A general relationship can no longer satisfy her. She wants a personal relationship which no one else has. This inward urge is the beginning of all progress. Spiritual edification can never be separated from a pursuit that is based on hunger and thirst. If the Holy Spirit has not put a real dissatisfaction with a general relationship and a pursuit for personal affection within a believer, he can never expect to have an intimate experience of the Lord. This pursuit is the basis for all future experience. If we do not have such a hunger and thirst, we will only have a poetic song, and it will not be the Song of Songs.

We pursue because we have received a vision. The Holy Spirit has shown us a vision which ordinary men have not seen. After we have received such a

revelation, we find that "thy love is better than wine." Therefore, we long for the kisses of His mouth.

Indeed, His love is better than wine. Of everything that brings us joy, elation, and excitement, the Holy Spirit shows us that nothing can be compared to His love. Of all that entices us under the sun, nothing can be compared to His love. Once we have seen and known His love, is there anything under the sun that can compare with it?

Verse 3 says, "Because of the savor of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee." Lord, You are the anointed One. God has anointed You with the Holy Spirit, and You have received all kinds of ointment from the Holy Spirit. Not only does God smell Your savor, but we smell it as well. We have not heard about this savor from anyone, and we have not seen it in any place. Rather, we are touched spontaneously with the loveliness of the savor of Your ointment.

"Thy name is as ointment poured forth." Lord, You also have a name that attracts us. Through Your name, we are reminded that God has come. The ointment has been poured out! We realize that You have died! Indeed, the ointment has been poured forth! How precious is the name of Jesus! Who can fathom the savor of this name?

"Therefore do the virgins love thee." Because of Yourself (the ointment) and Your name (the ointment poured forth), the virgins love You. They love You because of Yourself, and because of Your name. We cannot love a work, and we cannot love a power. We can only love a person, one who has a personality. We love You, and we are attracted by Yourself and Your name. Although we have not yet fully perceived Your savor, what we have perceived is enough for us to love You. The revelation of the person of the Lord invokes not only praise from men, but also love. The beginning of love in everyone toward the Lord is a vision of His person.

"The virgins" here are the "hidden ones" (Psa. 83:3). They are the companions of the maiden, and they are equally chaste and earnest in seeking after the Lord. The maiden is not the only one who is walking on the spiritual pathway; she is only one among many virgins.

II. PURSUIT (1:4)

Verse 4 says, "Draw me, we will run after thee." Although we have the desire and the willingness to pursue after Him, we cannot help but feel a lack of strength for

the pursuit. This strength for the pursuit is not a mighty power from the Spirit that is given to us once for all. Rather, the Lord's own beauty and glory draw us. His drawing power is our pursuing power. If the Lord has truly drawn us, it is very easy for us to pursue after Him.

If You draw us, "we will run after thee." Running after is pursuing something continuously. The power to run after the Lord comes from the drawing of the Lord. We must realize that no one can come before the Lord by himself. When we were sinners, we needed God's drawing before we could come to the Lord. Similarly, after becoming believers, we need the Lord's drawing before we can run after Him.

Here we see the relationship between an individual believer and other believers. "Me" is drawn, but "we" are running after the Lord. "Me" has been brought into the chambers, but "we" will rejoice and be glad. If a man receives grace before the Lord, others will surely be affected by him.

III. FELLOWSHIP (1:4)

Verse 4 continues, "The King hath brought me into his chambers." After the maiden prays, we see her prayer being answered: "The King hath brought me into his chambers." The "chambers" are the "secret place" (Psa. 91:1), which are the bedrooms. Unless we have very deep friendship with a person, we will not bring him into our chambers. Therefore, when the King brings her into the chambers, it signifies the beginning of fellowship and revelation. In the chambers she tastes of a fellowship that was previously unknown. But more than this, she sees something that she has not seen before.

The word "King" indicates that before we know the Lord as our Beloved, we must first know Him as our King. A life of consecration always comes before a life of love, and a satisfying experience always comes after an act of consecration. "The King hath brought me into his chambers." She has previously known Him as her King. But now the King will show her the experience of the chambers.

Those who are with the maiden can now lift up their heads as their future unfolds before them. There is no limit to their future. Once the experience of the chambers begins, hope abounds in a life of love. They know that since God has begun the work, He will surely complete it (Phil. 1:6). Therefore, they say, "We will be glad and rejoice in thee, we will remember thy love more than wine." These are words for the future. Their present experience fills them with hope for the future (cf. Prov. 23:35 for an example of seeking associated with wine).

"The upright love thee" should be translated, "They love thee in uprightness." This means that their love comes out of a good conscience (1 Tim. 1:5).

IV. THE REVELATION IN THE INNER CHAMBERS (1:5-7)

Verse 5 says, "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." Who are the "daughters of Jerusalem"? This is a poem. Therefore, the Jerusalem mentioned here does not refer to the earthly Jerusalem, but to the heavenly Jerusalem. Since these daughters are within the realm of the heavenly Jerusalem, they must be saved ones. Calling them "daughters" means that they are begotten of God. However, they are not very seeking; they are a cold, ignorant, and careless group of people. Mr. Hudson Taylor said, "They appear to be the saved ones, but are perhaps barely saved."

"I am black, but comely." The first result of being in the chambers is to discover one's own blackness. Without the experience of pursuit, there is no possibility of seeing. Now the maiden sees the kind of person she is. This may be the first time she has seen her own blackness. She did not become black. This blackness was already present; it speaks of everything that is in Adam. However, at the same time, she sees that she is accepted in the Son of His love. Hence, she says, "I am black, but comely." Comeliness refers to her acceptance in the Son of His love.

"As the tents of Kedar, as the curtains of Solomon." "Kedar" means a dark chamber. Being as the tents of Kedar means being outwardly dark and uncomely. If "the curtains of Solomon" are made of fine linen, they must refer to Christ's righteousness. The righteousnesses mentioned in Revelation 19:8 refers to the saints' righteousnesses which come from the work of the Holy Spirit. But this is the Old Testament, and cannot refer to the saints' righteousnesses. These curtains should be in the temple. "As the curtains of Solomon" refers to inward beauty, that is, one's beauty before God.

Verse 6 says, "Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept."

"Sun" in the original language has a definite article with it. Through God's enlightening in the chambers, she realizes that she is black. Therefore, she does not want anyone to look at her. This is her mental state at the moment. Before the Holy Spirit completes His deep work in a man, he may still want to cover himself before others. But after the Holy Spirit has done a deep enough work, a

man will no longer try to hide anything from others. At this point, the maiden's appearance before men is the same as it is before God. As a result, she is willing to confess, "I am black, because the sun hath looked upon me."

"My mother's children were angry with me." The verse does not say "my father's children," but "my mother's children," because mother signifies the principle of promise, which is the principle of God's grace. Galatians 4:26-28 says that the Jerusalem above is our mother and that we, like Isaac, are children of promise. "My mother's children" are those who have become God's children according to the principle of God's grace.

"Children" is translated "sons" in the American Standard Version. "Sons" signifies something objective. These sons of the mother are strong in doctrine and in objective things, and they are somewhat authoritative. Because of the maiden's love for God and the discipline of the chambers, there is a change in her work. Her mother's sons begin to despise her and even become angry with her.

"They made me the keeper of the vineyards; but mine own vineyard have I not kept." The first mention of "vineyard" is plural in number; it is organized by man. The second mention of "vineyard" is singular in number; it is ordained by God. "They made me the keeper of the vineyards." This was her former work. After she has received God's enlightening and is dealt with by Him, she realizes the vanity of her former work—she has only done what man entrusted to her, but not what God ordained for her.

Verse 7 says, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?" The word "loveth" is a verb. "Turneth aside" can be translated as "wanders astray."

In the chambers, she has already realized the vanity of her outward works. She already realizes that a Christian's need is not work, but personal food and rest. The word "feedeth" speaks of food. From now on, she will only seek after food and rest. This "rest" is a complete rest, because "noon" is the time of perfection. The path of the just is as the shining light, that shines more and more unto the perfect day, which is noon (Prov. 4:18). Noon is the perfect position. When the sun reaches noon, it will not grow any brighter. (The Lord suffered from noon to the ninth hour. His sufferings descended upon Him all at once; they came with great intensity from the beginning, and did not increase gradually.)

"Why should I be as one that turneth aside by the flocks of thy companions?" These "companions" are the Lord's companions. The flock, however, is not the

Lord's flock, but the flock of His companions. Being turned aside is to be put to shame. She is outside of the flock, and she has to say, "Why are You not telling me where to find food and rest? I have been searching for food and rest; I have searched here and there." Because she has been led astray by the flock of His companions and is being ridiculed and criticized, she asks, "Lord, why would You not tell me?"

V. THE KING'S SPEAKING (1:8-11)

This maiden sees three things in the chambers: (1) She sees the blackness in Adam and the fairness in the Son of His love; (2) she sees the vanity of outward work through God's dealing; and (3) she also sees the spiritual need. Hence, the Lord answers her according to her seeking, and He praises her and makes a promise to her.

A. The King's Answer (1:8)

Verse 8 says, "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents."

The King calls her "fairest among women." "If thou know not"—the tone of this sentence seems to indicate that the King is rebuking her and that she should have already known about such a thing. "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock." On the one hand, "the footsteps of the flock" signifies the footsteps of the believers today; these believers are taking the standing of one flock, that is, the standing of the church. (Although there are many sheep, they have not gathered as a flock, and they are not taking the standing of the church.) Here one can find food and rest. On the other hand, the flock also signifies the saints who have died and have gone on before us throughout the past generations. They have found food and rest. We can also find food and rest if we go to the place where they were. The word "footsteps" means experience.

The kids are not the sheep, because the maiden herself is a sheep. Nor are they the flock, because she is outside of the flock. The kids are the lambs who are younger than she. "Feed thy kids beside the shepherds' tents." This reminds her not to forget her duty toward the kids in her daily life, as a result of her pursuit for food and rest, and not to lock up the gates of the kids. This is something to be watchful about. While we are seeking after food and rest, we must still fulfill our duty toward immature disciples. We cannot close the door and seek only our own

edification. Putting it another way, she can derive her food and rest from feeding the kids!

The word "shepherds" is plural in number. These are the under-shepherds, those who are under the Lord. The word "tents" is plural in number. The Lord intends that she secure a place for herself beside all the other shepherds and feed the kids among them. On the one hand, she has to follow the by-gone saints in their consecration, faith, endurance, trust, pursuit after God's will, dedication to prayer, and so forth. On the other hand, in her daily life she must still care for those believers who are younger than she is, and she must fulfill her duty this way. While we are pursuing, we must not give up our daily duties.

B. The King's Praise and Promise (1:9-11)

Verses 9 to 11 say, "I have compared thee, O my love, to a company of horses in Pharaoh's chariots. Thy cheeks are comely with rows of jewels, thy neck with chains of gold. We will make thee borders of gold with studs of silver."

The words "my love" may be translated "my beloved friend." The word "horses" means "good horses" in the original language. All the horses at Solomon's time came from Egypt (1 Kings 10:28-29). Verses 9 and 10 describe the beauty the maiden possesses in her natural constitution. Verse 11 describes God's work and the beauty that comes from God.

These three verses speak of six things: (1) horses, (2) cheeks, (3) rows of jewels, (4) the neck, (5) borders of gold, and (6) studs of silver. Let us consider these items one by one:

1. The Horses

The Bible characterizes horses by one thing: their swiftness. Psalm 147:10 mentions "the strength of horses." The "horses in Pharaoh's chariots" signifies the best among all the horses. Spiritually speaking, it denotes swiftness. A horse is a symbol of natural swiftness. It is swift because it is strong. The swiftness in this verse can be compared to the running in 1:4. The maiden is swift, but her swiftness is only a swiftness that is from the world.

2. The Cheeks

The beauty of a person is determined by the cheeks. This means that the cheeks signify the most beautiful part.

3. Rows of Jewels

The cheeks are made beautiful by rows of jewels. The "rows of jewels" are the braidings of the hair. Hair refers to natural strength. This shows that the maiden's

beauty is derived from her natural strength, which implies her goodness in the natural realm.

4. The Neck

The adornment on the neck signifies the maiden's natural gentleness. The neck was stiff, but now there is adornment. This shows her natural gentleness. A neck that is without a necklace signifies a stubborn neck.

Verse 9 compares her to a company of horses, while verse 10 points out the reason she was compared to the horses. She is swift because of her natural strength and gentleness. Although the revelation of the chambers has resulted in a spiritual pursuit on her part, her natural swiftness, that is, her natural strength and gentleness, is still at work. Perhaps the reason for the lack of advance in many people is their natural swiftness! Verses 9 and 10 reveal that although she is beautiful, her beauty is natural. Only the beauty that comes from God is true beauty. The Lord promises to make two things for her. "We will make." This is the King's promise. The Holy Spirit reminds us of the Triune God here.

5. Borders of Gold

It takes considerable time to beat gold into borders. Borders of gold signify a fine work, a most fine manifestation of God's life. The word "borders" in the original language means something that resembles a crown. It is a ring, a crown of golden borders. This word is the same word as "rows" in verse 10, which can be translated as "braidings." Hence, "borders of gold" can also be translated as "braidings of gold." Replacing the natural braidings of the hair with braidings of gold means replacing one's natural strength with God's righteousness, life, and glory. It means replacing that which is from man with that which is from God.

6. Studs of Silver

Silver signifies redemption. Being studded with silver means being founded upon the redemptive work of the cross.

VI. THE MAIDEN'S SPEAKING (1:12-14)

A. The Ever-present Indwelling Christ (1:12-13)

Verse 12 says, "While the King sitteth at his table, my spikenard sendeth forth the smell thereof." The Bible pays special attention to Solomon's table (1 Kings 4:22-23; 10:5). "The King sitteth at his table." This refers to the believers' enjoyment of the Lord's riches. These riches can be divided into two categories: (1) the flour and the meal, which signify the Lord Jesus' life and the Lord Himself, and (2) the meats, which refer to His work and His death. "While the King sitteth

at his table" is the time of our feeding and enjoyment. Every time we come to the King's table, we are dealing with the matter of food. We are those who eat God's accepted sacrifices, that is, the work which God has accepted. (In the Old Testament, parts of the sacrifices were set aside for man's eating.)

How do we eat God's accepted sacrifices? When God sees the Lord's death, He sees a sacrifice of propitiation. When we see the Lord's death, we see not only a substitution, but a union as well. Once we see this, we will have the fragrance and praise. If we have not seen that God's accepted sacrifice is our enjoyment, we will not have consecration and praise. But when we see that we enjoy the same thing that God enjoys, the ointment of spikenard will spontaneously flow out. (We can see the outpouring of the ointment of spikenard from the story of Mary.) First the Lord gives to us; then we give back to the Lord. First there is enjoyment, and then there is consecration.

Verse 13 says, "A bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts." Myrrh signifies suffering, which is the cross. When the Lord was dying, someone gave Him vinegar, which means bitterness. After the Lord's death, Nicodemus anointed the Lord's body with myrrh, which means death. Any time the word night is used in this book, it refers to a time when Solomon is absent. Spiritually, it means the time when the Lord is absent, when He is not in this world. The two breasts in the Bible refer to faith and love (1 Thes. 5:8).

Verses 12 and 13 speak of the indwelling Christ. Sitting together at the table in verse 12 surely means eating together, and the condition for being at the same table is to open the door, the inner door (Rev. 3:20-21). If a person does not open his inner door, he cannot sit at the same table with the Lord. Myrrh signifies the crucified Christ. When Christ is not with us, we have to guard ourselves with faith and love. This is the beginning of inward fellowship. After we have been brought into the chambers, after we have seen the Lord's death, and after we have truly consecrated ourselves, we begin to have an inward fellowship with Him. When we open the door of our heart, we will enjoy Him, and there will be the need for true consecration. Only then can we truly follow a suffering and crucified Christ. We follow the crucified Christ with the love and faith that are within us.

B. Putting On the Outward Christ (1:14)

Verse 14 says, "My beloved is unto me as a cluster of camphire in the vineyards of Engedi." Camphire is henna, and it is used for fingernail dye. Jewish women

carried camphire wherever they went. Engedi is the name of a place in Judea. The meaning of Engedi is "the fountain of the lamb." It is the place to which David fled, and it is a wilderness (Josh. 15:61-62; 1 Sam. 23:29). The word "vineyards" should be translated "the place of the grapes." One cannot see the vine flower in the place of the grapes; no flower is found in the place of the grapes. This place of the grapes is in the wilderness. If a flower appears in this place, it will be very conspicuous.

Verse 14 covers a wider area than verse 13. The henna flower appearing in the place of the grapes speaks of Christ's distinctiveness being manifested and accentuated. Myrrh is between the breasts and cannot be seen. Hence, it refers to the inward Christ. In this verse Christ is the outward adornment, and the maiden has put on Christ. This means that Christ is confessed and testified outwardly. Before men Christ is the henna flower; He is now being manifested through the maiden.

VII. THE KING'S PRAISE (1:15)

Verse 15 says, "Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes." This praise is for the purpose of encouraging her. The first "thou art fair" encourages her, whereas the second "thou art fair" praises her eyes as being doves' eyes. The eyes of a dove, in their literal sense, are a description of the beauty of the eyes. Spiritually speaking, this means having spiritual insight. As far as their function is concerned, doves' eyes can only see one thing at one time. Therefore, functionally speaking, this means purity. The maiden has received revelation; she has obtained spiritual insight. She has also put the myrrh between her breasts, and she has a pure heart. Hence, the King can now praise her.

VIII. THE MAIDEN'S RESPONSE (1:16—2:1)

Verse 16 says, "Behold, thou art fair, my beloved, yea, pleasant." He is not only fair, but pleasant. This is her response to the King.

"Also our bed is green." The maiden has attained the rest which she had previously sought. There is feeding as well. The grass is the bed, and the reclining is the rest. This matches Psalm 23:2, which says, "He makes me lie down in green pastures;/He leads me to waters of rest." The table which was mentioned previously also has the element of rest, but the emphasis there was on eating. Here the bed has an element of eating, but the emphasis is on rest. If a shepherd is not skillful, his sheep will not stop eating when they are put in a

green pasture. But if the shepherd is skillful, his sheep will be able to lie down even though they are in the green pasture. They will have satisfaction and rest. Verse 17 says, "The beams of our house are cedar, and our rafters of fir." The fir is cypress. The cedar is a tall and strong tree. In the Bible, it refers to a humanity that is filled with glory. Many things in the Bible are made of cedar. Many things are made of cypress. Cypress is produced in a place called "death city." The Jews planted cypress beside their graves. Hence, cypress signifies the Lord's death.

Under such a condition, the maiden is at rest. Grass signifies everything that is living, that has life, and that can serve as food. We can only rest when we lie on top of this grass. Our shelter is the Lord's glorious humanity and His death. In Solomon's temple, there were two chief kinds of wood—cedar and cypress. In other words, only these two kinds of wood are qualified to be material for God's habitation. God dwells among the cedar and the cypress. We can now rest in God's dwelling place.

Verse 2:1 says, "I am the rose of Sharon, and the lily of the valleys." This verse comes immediately after 1:17. This word is not spoken by the King, but by the maiden. If this word were spoken by the King, it would be hard to interpret. If this were the King's word, it would not make sense for him to say in the next verse that the maiden is a lily. "Sharon" is a plain, and the "rose" can be considered as a kind of wild lily or wild rose. This flower is considered a despicable plant in the land of Judea. The lily of the valleys is ordinary and unassuming. It is "the lily of the valleys," and not "the lily of the pot." It is not cared for by man, but by God.

The maiden acknowledges that she is a rose of Sharon and a lily of the valleys because the King praises her in 1:15. On the one hand, in 1:16-17 she praises the King, and on the other hand, she mentions rest. She mentions herself as merely being a rose of the wilderness and a lily of the valleys. This means that she is not worth anything in herself and that she is but an ordinary person cared for by God.

IX. THE KING'S REPLY (2:2)

Verse 2 says, "As the lily among thorns, so is my love among the daughters." The King is saying that she is indeed a lily, not in contrast to the valleys, but in contrast to the thorns. This means that the maiden is a lily, whereas everyone else is just thorns.

According to the Bible, thorns refer to two things. First, they refer to man's natural life after Adam's fall. The basis for saying this is Genesis 3:18. There the thorns

grew by themselves and did not come out as a result of sowing. Another basis for saying this is in Exodus 3, the chapter on the thornbush. The fire was burning, yet the thornbush was not consumed. The fire and the light did not come from the thorns themselves, but from God. God used the thorns, but He did not cause any loss to the thorns. This means that God would use Moses to deal with the Israelites and the Gentiles according to Himself, and not according to man's natural life. A proper testimony has, as its capital, not things from man, but things from God. God did not use anything that came from Moses; He only used that which issued from Himself. Second, the thorns signify that which grows out of the natural realm. This refers to the results of sin and the natural self. It is typified by the thorns in Matthew 13:7. The thorns in Hebrews 6:8 signify the fruit that comes out of a person's own self-will, whose end is to be burned.

The word "daughters" is "maidens" (RSV); it is plural in number. These maidens are not the daughters of Jerusalem. The Lord considers those who pursue after Him as lilies, unlike those who are born of sin. The Lord declares them to be different from those who live in sin. There is sinful living and the natural life all around them, but these ones are different. They are the ones who have faith (the lilies). At the same time, this hints at the sufferings a seeker endures in the midst of an environment of natural and sinful living.

X. THE MAIDEN'S PRAISE AND ENJOYMENT (2:3-6)

Verse 3 says, "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste."

Now she takes her turn to compare the King to the sinners. "The sons" refer to all the things that capture one's heart, everything that is desired (Gen. 3:6), everything that can serve as the master of one's heart, and everyone to whom the believer's heart would turn.

Notice the words "apple tree among the trees." In the original language "apple" is "bergamot orange." It is an evergreen plant and does not shed its leaves in winter. Outwardly, it looks somewhat like a pomegranate, and it tastes somewhat like an orange and lemon. "The sons" can only be compared to ordinary trees, whereas the beloved has three characteristics: (1) He can become a forest. Emphasis is placed on the word "wood," which denotes tallness. (2) His overshadowing never fails. He is an evergreen and therefore provides shade all the time. (3) He bears fruit. Many trees are green but do not bear fruit. He is tall,

overshadowing, and fruitful. The maiden has come to realize the Lord as the One who is all in all.

Prior to this, she has given herself fully to the Lord. But now she declares her testimony; these are the words out of her mouth, what she says publicly to all men. She not only acknowledges that He is the wine, but she praises the wine itself. At this time no person or thing can usurp her heart any longer. There are no longer divisions in the church into those of Paul and those of Apollos, which divisions are but things of the flesh (1 Cor. 3:3-4). Now the Lord has filled her sight.

"With great delight" can be translated as "joyously." Sitting down under His shadow means being exalted, and it carries the sense of being raptured. One is joyous because he sits under His shadow, meaning that he feels as if he is being raptured to His presence.

The shadow is in contrast to and echoes the shining of the sun in 1:6. Here is rest (Psa. 91:1).

"His fruit was sweet." The eating in Song of Songs 2:3 is somewhat different from the eating in 1:12. There the emphasis was on the Lord Himself. Here the fruit refers to what the Lord's life and work have acquired for us, such as justification, sanctification, peace, and the coming of the Holy Spirit. On the one hand, she rejoices at His presence. On the other hand, she enjoys what He has acquired for her in His presence. Every time we taste this fruit, it is sweet to our taste.

Verse 1:4 speaks of running after, whereas 1:8 speaks of following. In 1:12-14 she may be sitting down, but nothing is said of her posture. In 1:16-17 there is no explicit verb. In this verse (2:3) she properly "sat down" to enjoy His presence. It seems as if her condition is officially acknowledged. In 1:16-17 she was resting already; this verse is merely an official announcement of what she enjoyed and acquired in 1:16-17. The actual history is in 1:16-17, whereas this verse is a narration of that history.

Verse 4 says, "He brought me to the banqueting house, and his banner over me was love." The banqueting house can be translated as the house of wine; it is the place where one is free to enjoy as much as he desires. The King's bringing her in here is the second bringing (the first being in 1:4). The enjoyment of the fruit and the banqueting house is somewhat different from the table of the King. The banqueting house is the place where one entertains guests; the emphasis is on joy. Once there is the first consecration, and once a person passes through the way of the cross and sees all the achievements that the Lord has accomplished

for him, he is spontaneously brought to the house of wine. In other words, the King brings us into the chambers for the purpose of giving us revelation, and He brings us into the house of wine for the purpose of giving us joy, the joy of the presence of the King.

"His banner over me was love." This means that love is the unfurled standard. The whole matter relates to love. A banner shows what one does; it is a kind of motto. Our banner is love, which means that everything we do is based on love.

Verse 5 says, "Stay me with flagons, comfort me with apples: for I am sick of love." The word "comfort" may be translated as "revive." To be sick of love is to be joyous to the point of exhaustion. This is like Mr. Moody, who was so filled with joy that he could no longer bear it; he had to ask the Lord to stop it.

The main point of this verse is a beckoning for moderation. It is good to be in His presence, but the experience of the saints of old shows us that when they were overwhelmed, they fell down as dead. This verse says that what the maiden enjoys is more than she can handle. There is a measure to our capacity to enjoy the Lord. We have to ask the Lord to increase our strength before we can enjoy more. Otherwise, when we see too much, our capacity will come short of what we want to enjoy. An earthen vessel does not have enough capacity; there is a need to receive more strength from the Lord to increase our capacity for enjoyment.

Verse 6 says, "His left hand is under my head, and his right hand doth embrace me." "His left hand is under my head." This means He is lifting the maiden's head to behold Him. The most natural position to embrace someone is to embrace with the right hand. The emphasis is on the protection and support of love. The emphasis is not on the support of strength, but the support of intimacy. In other words, after one has enjoyed the Lord's love, there is still the need for the support of His grace.

XI. THE KING'S CHARGE (2:7)

Verse 7 says, "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." Both the Darby translation and the margin of the American Standard Version use the word "gazelles," whereas the King James Version and the text of the American Standard Version uses the word "roes." The Revised Standard Version, the American Standard Version, and Darby's translation all use the word "hinds." The word "he" should not be in the masculine gender. We dare not say whether it

should be in the feminine gender or the neuter gender. But according to the context, it should be in the feminine gender. "I charge you." This is in the imperative mood; it is the tone of a king.

Song of Songs 1:2 through 2:7 constitutes one section of spiritual experience. Then the Lord causes the maiden to pause a little. At this point, a person has reached the stage that he should arrive at, not sensationally, but peacefully and steadily. He has come out of the chambers and entered the house of wine. At this point a believer has smoothly reached the house of wine, and the Lord is asking him to halt a little.

The daughters of Jerusalem love excitement, and they love to meddle with many things. Therefore, the Lord tells them not to stir up the maiden.

Roes and hinds are by nature animals that are easily stirred up. The King gives this charge because the maiden has become sick of love. There is no need to stir her up any more; she can pause a little while. She is in the Lord's hand, and there is no need for others to arouse her. If others try to meddle with her affairs, it will not help her. Instead, it will only stir her up. She should rest for a while and wait for this period to end before she engages in a second pursuit. Do not stir her up. Wait for her to rise by herself. Do not think that she is too soulish and that she needs help. This is where her lessons have brought her, and there should be a pause.

Love has reached its climax. The King is present; therefore, be still (Hab. 2:20). He (the Lord) will rest in His love (Zeph. 3:17). This means He will love you in repose.

CONCLUSION

(1) The maiden sees the cross in the first chapter; she has not seen the vitality and power of resurrection.

(2) The danger in the first section is indulging in an inward fellowship.

(3) She still does not understand the meaning and significance of consecration and of the obedience of the cross, because she has not yet passed through the test. She has not practically taken up the cross and has not practically taken up the way of the cross.

(4) There is another danger. Although she has seen the error of presumptuousness, she has not seen that the Master of the work is greater than the work itself. (Although she has realized that it is wrong to keep other vineyards, she still thinks that it is very important to keep her own vineyard.)

(5) There is also a lack. During all this time, she has only seen the Lord's worth to her; she has not seen the position she should take before the Lord. In other words, she has enjoyed the fruit of the Lord's travail, but she has not allowed the Lord to enjoy the fruit of His travail. This means that she has gained the Lord, but the Lord has not yet gained her.

(6) In the first section, it is only Christ for me; it is not yet me for Christ.

SECTION TWO

THE CALL FOR DELIVERANCE FROM THE SELF

(2:8—3:5)

I. THE CALL FOR DELIVERANCE FROM THE SELF (2:8-15)

In this section there is no mention of the maiden's sins or failures. Instead we see the necessary stages that a person goes through on a spiritual journey. The maiden has her shortcomings, and in this section we see what she should have gained, but has not gained.

A. The Power of Resurrection (2:8-9)

Verse 8 says, "The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills." She rejoices at the voice of her beloved, and she loves the joy of his presence. Yet she has not followed the voice of her beloved, and there is no actual obedience.

Verse 9 says, "My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice." Both Darby's translation and the margin of the American Standard Version render "roe" as "gazelle," but the King James Version and the text of the American Standard Version render it as "roe." Three versions—the King James Version, the American Standard Version, and Darby's New Translation—use "a young hart."

The only place where the Lord is associated with a hart is in the heading to Psalm 22, where there is the expression "the hind of the dawn" (RSV) or "the hind of the morning" (ASV, margin). All Bible scholars agree that this refers to the morning of the first day of the week, when Christ resurrected. Morning is the beginning of another day, while resurrection is the beginning of a new day. It is the starting point of a person's spiritual life, and it is signified by a new day.

Both verses 8 and 9 speak of the vitality of resurrection. In the Bible, both the mountains and the hills refer to difficulties and barriers. "He cometh leaping upon

the mountains, skipping upon the hills." This means that nothing is too high or too great to stop Him.

The Lord is the Lord of resurrection. Christ has resurrected; He has overcome all difficulties and barriers. Difficulties and barriers are things of yesterday. He is living in the next day. All difficulties are beneath His feet. The minute He leaps, all the barriers are behind Him.

In this section, the Lord manifests His resurrection power, and He is speaking to the maiden in a living way. She did not know of such things in her experience in the previous chapter. She ran before, but she did not know what it was like to leap upon the mountains and skip upon the hills. In order to teach her the lesson, the Lord calls her. Since she already has an intimate relationship with the Lord, it is easy for her to recognize His voice.

But there is an obvious problem—a wall exists between her and the Lord. The wall encloses her, and it keeps the Lord out. Yet she does not see anything wrong with the wall. As a result, she does not say "my wall," but "our wall," meaning that the wall belongs to both her and to the Lord. She intends for that wall to enclose herself and the Lord and to keep the world and everything else out. Then she would have fellowship with the Lord and rest in Him and live happily within the wall. She would be able to find the Lord within her heart all the time, and she could ignore circumstances, persons, the brothers and sisters, daily duties, and many trials. She could turn inward to the Lord and forget about the world. She only knows the sweetness of fellowship, but does not know the power of work and the fierceness of warfare. There is only the thought of making three tents on the mountain, and no thought is given to the mass of sinners at the base of the mountain. Demons can be with the sinners at the base of the mountain, as long as the Lord is within her heart on the mountain. It may be true that she has the Lord's presence, but the life within the "tents" has deprived sinners from experiencing deliverance from the demons. In other words, she is always turning inward to seek the joy of the Lord's presence. This is her wall. This is a danger believers face after they have realized that Christ lives within them.

Spiritually speaking, this does not mean that the Lord can leave our heart. Being behind the wall means two things. First, the Lord is standing, not sitting. Previously, He was sitting at the table. Now He is ready to make a move. Standing is the first step a person takes before moving. Just as sitting leads to rest, standing leads to work. Second, it means that the Lord is outside. The

power of resurrection is able to leap over the mountains and skip over the hills. Therefore, we should not keep Him within the wall.

The maiden needs to learn to let go of the Lord within and allow Him to lead her out. She should not try to hold on to the Lord with her own strength, but she should allow the Lord to lead her on. She should learn to trust in the Lord's word and to follow Him by exercising her faith to leap over the mountains and skip over the hills. She should learn to live by something other than just the feeling of the Lord's presence. Thank the Lord, even though man can put up a wall, God can set apart some windows for Himself. If there are not any large windows, there will at least be some small lattices. God can always find a way to enlighten the heart of those who have consecrated themselves to Him.

This wall is the wall of our introspection. It causes us to miss the Lord. But God has set apart windows and lattices for Himself for us to see through. A wall means an attempt to keep the Lord within. When this happens, the world is kept out. The Lord is trying to deliver the maiden out of this condition. He is teaching her to realize that His presence can be found under any circumstance; there is no need to look for Him only within herself. She should learn to know Christ more from the environment than from within. The Lord is omnipresent. Andrew Murray once said that the Lord's presence should be felt not only in our prayer, but in our factory as well.

What is the Lord doing outside the wall? He is standing and waiting to make a move. However, a person who is constantly looking inward and who concentrates on his own feeling of joy cannot understand anything even after he has learned the Lord's thought. Although he may hear the Lord's voice, he will not understand it. The Lord has to speak again before he can understand anything clearly.

B. The Riches of Resurrection (2:10-13)

Verse 10 says, "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away." The Lord speaks very clearly here; He wants the maiden to rise up and come away. This does not mean that inward experiences are wrong. If they were wrong, the Lord would not have given them to her. But if she continued in this way, she would not be able to contact the outside; the minute she contacted the outside, she would seem to lose her peace. Therefore, she has to seek for His mountain-leaping, hill-skipping presence. Madame Guyon said, "Once His presence was a question of time and place, but now it is no

longer a question of time and place. When we can trust that the Lord's presence is within us wherever we are, we will not be deceived by our inward feelings."

Verse 11 says, "For, lo, the winter is past, the rain is over and gone." Since the Lord is calling her to come away with Him, He speaks of His past experiences and the present facts.

"Winter" is a time of dryness, coldness, lack of growth, and testing. During the first part of her experience, the Lord brought her through these things. It seems as if the Lord has clearly brought her out of all the testings, coldness, dryness, and apparent deadness. With His undeniable presence, the Lord has driven winter away without her even being conscious of it.

The rain is not the spring rain, but the winter rain. It is the rain that chills and turns into snow. The winter rain keeps man inside the house and stops him from doing any work. Hence, the rain refers to trials (Gen. 6—7; Matt. 7:25-27). The Lord tells us that many past trials are behind us as a result of His presence. The passing of the winter rain indicates two things: (1) the present crosses, that is, the trials, are over, and (2) the Lord's cross is over, that is, the work of His cross is accomplished, and we should not dwell constantly on His death.

Verses 12 and 13 say, "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." The Lord wants us now to stand on the ground of resurrection. After a time of death, spring, the time of resurrection, is here. These verses tell us that we should understand our position in resurrection. Both verses describe the condition of resurrection; they speak of spring after winter. If spring is mentioned without first mentioning winter, it means that there is only life without resurrection. But when spring is mentioned after winter, it indicates resurrection. The Lord shows her all the things that are in resurrection, so that she will no longer pay attention to the dead, cold, dry, and wilted winter.

"Flowers" signify the adornment of beauty, and "birds" signify the sound of singing. The flowers are manifested on the earth, and the birds sing in the air. Flowers speak of art, and birds speak of music. According to Matthew 6, both flowers and birds are under God's special care. God cares for them so much that they can sing and show forth their beauty.

"The voice of the turtle" may be the sound of praise. It is also the sound of a love-call.

"The fig tree putteth forth..." These figs are winter figs. They signify fruit that still remains after passing through death. This fruit has passed through the cross and has been tested, but it still remains.

"The vines are in blossom; they give forth fragrance" (RSV). The vines are just blossoming; this is in the present tense. This means the situation is full of the hope of fruit-bearing and that the fruit-bearing is certain. No one sees vine blossoms; before the flowers have time to exhibit themselves, they have turned into fruit already. Other blossoms may not consummate in fruit. But when the vine blossoms, it will surely bring forth fruit. This is the position of resurrection. Everything that is dead is over, and the future is full of assurance.

The Lord uses the riches of resurrection to persuade the maiden to come forth. She should not care just for the happiness in her feelings; she should experience the power of resurrection. This is not the time to be passive; this is the time to be aggressive, to come forth, and to show forth His life to the world.

C. The Call of the Cross (2:14)

Verse 14 says, "O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." Formerly, the maiden was only described as having the eyes of a dove. Now she is described as a dove itself. The Lord calls her according to the position she is about to attain. If she hides in the clefts of the rock and in the secret places of the stairs, she will truly live a life in the Spirit. This is why the Lord calls her this way.

Everyone agrees that "the clefts of the rock" signifies the cross. The line of thought here indicates that the seeker has not understood the cross deeply enough. The Lord is speaking to her again in a poetic way. He is saying that the power and riches of resurrection that have been described must be lived out through a pattern. First there is the power of resurrection, then there is the conformation to His death. Philippians 3:10 matches Song of Songs 2:8-14. The cross that is described here is subjective and experiential.

The Lord says, "Let me see thy countenance, let me hear thy voice." Our countenance and voice cannot be found anywhere else; they can only be found here. This is the result of the work of conformation by the cross.

This very matter of the cross gives satisfaction to the Lord. In the first section there is consecration, and there is the willingness to follow the Lord and bear the cross. Now He wants to go on to put the seal of the cross upon the seeker. The countenance is what man sees, and the voice is what man hears. Both the

countenance and voice should only be found in the clefts of the rock and the secret places of the stairs. The emphasis here is on oneness (union) with the cross. Now the cross of Christ has become her cross.

A very important truth is revealed here—we should live out the life of the cross in our experience. We should pass through the cross so that the Lord's cross will become our cross. But in order for the cross of Christ to be all that others see and hear from us, there is a need for us to first know the resurrection of Christ. Only that which passes through the cross constitutes resurrection.

The Lord says that everything with the seeker is good, but that it is superficial. She still does not realize the weight of the cross, the extent of consecration, and the meaning of promise. Therefore, she must still go to the clefts of the rock and the secret places of the stairs.

"For sweet is thy voice, and thy countenance is comely." The voice denotes prayer as well as praise (cf. Mal. 3:16). In the first section, most of the descriptions concern the maiden's desires and pursuit. She desired the King. This is why the King only mentioned her eyes as being the eyes of a dove. Many praises were directed toward the King, but the entire first section reveals how much the King was to the maiden. But we must realize that the King is the center, and she should live for the King. Just as the maiden was the center in the first section, the King is the center in the second section. The maiden is attached to the King; she is there to satisfy the King. She has gained the King already, and she is satisfied. This is not the time for the maiden to desire the King or appreciate him, but the time for the King to appreciate the maiden, to look upon her, and to desire her. Formerly it was Christ for me; now it is me for Christ.

Now the Lord begins to ask for the fruit of the travail of His soul for the satisfaction of His own heart. He is hinting that she should live for Him, and He is calling her to the clefts of the rock and the secret places of the stairs so that He can look at her there.

The Lord calls her to arise, to come out of herself, her feelings, and her introspection. He calls her to live the life of the cross and to express the unspotted new creation produced by the cross through the power of resurrection. This is not the time for her to be in the house of wine; this is the time for her to live for the Lord.

She should arise to change her center. From this point on, everyone who goes on to seek the Lord should live the life of the cross on earth through the power of

resurrection for the Lord's enjoyment; they should not be for anything else. In other words, Christianity is no longer a matter of our personal enjoyment, but a matter of Christ enjoying those who are His.

"For sweet is thy voice, and thy countenance is comely." This does not refer to the natural sweetness and comeliness of her voice and countenance. Rather, it describes the sweetness and comeliness that she has when she is in the clefts of the rock and the secret places of the stairs. This is how she is seen in the high places when she remains in the death of the cross. The rock is cleft, and her hiding in it signifies a union. "The secret places" indicates complete enclosure; hence, it signifies completion. The clefts of the rock and the secret places together signify a complete union.

The secret places of the stairs should refer to the place of ascension, the place that an ordinary man cannot reach (Col. 3:3-4). Some have translated the word "stairs" as "unreachable places." This again shows that the word refers to ascension, to a place that man cannot reach. Stairs are a high and steep place, a place no ordinary person can reach. Stairs can only be reached through climbing. This is different from the sitting in the heavenlies spoken of in Ephesians 2. Here the emphasis is experience. The Lord's demand is always based on a life of the cross in resurrection. The Lord can say that the maiden's voice is sweet and her countenance is comely because she is fully in union with the cross. This means that she has been dealt with by the cross and is delivered from sin and the natural elements. All the sins and natural elements from Adam have been dealt with, and only that which is in resurrection and the new creation remains. This is the sweet voice and comely countenance in the clefts of the rock and in the secret places of the stairs.

We are daily being dealt with by the cross and, at the same time, we are giving up the Adamic elements. We do not need to strive for the resurrection life; rather, we need to lose the Adamic life. We have everything that issues from the resurrection life already. But at the same time, we still have many things that belong to Adam. Hence, the matter today is not how much we gain, but how much we lose.

The Lord cannot declare immediately that the seeker's voice is sweet and her countenance comely. He can only say this after she has gone into the clefts of the rock and the secret places of the stairs. He will only say such a word when the outward things have been lost. The fact was there already, but He cannot utter these words until she has passed through the cross. Hence, the cross is the

place of losing, and only by going through it can we lose. We preach resurrection to sinners because they need to have life, and we preach the cross to believers because they need to suffer loss.

D. The Removal of Hindrances (2:15)

Verse 15 says, "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." If this word is spoken by the beloved, it is a continuation of 2:13, which says, "The vines with the tender grape give a good smell." The "us" here is the same as the "our" in 2:12. "Take us the foxes" is in the imperative mood. The foxes always take away the fruit, whereas little foxes break the branches whenever they can. The foxes only want the fruit, and there is still a possibility of fruit-bearing. But the little foxes make it impossible to bear fruit. If we do not pay attention to the matters of the life of the cross before resurrection and the experience of ascension after resurrection, everything will be spoiled by the little foxes.

"The vines are in blossom; they give forth fragrance" (RSV). This is only the time for blossoming and the giving forth of fragrance. This means that the state of perfection has not yet been reached. The manifestation of resurrection is just beginning, and the experience of ascension is just beginning. If we are not careful, the foxes can come and spoil them.

What are the little foxes? They are the small manifestations, habits, and introspections of the old life. They may not be big sins. But a little folly can spoil wisdom and honor (Eccl. 10:1). The little foxes are hiding behind the vines. If we are not careful, the vines will be destroyed.

The little foxes are the things that hinder a person from taking the first step in subjective things and that stop the vines from bearing fruit. If the resurrection life is not well established, there is the need to guard against the little foxes.

The maiden cannot deal with the small problems (the little foxes) alone; nor can they be dealt with by the King alone. They have to be dealt with through the cooperation of the maiden and the King.

II. FAILURE AND RECOVERY (2:16—3:5)

Verse 16 says, "My beloved is mine, and I am his: he feedeth among the lilies." After the maiden has seen the King's attitude, heard his calling, and apprehended the complete union, she answers in this way. She turns back to review her past experience. One thing has satisfied her heart—her beloved is hers. She is already clear that her beloved is hers, and she also knows that she

belongs to her beloved, but these are not the things that she is after now. She turns back to consider her past experience. (She is the center. In 6:3 the King is the center, even though she is mentioned as well. By 7:10 only the King is the center, and she has forgotten about herself.)

What she says is not wrong. But she does not answer his question. What a disappointing answer this is! We are not saying whether the answer is good or bad. We are asking whether she has heard what the beloved has said. A person who has freshly consecrated herself does not know what she should be to the Lord, yet she remembers how her beloved is to her. She is still the center, and she does not know that He should be the center. Nevertheless, she still has the feeling that she belongs to the beloved.

"He feedeth [his flock] among the lilies." Although the matter of work is touched here, the emphasis is not on the way the Lord deals with the flock, but on the relationship between the Lord and the lilies. The lilies are those who have a pure conscience. They are planted by the Lord Himself, and they are the Lord's own work. (In the heading to Psalm 45, there are the words, "upon Shoshannim," which mean "set to the lilies.") The Lord is feeding the flock among a group of people. He implies that we are the lilies and that He is feeding us. As long as we have the Lord, we are satisfied. Here the maiden pays attention to what He is to her. However, her words do not answer the Lord's question, and as such, do not satisfy the Lord.

Verse 17 says, "Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether." ("Roe" is "gazelle" in Darby's New Translation and in the margin of the American Standard Version, but the word is "roe" in the King James Version and the text of the American Standard Version. All three versions, have "a young hart." "The mountains of Bether" means the mountain of separation.)

By saying this, she recognizes the existence of the shadows. In a disguised way, she also admits that she cannot satisfy the Lord's heart. She knows that she has not been fully joined to the Lord, and she knows the importance of the calling of the cross, the demand of ascension, and the expression of resurrection. But she is also aware of her own insufficiencies in these matters. Hence, she asks the Lord to wait until the shadows flee away. She is looking for the day to break. She expects that the day will break and the shadows will flee away. She pleads for the return of the beloved. The word "turn," on the one hand, shows her inability to hear the beloved's call and to rise up to follow him, and on the other hand, it

shows her desire for the beloved's presence. When we combine the two points, we see that she wants her beloved to be with her. Yet she wants him to be with her on her own terms—within the wall. She is still introspective with her own feelings. She only wants to enjoy his presence in her own feeling; she does not have his mountain-leaping, hill-skipping presence. In other words, she is seeking after pleasure in her feeling, and she is reluctant to participate in any activity in resurrection. Putting it in still another way, she has not yet learned the lesson, and she cannot follow the Lord everywhere and under any circumstances with just faith.

But she receives a great revelation: she is not together with the Lord in every place. Formerly, she secured the Lord's presence within herself and in her own feelings; that was the only place she could find His presence. She thought that this experience of His presence was the highest and the only one, and that there was no other kind of presence. But she has not learned to be with the Lord in her daily duties, her family, and the world in a mountain-leaping, hill-skipping way. She did not know that there could be such an experience, but after this revelation she knows. In the past she only had a certain kind of presence, the presence that could be found within herself; she had not acquired any other kind of presence. She did not have the strength to acquire the omnipresent presence. She did not learn the lesson of treasuring this kind of all-pervading presence. Not only was she too weak to acquire it, but she was too weak to want it. She knew that she could not go, and she did not ask to go. She did not see the suffering of Bether. Hence, she coolly asked the Lord to turn quickly. She knew that she could not go to the place where the Lord was. But she did not know the loss of not going with the Lord. She thought that she could be satisfied with a presence within the wall. She did not realize that there would be a loss by not going with the Lord. Therefore, she asked the Lord to turn as fast as "a roe or a young hart upon the mountains of Bether." She did not ask the Lord to give her the strength to bring her out of the mountains of Bether (the hindrance of separation). In her mind, the mountains of Bether could remain.

But she finds to her surprise that the inner feelings of His presence leave when the Lord retreats outwardly. The Lord has not left her, but in her feelings He has indeed left her. The Lord's way of training her is to take away her inner feelings of His presence when she cannot carry this presence to the environment in the world. We do not know how long a period, such as the one described in 2:17, can

last. But if we cannot secure Christ's presence in the environment, we cannot secure His presence in our feeling. If we cannot secure Christ's presence by faith, we cannot have His presence by our feeling. Many Christians do not understand why they lose their feelings of the intimate presence of the Lord after they have enjoyed it for a while, and they do not understand why they cannot recover such feelings. When the Lord cannot gain what He wants, you cannot gain what you want either. If you do not receive His new grace, you will find that your old grace is lost. You may think that you are living in 1:13. Actually, you have drifted into the experience of 3:1. (Both 1:13 and 3:1 use the word "night.") She thinks that she can embrace the Lord between her breasts all night long, just like she did before. Little does she realize that the Lord has left in the night. Because she treasures the Lord's presence in her feelings, she would rather hide behind the walls to keep the feelings. She would rather not go to the world, and she would rather let the Lord take care of His own work and interest. She would allow her union with the Lord to slip and become incomplete, and she would allow Him to act apart from her. The Lord takes away her cherished feelings so that she will lose her feelings of His presence (though not in fact). This is for the purpose of drawing her to seek after the Lord in outward things. This is the first time the maiden is attracted to turn outward.

Verse 3:1 says, "By night on my bed I sought him whom my soul loveth: I sought him, but I found him not." The word "night" should be "nights." In 1:13, "night" is singular. "Nights" here refers to a few nights in a row. The beloved seems to have hidden himself. This is something unexpected for her. The purpose of the Lord is to utilize her desire for fellowship in her feeling to attract her so that she would gain what she should gain. Because she has lost the feeling of His presence, she thinks that she has lost the Lord. She does not yet have the knowledge or the experience. Hence, she is foolish; she does not understand the Lord's intention. She seeks for the One whom her soul loves (verses 1 through 3 use this expression three times). She thinks that she is seeking for Him. She does not realize that she is actually seeking for the feeling of His presence. Her seeking is genuine, but she does not realize that the object which she seeks and fails to find is not the real thing.

Verse 2 says, "I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not." The rising up in Luke 15 is toward the Father, whereas the rising up here is

toward the Son. The seeking in Song of Songs 3:1 is a seeking on the bed. This means that she has not left her own position. Her position is still wrong.

The first step toward a knowledge of the Lord is a knowledge of the cross. We have not covered this aspect in this book yet. After taking the first step in knowing Him, we have Christ in our heart, which is the fellowship in our feeling, the experience of the chambers and the house of wine. Then we have to go on to know a Christ who is not bound by the environment. The maiden has taken both the first and the second step, but she has not taken the third step. Her bed, the place where she rests, is the problem. The Lord disturbs her rest. Those who have not passed through the experience of "our bed is green. The beams of our house are cedar, and our rafters of fir" need to be led by the Lord to experience this rest. But those who have had this experience should be led further to leap upon the mountains and skip upon the hills with the Lord. The Lord calls the maiden out of the bed that she rests in, and He makes it clear to her that His presence is no longer there.

Now she determines to rise up. She realizes that she is not advancing in her faith and that her feeling is gone. The meaning of rising up is to no longer lie on the bed and rest. The Lord teaches her to transcend over a rest that depends on time and place. Previously, she treasured a rest that depended on time and place above everything else. But after the Lord has taken her a step further, she realizes that a rest that depends on time and place is not complete. Therefore, she wants to rise up and move away from this rest, and learn to experience the rest that is satisfied in every kind of circumstance.

After she arises, she wants to "go about the city." (Formerly, this city referred to Jerusalem. Now it refers to the heavenly Jerusalem and to everything that is heavenly.) She seeks Christ among all the heavenly things, matters, and people. Perhaps she has spent a considerable time studying many doctrines in the Bible. Perhaps she has read many books by others and has participated in many meetings with spiritual persons. Perhaps she has done all these, and perhaps she has even sought "in the streets, and in the broad ways." The "streets" are the ordinary roads, whereas "the broad ways" are the wide roads. These are the places where the citizens pass, the places of communication. These are the means where they receive grace. The Lord is "the way." In other words, these are the usual means by which God's people receive fellowship and grace. She has tried them all. These may include confession, repentance, prayer, fasting, meeting, and fellowship between the saints. They may even include faith and

trust in Him. But she cannot find the Lord in these places. (In searching for sinners, we have to go to the "streets and lanes" as in Luke 14:21. But in the New Jerusalem, there are only streets. Before God there are no small lanes. The world always takes small lanes, but spiritually, this cannot be done.)

When the Lord purposely goes away and takes away man's feeling of His presence, it is difficult to recover it through man's ways of seeking. By now the maiden has learned at least one lesson: the Lord is not in the place of the bed. If she cannot find Him within, she has to look for Him without. If it is true that prayer is not for prayer, that Bible reading is not for Bible reading, and that a quiet time is not for a quiet time but for His presence, then to a certain point, prayer, Bible reading, and quiet time have to be relinquished before we can find His presence. The maiden begins to leave her bed and to communicate with God's other children. She learns to take God's way. She no longer has coverings, and she does not care for her "face" any longer. She no longer tries to cover her inner emptiness with outward works. She learns to mingle herself with God's other children and to solve her spiritual problems in this way. Formerly, the only way to solve her spiritual problems was with the bed. Now she can walk through the city and search in the streets and the broad places. Although she has not met the Lord, He is inside the city. Although she has not met the Lord along the paths she travels, these journeys are indispensable for her. Soon she will meet the Lord; it is only a matter of time.

Verse 3 says, "The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?" The words "go about" can be translated as "parade." These watchmen are charged by God to watch over souls (Heb. 13:17). They go about the city; they are the ones who are familiar with spiritual things. Perhaps in the past, these ones rendered much help to the maiden. Although the maiden has not sought them, their duty puts them in a place where they see the maiden. The maiden thinks that perhaps these ones can tell her where her beloved is.

But the most that the watchmen can do is to show the way or the teachings. In order to meet the Lord, you have to go to the Lord yourself. No watchman can do this for you. Finding the watchman is not the same as finding the Lord. Every seeking heart must deal directly with the Lord and be dealt with directly by the Lord. Although the watchmen are useful, they sometimes turn out to be useless. When the Lord is dealing with you, you will not receive anything if you depend

too much on others. You have to see that you have to leave the watchmen in order to find the way to the Beloved. You may experience the same thing as this maiden, who meets her beloved as soon as she leaves him.

Going about the city is necessary. But we cannot find the Lord this way. The broad places are necessary, but they will not lead us to the Lord. The Lord wants her to take only one way, which the watchmen cannot help her to find.

Verse 4 says, "It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me." Now she finds the beloved. What does this mean? It does not mean that going about the city is absolutely justified, and it does not mean that the streets and the broad places are the right places to go. Nor does it mean that she was perfected by confessing her failures before the watchmen. There are still many lessons for her to learn. She is not only in the Lord's heart; she is also in the Lord's hand. The fact that she is able to find the Lord again is not a sign that she has been perfected. It merely means that the Lord realizes that she can only take so much testing. Although she is still far from perfection, her desperation for the Lord causes Him to gladly reveal Himself to her. He brings this period of testing to a conclusion and waits before taking her on further in the way ahead. The seeking of a person who is not in complete union with the Lord is mixed and imperfect. But the Lord does not have the time to deal with this mixture now. In the initial period of experience, the Lord is willing to allow those who seek to find, even though their seeking may not be spiritual. This experience is like that which is described in Ezekiel 47:3-5, where one is measured and brought through the water. The Lord has measured her, and He is now taking her through. This portion of the journey has been under the Lord's measuring.

"I held him, and would not let him go." She thinks that she has regained what she lost. She may think that she lost Him because she did not hold tight enough. Therefore, she holds Him tight now. Once she was not alert enough in her feelings, and she allowed Him to slip away. Now she has to be watchful to guard Him. Although she realizes that she needs to come out before she can be with the Lord, her heart's desire is still for His presence in her feelings. Part of the lesson of coming out has been learned, but the lesson of faith has not yet been learned. She has indeed risen, but she has not yet gone away with Him. She has not been brought to the point where she allows the Lord to come and go as He pleases. She does not realize that in a life of faith, it is impossible to retain the

feeling of the Lord's presence forever. She still holds on to this experience. She has not realized that the feeling of His presence should be allowed to come and go. When He is pleased to give us the feeling of His presence, we can have it. But when He is not pleased to give us this feeling, we should gladly relinquish it, holding on to Him and on to all that He is by faith. But the maiden does not know this yet. She still thinks that the best experience is the feeling of His presence. She is still not aware of (even though she may have heard of it) a way and a life of faith. Therefore, she holds Him tight and will not let Him go. Little does she realize that holding with the flesh will only result in more loss. A spiritual pursuit allows the Lord to have the full freedom in everything, whereas a soulish pursuit plans everything for oneself, even though he is seeking the Lord's presence. However, the Lord deals with man according to his measure. Although there are still many lessons to learn and many things to know, the Lord is willing to be seen by the maiden, to be held by her, and to be taken away by her. In the present stage of dealing, she has passed through sufficient trials; her pursuit is sufficient. Since she has not yet learned to separate the soul from the spirit, the Lord does not put any further burden on her.

"Until I had brought him into my mother's house, and into the chamber of her that conceived me." Although there is a mixture of the self, the Lord is willing to humble Himself and allow her to enjoy His presence once more. The Lord enters her mother's house and the inner chamber of the one who conceived her. If "my mother's house" refers to the principle of grace, then "the chamber of her that conceived me" must refer to the love of God. God deals with her according to the principle of grace and in His love. (When we were sinners, we were conceived in lusts and born in sin. The maiden is conceived in love and born in grace.) She now seeks after the Lord's presence according to His grace and love. Poetically speaking, she is now bringing the Lord to an intimate place. She is a maiden, and her mother's house and the chamber of the one who conceived her must be a most excellent place.

This concludes another section. She has a good enjoyment of the Lord's presence. But this is not perfection yet.

The Lord is still being pursued; He is still the passive One. The maiden has not learned how to allow the Lord to have His freedom. But she has learned many lessons. She remains here for a period of time (perhaps a few months). A person finds the holding strength the strongest when he regains the Lord after losing Him for a while.

Verse 5 says, "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." The Lord is giving a charge again. Since she has suffered great testing, the Lord gives her a period of rest. He is saying, "This person is under My dealing. There is no need for others to help her or stir her up." The lesson she learns here is real, and a period of real progress follows. From what follows, we can see that she has indeed experienced the power of resurrection, the riches of resurrection, and the life of the cross (though not in an absolute way). She has learned these three lessons well. Therefore, the Lord praises her with the words that follow.

SECTION THREE

THE CALL FOR ASCENSION

(3:6—5:1)

I. THE NEW CREATION (3:6—4:6)

In the last section the Lord was brought "into my mother's house, and into the chamber of her that conceived me," and He remained there for a long time. This is a place where the Lord can rest. Although the maiden's grasping is not altogether good, it is a place where the Lord can stay. Everything is of love and grace. Here she sees her own vanity and that everything comes out of God's love and grace. Who can count the lessons we learn in God's love and grace? The number of lessons Christ teaches us in God's love and grace is unlimited. Since the maiden is able to remain quiet for a while and stay with the Lord in her mother's house and in "the chamber of her that conceived me," she must have passed her test and learned the lessons she was supposed to learn in the second section. Because of His love, God gives her the grace and the power to learn what He requires of her. We have to realize that with a seeker of the Lord, there is more than one experience of the second section. We may have to experience it a few times or even many times. However, God's Spirit does not repeat the record of these experiences, even though failures and dealings are unavoidably repetitious. Everything, including failures and dealings, issues from God's love and is accomplished through God's grace. We can always find His plans in His love, and we can always find the help in His grace. Therefore, we do not have to compare similar experiences; we just need to realize that she is under God's love and grace. God's love is not dead; His grace is working in an aggressive way all the time. In the following section, we see her advance in an unprecedented way. Her life and living are clearly on a higher level than the first

section. We do not know who the speaker is in 3:6-11. The words are not spoken by the maiden, nor by the beloved, but by a third party. The Holy Spirit expresses His observation of the maiden through the mouth of a bystander. This shows the result of the repeated lessons that the maiden has learned in her mother's house and through the dealings in the previous section. (Verse 4 includes her history of learning the experience of remaining quietly in her mother's house.)

A. The Complete Union (3:6-11)

Verse 6 says, "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?" "This" is feminine. The maiden gradually leaves the life in the wilderness (the wandering life) behind and enters into full rest. The wilderness is a place of wandering. She gradually comes out of the wilderness and step by step leaves the wandering life behind and enters the Lord's rest. Darby's New Translation says, "Who is this, [she] that cometh up from the wilderness." In the Bible, the wilderness is always in the south and close to Egypt, whereas Canaan is in the north. This is why it says that she comes "up." Coming up means coming up from the south and leaving Egypt. This is not instantaneous, but a gradual progression, a step-by-step forsaking of the wandering life and of all worldly influences to reach the possession God has given to the believers. She started the wilderness journey in her mother's house. (All her wilderness experiences came to her through God's love and grace.) Now she is about to live the heavenly life.

What is she like? She is "like pillars of smoke." A pillar of smoke comes from fire (Joel 2:30). It refers to the power of the Spirit (cf. Acts 2:3-4, which gives the manifestation of the descending of the Holy Spirit). Smoke is easily dispersed. But this verse speaks of pillars of smoke, which means that she is unshakable. She comes from the wilderness, yet the smoke is in the shape of pillars. This means that she is full of the power of the Holy Spirit. Although human beings are not trustworthy, she has become a pillar. A pillar is something sure and secure (Rev. 3:12; to be a pillar in the temple of God means to go no more out).

"Perfumed." In order to perfume something, one must first absorb the element and then spread the aroma. She first has to have the inward experience and then the outward expression. On the one hand, she puts on the fragrance of Christ; on the other hand, she spreads this fragrance.

"Myrrh" refers to Christ's suffering and death. She has perfumed herself with myrrh, which indicates that she has subjectively experienced the cross. She has now passed through the experience of Philippians 3:10.

"Frankincense." The emphasis is on the fragrance. Myrrh denotes death, whereas frankincense denotes resurrection. Frankincense refers to the Lord's life, in particular, His prayer life. It also refers to Christ's virtues, which God considers most fragrant. It is interesting to note that the Lord first lived and then died; whereas we first receive His death and then live His earthly life. Hence, there is first myrrh and then frankincense.

"All powders of the merchant." "Merchant" is singular here. Together with Matthew 13:45, we can see that the merchant refers to the Lord Jesus. The maiden not only has the myrrh and frankincense, but also everything that comes from the Lord Jesus, that is, everything the Lord can sell. As a merchant He cannot give away anything for free. Hence, she has to obtain everything with a price. (In Matthew 13:45, the Lord is buying; in this verse He is selling.) She has paid a great price to buy everything from the Lord. "Powders" seems to supplement the myrrh and frankincense.

Verses 7 and 8 say, "Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh because of fear in the night." The word "fear" in verse 8 can be translated as "warning." The answer is interesting. The question in verse 6 concerns the maiden, whereas the answer concerns the King.

What does the "bed" refer to? It refers to Solomon's victory. A bed is something for the night, the time when darkness reigns. There should be no rest when darkness reigns. Yet Solomon was able to have his bed. The night was not void of warnings, yet he could still have his bed. Hence, this refers to Christ's victory and how He has overcome the power of darkness.

Around the bed are sixty valiant men, every one of them has a sword; the swords are upon their thighs, and they are experts in war. They are all valiant men of Israel. All of these expressions mean that the bed of Solomon is ready to deal with the warnings in the night. It can deal with anything that happens and control any kind of situation. In other words, no enemy can shake Solomon from his repose in victory. The valiant men represent Solomon's power. He has the power to deal with all of his enemies. He still has his bed, which means that he is more than a conqueror. The question concerns the maiden, whereas the answer concerns Solomon. This indicates the oneness between the maiden and Solomon. Whatever is Solomon's is hers; this is union. The union between the

maiden and the victory of Christ speaks of our enjoyment of Christ's victory over Satan. Moreover, there are many angels today who are ready to fight for the victory of Christ. The victory has been won already; they are just maintaining this victory. He is King already; they are just upholding His victory.

Verses 9 and 10 say, "King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem." This is the second part of the answer. The word "behold" in verse 7 covers verses 9 and 10 also. The word "chariot" is translated "palanquin" in Darby's New Translation. The bed is used by Solomon in the night, whereas the palanquin is used by him in the day. If the bed speaks of his rest, the palanquin must speak of his move. If the bed denotes his dwelling, the palanquin must denote his fellowship. If the bed is toward the enemy, the palanquin must be toward the friend.

We see a palanquin, not a chariot. If it were a chariot, there would be the need for a wheel. But a palanquin is carried by men. We should recall the history of the ark. The ark was not to be drawn by oxen. Rather, it had to be carried by the sons of Kohath. This means that in His move among God's children, Christ is carried by those who belong to Him.

The palanquin is made of the wood of Lebanon, which is cedar. Wood denotes humanity, whereas the wood of Lebanon denotes uplifted and noble humanity.

"He made the pillars thereof of silver." This speaks of His redemption. In the objective sense, it means that Christ is carried to others by means of His redemption. In the subjective sense, it means that the work of the cross has to remove all flesh. Only then can we express Christ.

"The bottom thereof of gold." This speaks of the fact that everything is from God. The divine life is the life we received at the time of regeneration. We come into full participation of this life when we become absolutely one with the cross. God's life is the unique basis upon which we can express Christ. Outside of God's life, we have no other ground to stand on.

"The covering of it of purple." It is purple because He is King, and He must reign. All the government is upon His shoulder. He will receive the kingship and sit as King.

"The midst thereof being paved with love, for the daughters of Jerusalem." Love is under the feet; it is at the bottom of the palanquin. This means that all the saints love Him.

The question that was posed asked, "Who is this that cometh out of the wilderness?", and the answer was, "King Solomon made himself a palanquin." This speaks of the union between the believers and the Lord. The answer first covers Solomon's position before his enemy. Now it covers his position before his friend. In the first case, it speaks of Solomon's power; in this case, it speaks of Solomon's glory. In the first part, we see Solomon's strength being the maiden's strength. In this part, we see Solomon's glory being the maiden's glory. The palanquin, the pillars, the bottom of the palanquin, the covering, and the love belong to Solomon and to her. Moreover, Solomon, who is in the midst of all these things, is also hers. These things do not just belong to her; they are the maiden herself. This is a grand union. These two sentences show us the complete union between the maiden and Solomon. This is why the question concerns the maiden, but the answer concerns the King.

Verse 11 says, "Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart." By 3:11 we have a proper relationship of love. Prior to this, the King and the maiden were only friends, but now there is an espousal between them.

The "daughters of Zion" may denote the overcomers. They can identify themselves with others' experiences. The crown here is not a crown of glory, nor a crown in the millennium. This crown does not denote authority (kingship). It is a crown given by his mother, in addition to the other crowns he has. This crown is given to him for his marriage and is for the joy of his heart. There are two kinds of crowns in the New Testament. One denotes glory and authority, and the other denotes joy (1 Thes. 2:19). The crown of Solomon belongs to the second kind. It is a crown of joy. Hence, the crown denotes the person he will marry. The King will gain the maiden in a way that is comparable to gaining a crown; it will give joy to his heart. From this point on, he considers the maiden as a most precious crown, as if she is his boast and glory.

There are different explanations for the word "mother"; none of them is satisfactory. All of the explanations have their basis, but none of them can be linked to a spiritual line. In comparing these explanations, my personal view tends to consider the word "mother" as referring to humanity in general. The father of the Lord Jesus is God, and His fleshly mother is human. This seems to indicate that the Lord Jesus has now secured one from among the human race who can satisfy His heart.

From this point on, there is a marriage relationship between the maiden and the King. The marriage love and joy come only after there is a complete union. The Bible shows that the enjoyment of our marriage with the Lord is a result of the experience of our union with Him.

This is the end of the speaking by the third party.

B. The Beauty of the New Creation (4:1-5)

Verses 1 through 5 say, "Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead. Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them. Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks. Thy neck is like the tower of David builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men. Thy two breasts are like two young roes that are twins, which feed among the lilies."

Because of numerous past experiences, the King repeats the words that he said in the past: "Behold, thou art fair, my love; behold, thou art fair." The King can safely say this to her because she has all these experiences behind her. Since she has passed through the experience of 3:6 and since she has a complete union with the King, she no longer retains the praises for her own use. Therefore, the King can safely praise her.

There are seven items of the King's praise in this section. These praises show the outward expressions that a person has after he is completely joined to the Lord and after he understands the cross and resurrection. In other words, these praises reveal the condition of a new creation in Christ.

1. Doves' Eyes—Signifying Spiritual Insight

The first thing a person has when he advances spiritually is spiritual insight; he can discern spiritual things. The doves' eyes denote singleness as well as spirituality because the Holy Spirit is likened to a dove. When the eyes are single, there is spiritual insight. But there is a great danger if we lack a veil for our spiritual insight. (The word "locks" in this verse is translated "veils" in Darby's New Translation.) A veil is something that covers. Being behind the veils means that even though a person has spiritual insight to discern spiritual matters, he does not allow others to see what he has in himself. One may have the eyes of a dove, but be lacking in veils. It is very easy to give away lightly what one sees. In

addition, the eyes that are within the veils are not seen by ordinary men. This means that one's eyes are veiled from the world. The world does not know that such a one has spiritual insight. To the world, his eyes are just like the eyes of any ordinary man. The believers' foolishness and mistakes lie in carelessly divulging to the world the things that they have seen through the Holy Spirit. We should realize that we will know very little about the power and the work of the Holy Spirit if we do not have spiritual insight. The more Spirit we have, the more we will have doves' eyes. We cannot be completely isolated from the dove and still have doves' eyes. All true light comes from the Holy Spirit. Many times, however, this light should be veiled before the world. This is the first point concerning the beauty of the maiden. Rarely do we consider spiritual insight to be something for the Lord's delight. But we have to see that even our spiritual insight is something for His appreciation.

2. Hair—Signifying Consecration and Obedience

Hair is only briefly mentioned in the Bible. With Samson, hair signifies consecration. Keeping his hair signified that he reserved all that he had for God's use. This is why he was powerful (Judg. 16:17). Our consecration before God determines our power before men. The amount of consecration we have before God and the degree of the perfection and purity of the consecration determines the amount of power we will have before men. A sanctifying consecration is the basis of all strength. Another significance of hair in the Bible is covering. A woman's hair and the Nazarite's hair convey this sense. It means standing in the position of obedience, covering up that which is of man, that which is natural and fleshly, and allowing God to be expressed.

"Thy hair is as a flock of goats, that appear from mount Gilead." Most goats are white. Mount Gilead is a place with many goats and much grass (Jer. 50:19; Micah 7:14). Goats are used in the Bible as sin offerings. The hair of the maiden is as a flock of goats beside Mount Gilead. This is a symbol; it means that she is well fed and ready to be offered up as an offering. Where is our consecration and obedience manifested? It is manifested at the place where we receive God's feeding and food. Both the feeding and the food are for the purpose of consecration. This is where our power lies, and this is where our obedience lies.

3. Teeth—Signifying the Power of Receiving

The teeth are for chewing food. This is not a matter of food itself, but a matter of receiving food. God has shown us in the Bible that He has given us different

kinds of food. This verse shows us the power of receiving different kinds of food. Symbolically speaking, the power of receiving does not belong to babes, but to grown-ups, because only grown-ups have teeth.

"Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them." Why does it say "a flock of sheep"? It is because only sheep eat grass. There is something within a person that is of Christ; therefore, one is able to receive God's food. Only that which matches the Christ within will take in that which comes out of Christ.

In the Bible sheep's wool denotes the fleshly life, or the fleshly zeal. When a priest entered the Holy of Holies, he was not allowed to wear anything that was made of wool (Ezek. 44:17). In the Bible the righteousness that Christ gives to us through the Holy Spirit is symbolized by white linen. The natural life of the saints has been removed by the cross. Therefore, this verse says that the maiden's teeth are like a flock that has been shorn. It means that her power of reception is no longer motivated by natural strength. In pursuing after the Lord, in receiving His grace, and in our study of the Bible, we must not exercise fleshly zeal. Exercising our own strength and following our own ways is having teeth that are disapproved of by the Lord. The shorn flock is also washed; it is clean and orderly. The washing signifies that the goal of the maiden's pursuit is the cleansing.

"Whereof every one bear twins, and none is barren among them." This means orderliness. It means that the power of reception is uniform throughout. One does not reject some things and receive other things. One does not possess faith in spiritual things, but no faith in material things. If one only receives certain truths, or if he cannot have faith in material things, his teeth do not bear twins, and some of them are barren. Bearing twins and not being barren is receiving in a full way. Our natural teeth are always in pairs. The maiden's teeth bearing twins means that her receiving power is even and uniform throughout.

4. Lips—Signifying Expression

If teeth signify reception, lips must signify expression. If teeth are for food, lips must be for expressing what has been digested. In the new creation, the Lord cares not only for our insight, our consecration, and our power of receiving, but for our words also.

There are two ways to explain "a thread of scarlet." (1) It signifies redemption (Josh. 2:21), and (2) authority (Matt. 27:28-29). On the one hand, it is a sign of

cleansed lips (Isa. 6:6-7). On the other hand, it signifies that all speakings are under the authority of the King and that the lips are under the control of the King's rule. It is not like Psalm 12:4, which says, "With our tongue will we prevail;/Our lips are our own: Who is lord over us?" Only lips that have passed through redemption, that are subject to the Lord's authority, and that do not speak according to one's own will have a "comely" speech (S.S. 4:3). The teeth are mentioned before the lips because if something wrong is taken in, whatever comes out will surely be wrong.

5. The Temples—Signifying Outward Beauty

The "temples" can be translated as "cheeks." Cheeks are the place where beauty is displayed. All our outward expressions (joy, anger, sorrow, happiness, and so forth) are seen through the cheeks.

"Thy temples are like a piece of a pomegranate within thy locks." This is not a whole pomegranate, but an open one. In the Bible, the pomegranate signifies the abundance of life. Pomegranates are full of seeds, and every seed is juicy, red, sweet, and beautiful. This means that the outward beauty of the believers comes from an overflow of the Lord's life. Still, everything must be veiled from the world's eyes. This is the significance of the pomegranate being within the locks or the veils. In other words, the only One who is aware of our beauty is the Lord. Although we should have a good testimony from those outside, and although our light should shine before men, such acts are not for our exhibition. Our expression is only before the Lord. The principle of a believer's living is forever one of being within the veil and behind closed doors.

6. The Neck—Signifying the Submission of the Will

The neck signifies man's will. The Bible speaks of those who walk according to their self-will, who are stubborn and proud, as stiff-necked ones (Isa. 3:16). Hence, the neck denotes man's will under God. The Lord considers the submission of man's will as the most beautiful thing in man. In this verse there are two aspects of a submissive will. First, "Thy neck is like the tower." A tower describes a condition that is opposite to that of a hunchback. Those whose necks are not straight are hunchbacked. In the Bible, hunchbacks are bound by Satan to face the earth all the time (Luke 13:11, 16). The neck being like a tower means that the person is released; there is no bondage of Satan and no love for the world. A tower also means strength. The maiden's will has been strengthened by God to the point that she no longer loves the world and is no longer affected by Satan. Second, "Thy neck is like the tower of David." This is not an ordinary

tower, but the tower of David. In addition to the sense of strength and deliverance, we also see that the maiden's will has been brought into complete submission to David. Her strength lies in her submission to Christ, and her deliverance also lies in her submission to Christ. We should all realize the importance of being taken captive by Christ.

What is the use of this tower? It is "builded for an armory." This means that spiritual warfare is fought for the purpose of claiming the will. The armory stored within the tower signifies the victory of Christ for the preservation of the believers' will from the enemy's usurpation. However, the weapons are not for attack, but for defense. Therefore, only bucklers and shields are mentioned. Bucklers and shields are for protection. "A thousand" means that the number is great. "Mighty men" denotes strength. In summary, this verse indicates that the maiden is willing to submit completely to David's will. She is as strong as a tower in carrying out David's will. She is on guard vigilantly and does not allow the enemy to usurp her submissive will.

7. The Two Breasts—

Signifying the Seats of Emotions

Among all our holy sentiments, the most important ones are our faith and love. With these two things we embrace the Lord. In these two things we sense His intimacy, and through these He draws near to us. Faith and love are the unique and combined way by which we are joined to the Lord. Faith and love must be combined; therefore, the two breasts are on the same person.

"Roes" are easily frightened; they are shy and timid, and they are sensitive in their feelings. These are the holy sentiments we have reserved for the Lord; they are not open, but are upheld with much feeling. We should guard them jealously and not deal with them lightly. If we are careless, we will lose them easily.

What kind of roes are they? They are "roes that are twins." This means that the two roes are born of the same mother and are the same size. This signifies the fact that faith and love have to grow together. No one can be praised for his beauty whose faith is big but whose love is small, or vice versa. If that were the case, the Lord would not consider such a one beautiful. In the New Testament, we see these two matters are spoken of with equal emphasis (Gal. 5:6; 1 Tim. 1:5, 14; Philem. 5). In the spiritual realm there is no such thing as a big faith and a small love, or vice versa. If one is big, the other must be big also, and if one is

small, the other must be small also. Either one has both, or he has none, because they are two breasts and two roes born of the same mother.

The two roes "feed among the lilies." This means that faith and love can only feed and grow in an environment that matches the nature of the life received from God. "Lilies" refer to the care, promises, and purity one receives from God. Faith and love have to be in such an environment before they can be fed. It is possible to find lilies among the thorns, but faith and love will never grow in the world (the thorns). Lilies signify a heavenly realm. Faith and love live in a heavenly realm. Lilies denote purity derived from God; they signify a good conscience. Once the conscience is damaged, faith and love will leak away. Faith and love can only grow in the environment of a clean conscience. To "feed among the lilies" is to be in the place where the Lord feeds others (S.S. 2:16). In order for faith and love to grow, they must remain in the place of the Lord's feeding.

C. The Deeper Pursuit of the Maiden—4:6

Verse 6 says, "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense."

Song of Songs 3:6-11 shows us the maiden's union with the Lord. Verses 1 through 5 of chapter four show us the result of the union—the Lord's satisfaction. The Lord now considers her beauty. In the first section (1:2—2:7), we mainly see the maiden praising the King. The King's praise for the maiden is very simple. In the first section, the maiden speaks much concerning herself. Before a person has experienced anything deep in the Lord, and before he is thoroughly dealt with by the Lord, he likes to speak to others about his own spiritual experience, his own spiritual condition, his progress, and what he has acquired. At the same time, he likes to talk about his fellowship with the Lord, the Lord's love, His promises, and His answer to prayers. He loves to bring up matters between himself and the Lord. He does not necessarily have the experience of the third heaven, but whatever he has, he cannot wait fourteen years before speaking about it. He has not been dealt with by the Lord. His speech exposes his superficiality. After he has passed through the wilderness, he speaks less and less. As a result, a third party speaks in 3:6-11, and the King speaks in 4:1-5.

She has developed enough capacity to not speak about her experience and her relationship with the King. Not only can she remain silent, but she can listen as well. Actually, only those who remain silent can listen. She has passed through the cross, and by the Holy Spirit she knows how to control herself and her

feelings. This is why she can remain silent. At the same time, the same work of the cross and the same restraint by the Holy Spirit enables her to hear the Lord's praise without being excited or proud. In fact, this praise from the Lord invokes in her a sense of feebleness and a realization of the necessity of a deeper work of the cross. How different this is from her former condition! After the narration by the third party, she does not bring up experiences that the third party failed to mention. After the King's praise, she does not deliberately try to be humble or to say something to show off her goodness. She only makes a short statement calmly.

"Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense." From this short word, we see that she realizes her present condition and her future needs. She says, "Until the day break, and the shadows flee away." She realizes that she has not reached perfection and that her day has not yet broken; she feels that she is still living in the shadows. She has not forgotten her condition in spite of the praises she has received. Is not her oneness with the Lord very real? Is not her life a beautiful one? The evaluation of the Holy Spirit and the praises of Christ show that she has reached a high attainment before God. There is no barrier between her and the Lord, and the Lord has not found any imperfection in her. But this is on the Lord's side. Every experienced believer realizes that, although a mature and perfected believer can be without a shadow before the Lord and fully bask in the Lord's morning light, it is still possible that he may have shadows in himself and that the morning has not dawned. The more a person is in the light, the more he realizes the meaning of the shadows. The more perfect a person becomes, the more imperfection he sees. The more he walks in God's light, the more he feels the need for the cleansing of all his sins by the blood of Jesus His Son. Although the maiden has received praise from the Lord, she cannot help but feel that her spiritual dawn has not arrived yet. Shadows are still present, and there does not seem to be much difference between the present and the former days when she wandered in the wilderness.

What should she do now? Before the day breaks and the shadows flee away, she has to go to the mountain of myrrh and the hill of frankincense. She will not leave these places until the day breaks and the shadows flee away.

The full experience of daybreak and the fleeing away of the shadows must wait until the coming of the Lord. Her only salvation is to go to the mountain of myrrh and the hill of frankincense. Although the Lord praises her, and although the Holy

Spirit recognizes her total union with the Lord, she still feels her own weakness, corruption, wickedness, and uselessness. Before perfection arrives, we must go on in the way of the cross, and we must apply the Lord's life in the Spirit. When the maiden left the wilderness, she merely perfumed herself with myrrh. Now she has to go to the mountain of myrrh. Formerly, she perfumed herself with frankincense. Now she is going to the hill of frankincense. If the perfuming of the myrrh and the frankincense will bring us into a fuller union with the Lord and will make us more beautiful in the Lord's eyes, we will from this time on go to the mountain of myrrh and dwell in the hill of frankincense. If the suffering and death of the cross will deliver us from a life in the wilderness, we will from this time on seek for a deeper union with the cross. We are willing to suffer greater pains and deeper deaths until the dawn rises upon us. If by living by the Lord's life, our footsteps can be brought upward step by step, we will fully deny our own life and fully live by the Lord's life, until He no longer finds a trace of the old creation in us.

If we compare our former experience with the experience we are about to go through, we will find that the myrrh and frankincense that we experienced before were but drops of perfuming spices. From now on, the myrrh and frankincense will be as great as a mountain and a hill. From now on, our transcendency, strength, far-reaching insight, intimacy with God, and detachment from the world (mountain and hill signifying transcendency) must all come through the Lord's death and resurrection.

II. THE CALL FOR ASCENSION (4:7-15)

Verses 4:1-5 show the outward appearance of the maiden, whereas verses 7 through 15 show the maiden's inward relationship with the King.

A. The Calling (4:7-8)

These are the words of the King. All Bible expositors agree that this part refers to ascension.

Verse 7 says, "Thou art all fair, my love; there is no spot in thee." After the maiden has seen the cross and resurrection in a deeper and fuller way, the King says to her, "Thou art all fair...there is no spot in thee." Formerly, the King only said that she was fair; now he says that she is all fair. All her spots have been removed by the cross; she lost them one by one through her dealings. What is left in her is just the Lord's heavenly and holy life, which is fully on the new ground of resurrection. Therefore, we see that she is all fair.

Verse 8 says, "Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards." In the second section, the King asked two things of her: (1) that she would rise up, and (2) that she would go with Him. After she was dealt with by the Lord, she rose up. But she has not yet learned to follow the Lord in His move and work. Once the Lord makes a demand, He will never lower His standard. Sometimes we can delay His timing, and sometimes His time may not be yet, but He never changes His calling. When we have passed through His dealings, and when His time comes, He will again say, "Come with me." Now the Lord calls her to ascension. Many people think that this is a call to leave Lebanon. Personally, I believe that this is a poetic expression, and although it says to come "from" Lebanon, there is no reason she should leave Lebanon. On the contrary, in the following verses, part of the new experiences of the maiden relate to the smell of Lebanon and the streams of Lebanon. The Lebanon that is referred to here is a high mountain; it is the place where cedar is produced. Hence, it signifies the nobleness of the cedar wood. In the Bible, a high mountain often signifies a separation from the earth and a heavenly place. Hence, this call is a call for ascension. More accurately stated, this call is a call to the believers to stand on the ground of ascension and to look down from such ground. Hence, this is a vision of ascension.

A believer's stand should be on the mountain. Although many people have failed, the place the Lord has assigned for them is still the heavenly mountaintop. On the mountaintop heaven is near. Indeed, heaven is all around. On the mountaintop the earth is far away and detached. The three mountaintops indicate that even in the heavenly place, there are still different peaks. There is more than one peak, and there is much ground for movement; one is not bound.

"Amana" means truth. We can look down from this peak. We can dwell on the peak of all the real things in Christ.

"Shenir" means a soft armor, which signifies the armor given to us by the Holy Spirit. The thought in this verse is totally related to warfare. We often need to consider the things down below with a full view of the heavenly warfare.

"Hermon" means destruction, which refers to Christ's victory on the cross. He is the Son of God manifested to destroy all the works of the devil (1 John 3:8b). We can prevail in all warfare to deal with all the worldly affairs from the peak of victory.

There are many peaks of victory, and the ground of ascension is broad; there is room for movement and growth. However, Ephesians shows us that the heavenly places (chapters one and two) are the very places where the enemy dwells (chapter six). Walking on the mountaintop and looking down from there inevitably bring us into an encounter with the lions' dens and the leopards' mountains. The earth is the place where the lions roam, and the world is where the leopards devour. Yet the lions' dens are in the heavenly places, and the leopards' mountains are also in the heavenly places. Before we know ascension in an experiential way, all that we encounter on earth is the enemy's work. After we know ascension, we will dwell in the very places where the enemy dwells. We must not only be aware of the enemy's work, but we must engage the enemy face to face. The emphasis regarding lions in the Bible is on their roaring. Hence, their work is primarily that of posing threats. The emphasis regarding leopards in the Bible is on their fierceness. Hence, their work is primarily that of devouring.

The Lord has called the maiden to the ground of ascension. Yet He has never said that everything will be rosy. He shows her that even in a life on the peak, lions and leopards are closer to her than ever before. Those who do not understand Ephesians 1 and 2 do not understand the spiritual warfare in chapter six, but those who know ascension realize the reality and nearness of the enemy. Nevertheless, the Lord is still beckoning us to look down from this place. Our mountaintop is still the truth, our mountaintop is still the armor, and our mountaintop is still victory and destruction. Heavenly things can be clearly discerned only in heavenly places, while earthly things can be discerned clearly only with a heavenly view. Heaven is the only place to oversee everything. We often do not look from heaven. Rather, we explain many things with an earthly view. The result is nothing but foolishness. Even the smallest thing on earth must be seen from the heavenly position. Otherwise, we will not be clear even about the smallest thing. Yet looking from heaven is looking from the place of the lions' dens and the leopards' mountains. In exercising our observation, we cannot forget the enemy. If we look from heaven, we will not fail to see the relationship between everything and the lions' dens and the leopards' mountains. Those who have a mountaintop view are able to capture the enemy's view concerning everything. Hence, those who observe from the "promised ground" of God's peak will also see things from the view of the enemy's interest.

Spiritual warfare is first a matter of position, and second a matter of view. Without position, we cannot identify the enemy himself, and without the heavenly view,

we cannot identify the deceptions of the enemy. Without these two things, there can be no warfare, and we cannot fight.

This is an unprecedented call! It is a great and fearful call! Naturally speaking, it is extremely difficult for a weak maiden to climb up the mountain and go to the high ground. How much more forboding it is to be beside the lions' dens and the leopards' mountains! But the maiden has heard the call. How should she answer?

B. Silent Answer (4:9)

Verse 9 says, "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck." This is the first time the King calls her his spouse. By this time, her mind is completely one with the King. This is why the King considers her to be a person to whom he can commit himself. At this point she is able to participate in everything that the King does. At this point her love reaches a degree that is above the ordinary and becomes pure to the point that a marriage relationship is sealed. The most important thing to remember is that she has passed through countless dealings. By this time everything that is manifested in her is of the new creation, and she can satisfy the King's heart. The main reason that she can be the King's spouse is that the King loves her. The King can love her unreservedly because the Holy Spirit has worked on her to the extent that she has become altogether lovely.

This is the first time the King calls her "my sister." This is because she now possesses the same nature as the King. He who sanctifies and those who are being sanctified are all of One (Heb. 2:11). Abraham's wife was his sister, and Isaac married a sister of his own household. The difference between Jacob and Esau is that one married a Gentile, while the other married a sister of his mother's household. Hence, Christ's love is lavished on those who have the same life as He, and who come from the same Father.

"Thou hast ravished my heart." This can be translated as "Thou hast given me courage" (see ASV, margin). The King is saying, "You have encouraged me to love you; you have encouraged me to draw near to you. You have encouraged me to be satisfied with you and to lead you on. You have encouraged me because you have answered my demands and because you have said what your eyes have said. When your eyes look at me, they say that you are willing to come with me." In an atmosphere of love, the eyes say much more than the mouth. Did not the Lord speak to Peter with His eyes (Luke 22:61)? Outsiders

cannot understand the language of the eyes, but love can comprehend the intentions of the eyes. Not only have the maiden's eyes revealed her desire for Him, but the chain on her neck has shown Him her answer as well. The chain on the neck is a symbol of submission to God's instruction (Prov. 1:9). She has encouraged Him by her submission to the teaching of the Holy Spirit and by the moral edification which the Holy Spirit has wrought in her. She has caused Him to love her and to know that He can lead her on.

C. Inward Relationship (4:10-15)

Verse 10 says, "How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!" It seems that prior to this, he never praised her love. Love is an expressed sentiment, and it is different from the two breasts. God attracts men with His Son Jesus Christ. He placed His Son on earth and invited men to love Him. Through Christ God manifested His love. When men are attracted to Christ, they respond to God's invitation. When men express their love to Christ, they are answering God's invitation. Love is man's answer to God's love manifested through Christ. Man's love toward Christ is his response to God.

Love is expressed more and more perfectly as believers consecrate themselves time after time and as they are dealt with again and again. When the Lord sees that the believers no longer set their mind on earthly things, but on the heavenly things in their experience, He will say, "How fair is thy love...how much better is thy love than wine!" When the maiden praised the King's love in 1:2, she only said that his love was better than wine. In the King's praise of the maiden, he says that her love is much better than wine. From this we see that the believers' appreciation of the Lord's love cannot match the Lord's appreciation of the believers' love. Although we treasure the Lord's love, we cannot comprehend how precious His love is toward us.

Because the Lord loves us so deeply, He can appreciate our love and His heart can be satisfied with our love. We know the story of David and Jonathan. "They kissed one another, and wept one with another" (1 Sam. 20:41), until David won the victory. Our Lord is the One who has the preeminence over all things. Even in loving us, He takes the preeminence.

"The smell of thine ointments [is better] than all spices!" The maiden has the King's ointment. The King is anointed with the Holy Spirit, and the maiden is also anointed with the Holy Spirit. The ointment on Aaron's head flows to the skirts of his garments. But the emphasis here is not just on the ointment, but on the

fragrance of the ointment, which implies the effect of the anointing of the Holy Spirit. (The word "smell" can be translated "fragrance." See Darby's New Translation.) Fragrance is something that eyes cannot see and ears cannot hear. But it is something that one can smell. The most difficult thing in the world to explain is fragrance. Language cannot explain fragrance. Is it not true that others are touched not by something that can be seen or heard, but by a special, spiritual flavor which emanates from the believers who are with them? You cannot give a name to this flavor; this is their fragrance. It is the result of a life of submission to the Holy Spirit. This fragrance far exceeds all human virtues. Sometimes we can identify virtues in an unbeliever which excel that of a believer. We can identify many natural virtues that some believers possess, but none of these can be compared to the fragrance that comes forth from a life that is molded by the Holy Spirit.

Verse 11 says, "Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon." ("Smell" in this verse is different from the word "fragrance" in the previous verse.) No human or natural smell can be compared to the fragrance that emanates from the maiden. This naturally makes her lips drop as the honeycomb. Honey is sweet, and it restores the stricken ones. But this sweetness is not produced overnight. It comes from a long period of gathering, inward activity, and careful storage. This is the unique possession of one who is taught by God. From the mouth of the maiden issue forth sweet and refreshing words, not gossip, jokes, or rash words. Her words are not outbursts of torrents, but drops of honey from the honeycomb. This is the slowest kind of dripping. Some people have the urge to speak; their words are like the babbling of brooks. Even when they speak about spiritual things, the way they speak shows that they have not passed through the deeper work of grace. In this verse we can notice not only her lips slowly dropping sweet honey, but the things that are stored within her. "Honey and milk are under thy tongue." The top of the tongue is where man takes in food, whereas under the tongue is where man stores food. This means that she has stored up these things; there are riches within her. She has more than enough food. Honey restores the weak ones, whereas milk feeds the immature ones. She has stored so many riches within her that food seems to be under her tongue and she can dispense to the needy ones at any time. However, she does not reveal all that she has. She is not like many people who exhibit on the

outside all that they have inside. Honey and milk are under her tongue; they are not on her lips.

"Garments" speak of outward conduct, the walk, move, activity, entertainment, manner, and everything else that is on the outside, because a garment is outside of a person. Since the maiden's dwelling is in Lebanon, she cannot help but have the smell of Lebanon on her garments, even when she walks in the world. Since she is with the Lord in heaven, she inevitably brings forth a subconscious smell that is higher and loftier than that which is from the world.

Verse 12 says, "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." (The garden in 4:12, the orchard in 4:13, the two gardens in 4:16, and the garden in 5:1 are singular in number; whereas the gardens, the waters, and the streams in 4:15 are plural in number.) God's first thought in the Bible was that of a garden. After God created the heavens and the earth, we see Him immediately creating a garden. A garden is not ordinary ground; it is not for ordinary planting. Nor is it a field, which is for tilling. It is specially designed for beauty and enjoyment. It can contain trees, but the purpose of the trees is not for the wood. It can have fruit, but its goal is not the fruit. Its attention is on the flowers; the flowers are there for beauty and for pleasing the eyes. At this point, we see that the maiden has satisfied Christ. She realizes that her existence is not for herself, but for her Beloved. This, however, is not just a garden, but a garden inclosed; even the spring is shut up and the fountain sealed. This means that she is exclusively for her Beloved's pleasure. Although she is a garden, she is not an open garden, but a garden inclosed. The beauty within is not seen by every eye. All that she has is for the Beloved's delight and for no one else. Numbers 19:15 says that when a person dies in a tent, "every open vessel, which has no cover fastened upon it, is unclean." An open vessel is something that is laid open to the public. It is affected by everything, and it is not devoted exclusively to Christ. Any influence can come upon it. If today's believers would close up a little more and seal up tighter, their work would become more prevailing. The meaning of chastity is a garden inclosed. This is holiness. In the Bible, holiness implies singleness. Neither the spring nor the fountain is for outsiders or anything outside.

Verses 13 and 14 say, "Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices." Although this is a garden, it is not lacking in fruit. The Bible calls the

believers "shoots" in a few instances. (The word "plants" can be translated as "shoots"; see Darby's New Translation.) It means to be filled with the power of life, to overcome death, and to have the power of resurrection (e.g., the budding of Aaron's rod). This power of life is like an orchard of pomegranates. Pomegranates signify the abundance of fruit. This means that the maiden is full of the power of resurrection and filled with the fruit of resurrection. In the previous verses, pomegranates were used to describe her two cheeks. Pomegranates are not just for fruit-bearing, they are also for beauty. This verse speaks of "an orchard of pomegranates," which means that this garden is not just beautiful, but fruitful as well. This garden is not filled with only one kind of fruit; it is filled with all kinds of fruit.

The flowers and plants that follow are noted either for their color or for their fragrance. In the end, there are also trees of frankincense and all the chief spices. This means that a variety of things is needed in the believers to satisfy Christ (2 Cor. 9:8; Col. 1:9-11). The fruit in the first part of the verse describes the fruit of the Spirit, whereas the spices and the herbs in the second part of the verse describe the grace of the Spirit.

Verse 15 says, "A fountain of gardens, a well of living waters, and streams from Lebanon." Both wells and fountains are for watering the garden and bringing forth flowers and trees. A well signifies a deposit of living water, whereas a fountain signifies flowing water. "The well is deep" (John 4:11) signifies its ability to store water, whereas a fountain is water that constantly flows out. A well is stationary, whereas a fountain is flowing.

Both the well and the fountain are in the garden. In Eden there were four rivers which watered the garden. In the New Jerusalem, there is one river of water of life. The New Jerusalem is a garden-city, and the water there is for the irrigation of the garden. This is the ministry of the Holy Spirit. This ministry brings forth better and finer gardens. This ministry does not have the garden as its source, but flows from the hills of Lebanon. Therefore, without Christ's ascension, there is no descension of the Holy Spirit. "If I do not go away, the Comforter will not come to you" (John 16:7). All the spiritual watering that comes to us today is a result of Christ's appearing before the Father on our behalf.

III. A LIFE OF LOVE (4:16—5:1)

A. The Spouse's Answer (4:16)

In the preceding section, we saw the beauty of the new creation (vv. 1-5), the deeper determination of the maiden (v. 6), and her relationship with Christ in ascension (vv. 7-15). It describes the King's satisfaction with the maiden as well as His satisfaction in their mutual relationship.

Verse 16 says, "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." Her answer is twofold. The north wind is cold, bitter, and biting, whereas the south wind is warm, gentle, and refreshing.

The maiden realizes that the King considers her a garden, and she is aware of the many fruits and graces that she has received from the Holy Spirit. She does not ask for peace in the environment. On the contrary, she is prepared to give forth Christ's fragrance in whatever environment she may be put. She has reached the stage where she realizes that all problems come from within and not from without. If there is a fragrance inside, outward circumstances, whether the north wind or the south wind, will only serve to bring out the smell of the fragrance. She no longer lives according to her environment. She can now live in any kind of circumstances. She knows that as long as she is filled with the grace of the Holy Spirit, she can happily live in any environment. She can say as Paul said, "I have learned...how to be abased, and...how to abound" (Phil. 4:11-12); "Christ will be magnified in my body, whether through life or through death" (Phil. 1:20). Her call is an indication of her submission and faith. The north wind and the south wind are two different environments that the Holy Spirit uses to train believers. She has given herself to the training of the Holy Spirit. Although the south wind is pleasant and the north wind is fierce, a person who lives in heaven does not feel the difference. He knows that his circumstances only serve to manifest the grace of the Holy Spirit (all circumstances being controlled by the Holy Spirit). The maiden single-mindedly looks to the Holy Spirit to do the perfecting work in the environment.

Other than what she has expressed to the Holy Spirit, she no longer speaks as much as before. With so many herbs and spices planted already, she now allows the Holy Spirit to blow on them. "Since my Lord has planted me as His garden and has given me the grace to produce the fruits, I should allow Him to come into the garden to enjoy the fruits produced." The maiden first says "my garden" and then "his garden." My garden is now His garden. Everything is for Him, and the fruits are for Him. The fruit of the Spirit is not for the believers' adornment or boast. Although it grows within the believers, it is for the Lord's enjoyment and for

God's glory. Once again, she unconditionally offers the Lord's own work on the earth back to Him.

B. The Lord's Answer (5:1)

Verse 5:1 says, "I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved." Although this garden belongs to the Lord, this verse shows us that He does not come into His garden all the time. Rather, He only comes at special requests. We have to remember that although we belong to the Lord after we have consecrated ourselves to Him, it is a constant consecration that brings the Lord into our garden. Hence, we should not be self-satisfied with the fact that we belong to the Lord. We have to tell ourselves this fact repeatedly and tell the Lord the same thing repeatedly. Otherwise, without our consciously declaring it, the Lord will not come into His garden.

The Lord accepts every consecration. As soon as the maiden makes an invitation, the Lord responds. If I am not mistaken, this is perhaps the one prayer that will receive the most ready answer. The Lord reckons everything as His. The word "my" appears at least nine times. "My garden, my sister, my spouse...my myrrh with my spice...my honeycomb with my honey...my wine with my milk." He receives everything except the payment for a harlot and the price for a dog (Deut. 23:18). The significance of this is pure enjoyment.

At this point, the Lord has occupied His place, the place that He had not occupied in the first section. By this time, He has truly gained something and seen the fruit of His labor.

We have to note that the consecration and the acceptance in this verse are different from the ordinary consecration and acceptance. Formerly, consecration was the offering of ourselves into His hand for Him to do something in us. The consecration in this verse, however, comes after the Lord has done His work. It is not for the purpose of taking something from His hand. The maiden is filled with the Lord's work already, and this joy, this fruit, and this glory should go back to the Lord. Therefore, this is a consecration of the fragrance of the fruit. The same is true with the acceptance here. Formerly, the Lord's acceptance was for the purpose of gaining some ground to plant something. Now the acceptance is not for planting, because "all the chief spices" are in the garden already. Now the acceptance is for pure enjoyment. Formerly, we were a barren ground, and there was no way to till it. We consecrated ourselves at that time to His hand and

allowed Him to work and make us a perfect garden. Now to whom does the garden belong? Experienced believers often find that the latter consecration is harder than the first consecration. Yet it is more glorious than the first. Only this consecration will give the Lord the fruit of His labor.

"Eat, O friends; drink, yea, drink abundantly, O beloved." Who do the friends and the beloved refer to? As Savior and Lord, the Lord now enjoys everything in the garden. Hence, the friends and the beloved must refer to the Triune God who is participating in the enjoyment. (If they refer to the sinners, it would not say "beloved," and if they refer to believers, they cannot be the consecrated one and can only be the companions of the consecrated one. Yet the Lord deserves all the enjoyment here; there is no room for other believers' participation.)

SECTION FOUR

THE CALL OF THE CROSS

AFTER RESURRECTION

(5:2—6:13)

I. THE CROSS AFTER RESURRECTION

AND THE MAIDEN'S FAILURE

(5:2—6:3)

A. The Calling (5:2)

Song of Songs 5:2 says, "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." By this time, her own work and life have ceased. She is like one who is asleep; there is no further activity, work, endeavoring, struggle, effort, or anxiety. She is perfectly at rest. The cross has not only dealt with all her sins, but has dealt with all her flesh. Sin is no longer active, and the self is no longer active. The whole outward man has been brought to a state of cessation. Even when she does something, she does not feel that she is doing it herself; she feels that she is a bystander. Indeed, she is asleep. But this does not mean that she is completely motionless, thoughtless, void of belief and activity, and void of work and living. The resurrection life of the Lord is in her, and the resurrected Lord Himself is dwelling and living within her through the Holy Spirit. Although the outward man is silent, the inward man is active. Here we see a complete separation between the outward man and the inward man. Outwardly we can be asleep, but inwardly we are awake and are not sleepy at all. This matches Paul's

word, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Gal. 2:20). This is the expression of perfect fellowship with Christ. A person who is perfectly one with the Lord is very quick, alert, and full of feelings. He can feel even the slightest voice or movement of the Lord. The inner man never sleeps. Whenever the Lord speaks, the maiden immediately hears, and she immediately identifies the voice of her beloved.

What does the Lord do now? He "knocketh, saying, Open to me, my sister." In this book, the Lord first revealed Himself as the King because He is after the throne in our heart. Then He was a caller, leading the maiden out of the inner walls into the resurrection life. Finally, He reveals Himself as the Bridegroom, having a perfect love relationship with the maiden. Now a completely different revelation is unveiled: "My head is filled with dew, and my locks with the drops of the night." What kind of picture is this? This is clearly His experience at Gethsemane. There His head was indeed filled with dew! That night His head was filled with the drops of the night (Luke 22:44)! Here He reveals Himself as a son of sorrows.

In the past, we saw the cross for redemption. We also saw the cross for identification. We have seen the suffering and death of the cross, and we have seen how the cross delivers us from the world and self. We have seen the victory at the cross and our conformation to the cross. After a believer has seen these things, he may think that he has reached the peak experience and that he will then advance step by step toward resurrection and glory. Little does he realize that there is another aspect of the cross that he has not experienced. Even if he has a little experience in this area, it is very shallow. Although he knows about the suffering of the cross, he does not know the extent of the suffering. Although he has realized the conformation, that is, the molding of the cross, he does not know what shape this mold will conform him to. The Lord now calls His believers to go through an experience of the cross that they have never before experienced, or that they have only experienced in a shallow way.

The garden of Gethsemane speaks of God's rejection and everything associated with this rejection (Isa. 53:4b). We may understand the redemptive aspect of the cross, but there is still the aspect of His outward rejection by God. This aspect subjected Him to extreme shame. Of all the previous sufferings, we can still find some glory in them, because God is still there. But He was not only rejected by man, but was seemingly rejected by God as well. It seems as if everything that

came upon Him was a chastisement from God. This is God's hand. Because of God's smiting, He was rejected, and this was the greatest shame He bore.

The Lord does not invite us to participate in His redemptive work. But He charges us to have fellowship with Him in the other aspects of His cross. The problems we encountered in the past revolved around sin, the world, Satan, and the natural self. Although we encountered the suffering and conformation of the cross, we were completely unfamiliar with God's rejection and man's shame. Now the Lord is knocking and saying, "Open to Me." This means that He calls every believer to open up their heart to Him once again and to receive once again the Lord who is filled with the drops of the night. The maiden must still learn what it means to be rejected by God and to suffer the deeper misunderstanding and shame of the cross. He calls her "sister;" He beckons the life of God within her. "My love" indicates her knowledge of God's will. "My dove" speaks of the nature of the Holy Spirit, while "my undefiled" speaks of her purity, chastity, and consecration. However, He does not say "my spouse," because He is waiting for her to answer Him before He can be assured of her status as a spouse, one who is in complete union with Him.

The Lord begs her to open herself. Previously, she opened herself to receive the Lord as King. Now the Lord wants her to open herself and receive Him as a son of sorrows. Now the Lord leads her into the deepest aspect of a life of suffering together with Him and in conformation to His death. Yet the Lord will never force anyone to take a way that he does not want to take. Therefore, He will only knock and ask; He has to wait until the believers become willing in themselves.

B. Excuses (5:3)

Verse 3 says, "I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?" The call in verse 2 is beyond many believers' expectation. They do not realize that there is the aspect of shame to the cross. They are not inexperienced as to the cross. They may have had deep experiences of the cross already. Although they have suffered a little for the cross and met some persecution and shame, they have always felt that the cross was their glory, their life, and their power. It never occurred to them that the cross would become their shame, that they would not only lose worldly fame, but also their spiritual renown, that others would consider that God has rejected them, and that God would put them through trials and strip them of comfort and sympathy from those whom they know, who would think that they were smitten

by God. They may have suffered shame from the world, but spiritual shame is something new to them. This kind of misunderstanding will touch their feeling in a deep way, because it has to do with the relationship between God and them. Only then will they know what it means to "fill up on my part that which is lacking of the afflictions of Christ" (Col. 1:24).

How unfamiliar is this calling, yet how cruel! No wonder many shrink back. The maiden may think that God's glory is more important than everything else. In the past, she may have tried to glorify God's name in her life and work. If God allows her to be misunderstood, stripped of her good name, shamed, and considered by others as being in an argument with God, how can she glorify Him any longer? Perhaps she is not thinking of herself as much as she is thinking of God's glory. But she does not realize that her concerns revolve around how she can glorify God. She must be stripped by God to the point that even this good self-intention to glorify God is removed. The cross must work so deeply on her until she is content with the portion that God has allotted for her and until she lets God take care of His own glory.

With those who have heard such a calling, there may be another problem. They may be concerned about God's work. Through the cross they have experienced, others have been attracted to them to learn of the Lord's way. The maiden's past experience of the cross made her a channel of life; those who wanted to follow the Lord had to go to her. But if she answers this new call and allows the cross to bring her to the place of shame, will she not lose her position and opportunities in the work? The past experiences of the cross have attracted others to her. Will not the future experience of the cross turn people away from her? Will anyone draw near to her again? Will anyone want to learn the way of the cross from her? These thoughts may bring hesitation to her footsteps.

Therefore, she answers, "I have put off my coat; how shall I put it on?" In her outward walk, the cross has put off the old man with its deeds. Should she rise up to accept the loneliness and shame of the cross and to bear the misunderstanding, like putting on a coat that she has put off? Is it not enough for a person to experience the cross to the extent of being genuinely delivered from the old man? Many believers who have reached this stage do not see that there are two aspects to the cross, the negative aspect and the positive aspect. The maiden knows resurrection and the cross, but she only knows the negative aspects. Her attention is on the cross's work in dealing with the old creation; she does not see how the cross also deals with the new creation. She only sees the

cross in its work of deliverance; she does not see the cross in its work of initiation. She may misunderstand and think that these works belong to the realm of resurrection. Actually, they belong to the realm of the cross. On the positive side, the cross brings a stamp of shame, suffering, and misunderstanding to the new creation. The Lord Jesus' life is a life in the new creation. Yet do we not see a mark of suffering in Him that comes from the cross?

"I have washed my feet; how shall I defile them?" We have taken a bath and are clean before the Lord. When we walk through the world, we come into contact with the dust and dirt of the world, yet we are cleansed through a continual cleansing. The maiden may think that she needs to preserve her cleanliness, to no longer defile herself, and to not give the appearance that she has stopped progressing but is regressing instead. All that she sees is the preservation of her own cleanliness; she does not see that the defilement one receives in opening the door to the Lord is not really defilement at all. She must put on her coat and be willing to be defiled again before she can open the door. But this does not imply putting on her old man once more or a defilement by the world once again. Rather, it means a putting on and a defilement by misunderstandings. The refusal here is a refusal of the best thing and a settling for the next best thing.

This is a picture of a person's contentment in his own experience, and a failure to see the importance of experiencing Philippians 3:10 in a full way. Subconsciously, the self has crept in. The maiden sees only herself. It seems that her past experiences in God's work and glory have occupied a place in her already. Her questions indicate that she does not want to change her present spiritual condition. But the Lord's calling interrupts our present condition. All spiritual progress involves a change of our present order. This is where the price lies. An attachment to spiritual ease is often the reason behind a rejection of higher callings. When we are spiritually at ease and our conscience does not condemn us concerning any error, and when we find ourselves having many spiritual experiences that issue from the Lord's death and resurrection, we are reluctant to pursue after the goal Christ has set for us. We prefer to live in the same way, not spending additional effort to pursue new things and not losing our present peace.

C. Opening the Door (5:4-5)

Verse 4 says, "My beloved put in his hand by the hole of the door, and my bowels were moved for him. 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." For the bowels to be moved means that her deepest feelings are touched. Her questions are not a rejection, but an indication of the weakness of the flesh. Her will has fully been subjected to the Lord. The expression of delay is caused by her natural constitution. Inwardly, she has no problem at all, but she is somewhat feeble outwardly. Hence, the Lord encourages her with new invitations. If her heart were indeed hardened, the Lord would not have pursued her. Therefore, He "put in his hand by the hole of the door." This is a calling, not a chastisement. This hand is the hand that once embraced her, the hand that was once under her head. This hand is the nail-pierced hand. The Lord beckons her once again with such a hand. Putting the hand through the hole of the door means that the Lord is doing all that He can to reveal a part of Himself. Through the revelation of His hand, the Lord hopes that she will begin to think about Him. His hand represents His heart, and it reveals Himself.

All spiritual experiences are the result of the attraction of Christ. Men must see the Lord's revelation before they will rise above their present condition of ease to advance further with Christ. Those who truly see the Lord cannot fail to be moved in their bowels. But how few are those who are moved by the Lord! How many are there who can tell the difference between being touched by the teaching and being touched by the Lord?

The maiden rises to open the door. Because of the Lord's attraction, she is willing to accept the cross of shame, just as she was once willing to accept the cross of power. The hands that open the door, the hands that signify faith and obedience, surely drop with myrrh. Here we see not only the power of the Lord's death, but the smell of His death. The Lord's life, which has passed through death, is in her hands and it is rising up as a tide, enabling her hands to open the door. Even the lock of her will cannot help but be permeated with the smell of the Lord's death.

D. Withdrawal (5:6)

Verse 6 says, "I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer." A person who is experienced in the Lord's dealing does not experience discipline from God when he is disobedient. God's discipline comes to him only after he is obedient. When a person is obedient, the Lord will show him the evil of disobedience. (With a beginner, the discipline comes before obedience, and discipline brings him into obedience. With an experienced person, discipline comes after obedience and

gives the person the taste of the bitterness of disobedience.) In the maiden's feeling, her beloved is gone once again. Formerly, she lost the Lord's presence because of her foolishness. Now the pain she experiences is in her spirit. Her spirit seems to be bound in darkness, and there is no light. She recalls how she was beside herself when the Lord first called, and how her soul was raptured away to Him. When He spoke, her heart was ravished. Now she hates herself and does not know why she cannot have the outward strength to match her inward desires. She hates the fact that she gave a false excuse which caused Him to hide His glorious face. She can only look and call; she cannot find Him, and He will not answer. This search is different from the one she had before. This search is not on the streets or in the broad places, but before God. Even prayer seems to be useless.

E. Wounded (5:7)

Verse 7 says, "The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me." This time she does not go out to look for the watchmen, and she does not ask them. Rather, they meet her. They wonder how a person as beautiful as she, who has gone through as much change as she, would lose her beloved. They may try to help her, but their words only serve to hurt her more and increase her pain. She yearns for consolation, but she receives only wounds. Mrs. Penn-Lewis quoted a good verse regarding this portion: "For they persecute him whom You have stricken,/And they recount the pain of those whom You have wounded" (Psa. 69:26). They do not know how to take care of her problems. They think that she must be wrong if the Lord has withdrawn. They do not realize that she has suffered enough blows already; they think that their rebukes can help her. They give her more blows through their words. At this time, she cannot help but proclaim, "Reproach has broken my heart, /And I am sick;/I looked for pity, but there was none; /And for comforters, but I found none" (v. 20).

Her pain does not stop here. Not only are the others not able to help her or comfort her; they joke about her condition. Those who are responsible to keep watch over her do not cover her; rather, they publicize her affairs. As a result, she loses her veil, and she is without any covering; her shame is exposed. Her failure becomes public news among the believers. She is indeed like Job, who tried to find a friend who would help him, but ended up with those who condemned him.

These keepers are the ones who take responsibility in the house of God. Spiritually speaking, they ought to be her guides. But often even the discernment of a spiritual person can be wrong. Our brothers' attitudes toward us may be wrong many times, but this is something under the Lord's permission; the purpose of it is for us to become conscious of our own failures. If we go on with the Lord according to His will, He will have a way to deal with our brothers. When we fail, however small this failure may be, the Lord will allow our brothers to deal with us more severely than He Himself will deal with us.

F. Seeking Help from the Daughters of Jerusalem (5:8)

Verse 8 says, "I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love." When the maiden cannot find help from spiritual men, she seeks help among those who are less advanced than she is. When she feels that she has offended the Lord and has lost His countenance, in her desperation she tries to find help even from the daughters of Jerusalem. Her words amount to an admission of her failure and that, if possible, they should pray for her. Her sense of failure is so deep that she feels that even babes in the Lord can render her some help. She is not ignorant of their immaturity, and she realizes that their fellowship with the Lord is not perfect. This is why she says, "If ye find my beloved." She knows that they may not find Him. Yet in her deep remorse and helplessness, she hopes to find one or two persons who can render some help. Her own prayers seem to go unanswered, and she now turns to others.

She wants to convey the message, "I am sick of love." She used this expression once before, but her condition was different than it is now. She had been in the midst of an intimate tide of fellowship, but now she is in a time of dryness. It is not surprising for a person to speak such a word at a time when feelings run high. But when darkness is all around and there are contrary feelings, it is not easy to speak such a word. This proves that she has made a considerable advance in the life of faith. She has learned to take control of her environment, and she can control her own feelings. This love sickness does not arise from an overindulgence in love, but from a hunger for love.

G. The Question of the Daughters of Jerusalem (5:9)

Verse 9 says, "What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?" Although the daughters of Jerusalem do not have deep experiences in the Lord, and although they are not filled with the life of the new creation, they can see that the maiden is the fairest among women. The humility, holiness, and glory of the new creation are admired and acknowledged by all, even by those who do not possess them. Although the maiden no longer sees the countenance of her beloved, she is nevertheless the fairest among women. She has not lost her beauty.

It is never appropriate to consider Christ in the way of comparison, for He is beyond comparison. Yet in the eyes of ordinary people, comparisons are unavoidable. Their eyes have not yet seen His absoluteness; therefore, they can only know Him by comparison. Actually, this Beloved is far more than any other beloved. This word also shows that though these women are the inhabitants of Jerusalem, they have not received a personal revelation of the Lord. They can only receive the reflected light that shines out from her.

H. The Maiden's Impression of the Beloved (5:10-16)

Mr. Darby said, "It is, I judge, a fine moral perfectness of thought that the bride never speaks of the Bridegroom's perfections to Himself as if she were to approve Him; she speaks of Him fully as expressive of her own feelings and to others, but not to Him. He speaks freely and fully of her to herself as assuring her of His delight in her. When we think of Christ and our relation with Him, this is beautifully appropriate" (Synopsis of the Books of the Bible, J. N. Darby, Vol. 2, p. 265).

God uses the questions of other people to bring out the maiden's impression of the Lord. This causes the revelation which she once received to shine within her again. This spontaneously recovers her to her initial position. The revelation we have of Christ through the Holy Spirit may become blurred, but the wonderful thing is that it will never be lost. The maiden is still the teacher of the daughters of Jerusalem. Even in her failure, she is still stronger than the daughters of Jerusalem in their time of victory.

Verse 10 says, "My beloved is white and ruddy, the chiefest among ten thousand." At the very beginning, she speaks of her beloved in a general way. The word "white" in the original language denotes a kind of bright and shining whiteness. This speaks of His purity and His separation from sinners. Yet His whiteness is not a dead whiteness or a pale whiteness, but one that is white and

ruddy. This means that He is full of life and power (in the same way that David was a man ruddy in countenance, cf. 1 Sam. 16:12). Throughout His life, He was a man full of power and life. From the time He was twelve years old until today, while He sits at the right hand of God, He has never been short of strength.

The word "chiefest" in the original language means "lifted up as a banner" or "banner-carrier." This means that Christ is the uplifted banner among tens of thousands of people. He is the One on whom all eyes are set. Christ is our banner, and we look to Him. He is also like a banner-carrier. This means that He is the crucified Lord. "When the adversary comes like a flood,/The Spirit of Jehovah will lift up a standard against him" (Isa. 59:19). The standard refers to the cross. Hence, the Lord Jesus' being the banner-carrier refers to His being the slain Lamb. Wherever He goes, tens of thousands follow Him, and He is beyond comparison. After the maiden covers the general descriptions, she goes on to meticulously describe the revelations and impressions she has received of the Lord.

Verse 11 says, "His head is as the most fine gold; his locks are bushy, and black as a raven." The "most fine gold" refers to His divinity. He possesses God's life and God's glory. "For in Him dwells all the fullness of the Godhead bodily" (Col. 2:9). God has established this Christ as our Head. Everything that is of God is in Him. Nothing that is of God is absent from Him. Hence, if we are "holding the Head," we can grow "with the growth of God" (v. 19).

"His locks are bushy, and black as a raven." To be black as a raven signifies His eternal power. When He manifests Himself as the Ancient of Days, He displays His white hair (Rev. 1:14). But what is portrayed here is His eternal and unfading power; therefore, His hair is black. When the Bible describes a man's condition as being degenerating and fading, it speaks of his gray hairs (Hosea 7:9). But our Lord does not have any gray hair. He is "the same yesterday and today, yes, even forever" (Heb. 13:8).

Verse 12 says, "His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set." The eyes express the sentiments, and these sentiments are intimate sentiments. Man's words and letters can express sentiments that can be felt from a distance. But the sentiments of the eyes cannot be felt unless a person is very close. The most beautiful thing about doves is their eyes. "By the rivers of waters" speaks of their wetness, "washed with milk" speaks of their whiteness, and "fitly set" speaks of their orderliness.

The Lord's eyes express His sentiments toward us, and to the believers these eyes are as beautiful as doves' eyes. They are full of vigor. They are not dry, they are like those by the rivers of waters. They are distinct and clear, as if washed with milk. They are fitly set and have a healthy vision; they never make a mistake through faltering eyesight.

Verse 13 says, "His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh." His two cheeks once suffered man's smiting (Isa. 50:6) and were reviled by men (Matt. 27:30). It is no wonder that the believers consider His cheeks as a bed of spices and as sweet flowers, beautiful as well as fragrant.

"Lips" denotes the words that come from His mouth. How pure are these words, and they are as fragrant as the droppings of myrrh. "Grace is poured upon Your lips" (Psa. 45:2). It is no wonder that men praised Him and marveled at the words of grace that came from His mouth (Luke 4:22). The droppings of myrrh do not mean just grace; they are related to His death. This denotes the grace that issues forth from His death. His lips drop myrrh; every word of grace that comes out of His mouth is based on His death. Whether it is, "Your sins are forgiven...Go in peace" (7:48-50), "He who believes has eternal life" (John 6:47), or "Rise and take up your mat and walk" (Mark 2:9), all these words are based on His death.

Verse 14 says, "His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires." The word "rings" is the same word as "folding" in 1 Kings 6:34. The purpose of the folding is to prevent something from slipping and being lost. The gold rings tell us that the works of the Lord Jesus are capable of accomplishing God's will. They will not fail halfway, because all the works issue from God. Therefore, the rings are gold. "Beryl" is mentioned a few times in the Old Testament, including Ezekiel 1:16 and Daniel 10:6. In both places, the meaning is stability. In the former verse, though the Gentiles reigned, God's governmental wheel (made of beryl) still turned. In the latter verse, we see the Christ of God (whose body is beryl) arbitrating the destiny of the world. Hence, both the gold rings and the beryl speak of the stability of the Lord's work. The word "belly" is the same as the word "bowels" in Songs of Songs 5:4. This means that the Lord is a man of deep feelings. These feelings are directed toward His people. "Ivory" is not like gems, which are without life. In order to have ivory, there must first be sufferings or even death. This signifies that the Lord's feeling for His people comes from His suffering and the great price He has

paid. "Bright" can be translated as "wrought work of." A wrought work is a fine work. This shows us that all His feelings are not shallow or casual. "Sapphires," according to the Bible, are "the body of heaven in his clearness" (Exo. 24:10). These sapphires overlay the perimeters. This means that when His feeling comes into contact with us, the contact is under the control of heaven.

Verse 15 says, "His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars." In the Bible, the feet indicate movement, while "legs" signify an upright posture. "Marble" is translated many times in the Bible as "fine linen." Here it signifies His righteousness. "Pillars" signify gravity. This means that our Lord and all He has are unshakable because of the righteousness He has established. All those who have followed Him cannot fail to have this impression. In the maiden's description of her beloved, she mentions gold three times. This means that the thoughts in His mind, the works of His hands, and the stability of His feet are all of God. God controls His whole being. He is a totally submissive person, who fully satisfies God's heart. This is the One whom we know. "His countenance is as Lebanon." He is higher than the earth, and He is living in the high places. Everything about Him speaks of Him as a heavenly person. "Excellent as the cedars." He is a man, yet a glorified man. Just as the cedar tree far transcends over all other trees, He is the only glorified man among all men.

Verse 16 says, "His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." Finally, His mouth is mentioned. The word "mouth" is not just the ordinary mouth, but the mouth with special reference to the taste. This word is the same as the word "taste" in 2:3. This is very different from the lips. The taste refers to the mediatorial work of the Lord Jesus. It means that everything from God is first tasted by Him before being transferred to us. Everything of God is first stored in Christ and then dispensed to us through Him. This is His mediatorial work, and it is very sweet. After we have known Him in this way, we cannot help but acknowledge that everything is of God and through Christ.

At this point, the listener's heart cannot help but be warmed, and the speaker's heart cannot help but be even warmer. In reviewing the way we have taken, and considering the Lord whom we confess, we cannot help but exclaim, "He is altogether lovely." Anything that we speak of concerning Him is altogether lovely. Those who have not yet followed the Lord in an absolute way should realize that this is our Beloved! This is our Friend! Can we be blamed for seeking after Him?

This description of her impression of the Lord is in a sense a description of the very Lord she knows. It is also a description of what she has received of the Lord. It is also a description of her union with the Lord and the fellowship that has resulted from this union. Since she has seen the glory of the Lord with an unveiled face, she is reflecting His glory like a mirror and is being transformed to the Lord's image, from glory to glory. By the end of her speaking, the sun has dawned upon her soul. Her words are full of feelings. It is as if she is singing and proclaiming, "He is altogether lovely. This is my beloved, and this is my friend."

I. The Question of the Daughters of Jerusalem (6:1)

Verse 6:1 says, "Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee." After hearing her testimony, it is natural that the daughters of Jerusalem would want to pursue after Him. Here we see a person in the new creation, who is being filled with the freshness of the new creation. The Christ she knows is very different from the Christ that others have preached according to their own ideas. It is no wonder that there is power and attraction, and no wonder that they still consider her as the fairest among women and join her in seeking after Him. Since He is so lovely, where is He now? This is what the questions imply. The repeated question which they pose, "Whither is thy beloved turned aside?", implies that a barrier exists between the maiden and her Beloved and that this is the reason He has turned aside. Since she knew of His loveliness in the past, and since they are ready to seek Him, she should be able to tell them where He is now. This is the implication of their words. They have a sense that when she speaks of her Beloved, it is different from when others speak about their beloved.

J. The Maiden's Reply (6:2-3)

Verse 2 says, "My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies." Originally, the maiden sought help from the immature women, hoping that their beseeching would lead her to the place of her beloved. But after she presents her own testimony and after her attempt to help others, she suddenly receives light and the location of her beloved becomes clear. She can now say, "My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies." The garden, which belongs to Him, is just herself (4:16—5:1). She suddenly becomes clear that He has never left. She does not need to ascend to heaven or descend to Hades. The Lord is

near her, even in her mouth and in her heart. Although He seemed to have turned away when she delayed in her obedience, actually He only retreated from her feelings; He is only showing her the pain of the withdrawal of His countenance. In reality He is still within her. There is no need for her to be in a state of panic. All that she has to do is to open herself to her Beloved, on the one hand, and confess her own failures and ask for forgiveness, on the other hand. As to the feeling of His lost presence, she should hold onto God's word with a calm mind, and she should believe that He is still within His garden and prepared to reveal Himself at the proper time once again. Although there is still a sense of rebellion and apparent estrangement, she should nevertheless rest on God's word and immerse herself in such a word. She should realize that God's faithfulness is surer than her own faithfulness. No fleshly pursuit will bring about her recovery. Many times, it will only bring more confusion. The inactivity of the believers often causes them great harm. Yet their fleshly pursuit often leaves behind large scars as well. Therefore, the way to recovery does not lie in these ways.

The way to the maiden's recovery is first her testimony. She does not stop testifying faithfully for the Lord just because she thinks that she is not faithful. Without realizing it, she is attracted by God to turn away from herself. Therefore, she can say such things about the Lord. This is her way of "looking away unto Jesus" (Heb. 12:2a). In thinking about His person, grace, work, faithfulness, and love, she subconsciously recovers the light she had lost.

While she is near the point of despair, she tries her best to help others. Although she feels that she has lost the fellowship herself, she hopes that others would know His preciousness and fellowship with Him. Although she speaks of her past revelation, does not the Lord quietly hearken when the saints speak one to another concerning Him? Naturally, the Lord will reveal Himself to her at these times. Although she is hungry, others are hungrier than she is, and when she satisfies others, she spontaneously is satisfied herself. Here we see how she is being delivered from herself. Her sickness lies in her spiritual darkness and depression. After she is attracted to turn away from herself, her symptoms go away.

After she is enlightened, she realizes that she is actually speaking to herself when she is speaking to the daughters of Jerusalem. Although she senses the estrangement in her feeling, she discovers that during the long period of estrangement, He was still in His garden. The garden is singular in number,

which means that it signifies herself. The gardens that are subsequently spoken of are plural, which signify the saints. She says that He is in her heart, as well as in all the saints' hearts. The word "beds" is also plural, which means the same thing that we previously mentioned. When the expression "bed of spices" was used before, it referred to the two cheeks. This means that the Lord is eating His excellent fruits in His garden, and He is also enjoying the beauty of His believers. He is shepherding the believers within their heart. He is gathering the lilies, that is, the pure joy which is of Himself and for Himself.

Verse 3 says, "I am my beloved's, and my beloved is mine: he feedeth among the lilies." When she sees this, she realizes that although everything has changed, the covenant between her and the Lord has not changed. Now she can say, "I am my beloved's, and my beloved is mine." When her experience was shallower, she said at the height of her desire for fellowship, "My beloved is mine, and I am his" (2:16). She was filled with a sense of sweetness, and she could not help but proclaim that the Lord was hers. But this is different from what was spoken earlier. The feelings are not as strong; on the contrary, there are even some insubordinate feelings. Yet she still believes deeply that the Lord is in His own garden. Therefore, she can say, "I am my beloved's, and my beloved is mine." The previous basis for her speaking was her feeling, whereas the present basis is her faith. Her heart has spontaneously turned from herself to the Lord.

He still "feedeth among the lilies" (2:16). Just as He fed the flock before, He is feeding the flock now. In the past, He fed the flock among the lilies; now He is feeding the flock in the same place. She has learned to look to the ever unchanging Lord instead of her fluctuating feelings. She does not follow these feelings at ordinary times, but even during times of her own failure, she no longer follows these feelings.

II. A LIFE WITHIN THE VEIL (6:4-13)

A. The Beloved's Praise (6:4-9)

After the maiden arrives at this stage, we see the Lord's satisfaction in her. This book speaks of a progressive union; the purpose of the union is fellowship, while the meaning of fellowship is identification. Hence, the maiden sees in the King what she has experienced in the King. The King sees the manifestation of His life in the maiden. The King's praise is a proclamation of the riches the believers have received through their union with the Lord.

Verse 4 says, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners." The Lord is viewing the believers from heaven, from within the sanctuary. Hence, this is something which happens within the veil. The Lord has mentioned her beauty and comeliness previously. But the beauty and comeliness in this verse are more restricted than before. Therefore, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem."

Tirzah is where the palace is (1 Kings 14:17). Jerusalem is the city of the great King. Tirzah signifies the heavenly sanctuary, the dwelling of God. Jerusalem signifies the heavenly Jerusalem. The Lord is examining our heavenly nature and life within the sanctuary. In that Jerusalem everything is comely, and in that Tirzah everything is beautiful, because both are God's new creation. Today believers are already displaying the beauty and comeliness of the coming sanctuary.

Weapons are the most important thing to an army in battle, whereas the banner is the most important thing in victory. If the battle is lost, the banner is put away in shame. An unfurled banner signifies the glory of victory. This verse indicates that the maiden is beautiful and comely before the Lord, as solid as the heavenly city and as serene as the sanctuary. At the same time, she displays the glory of her victory before the enemy and the world. A life within the veil is not just a life before the Lord, but a life before the enemy, because the heaven in which the saints dwell is the very heaven which the enemy assails. God has no intention for His believers to possess only the heavenly beauty without possessing a warring nature. The heavenly warfare is never abated before the Lord.

Believers ought to be lovable and terrible at the same time. Believers today have lost their loveliness before the Lord, and they have lost their terribleness before the enemy and the world. Are men terrified by us? The Bible often mentions the terribleness of the Lord; He is terrible because He is holy. If we maintain our holiness and victory, we will see the enemy retreating and the world standing back. But believers today have sacrificed their terribleness, and neither men nor demons are afraid of them any longer.

Verse 5a says, "Turn away thine eyes from me, for they have overcome me." The first phrase in verse 5 is a poetic expression. The power of love is expressed by the affection in the eyes. The Lord is not rejecting the believers' love; rather, there is the element of encouragement and praise. Just as He turned down the Syrophoenician woman (Mark 7:25-29), delayed two days before going up to Judea (John 11:5-7), told Moses, "Let me alone" (Exo. 32:10), and allowed Jacob

to hold on to Him (Gen. 32:26), He is inviting the maiden's expression of love with a word of seeming rejection. Turning away is the opposite of fixing one's eyes upon an object. This speaks not only of love, but of the firmness of love. It seems that He has become weak before her love; this weakness in Him has been displayed often in the face of love. He seems to give a hint of His total helplessness, apparent failure, and lack of defense before love. Only those who have experienced the Lord's apparent rejection, delay, denial, and helplessness know the way of the Lord.

Verses 5b to 7 say, "Thy hair is as a flock of goats that appear from Gilead: thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them. As a piece of a pomegranate are thy temples within thy locks." Just as before, "hair" signifies the power of consecration, while "teeth" signify the power of reception. The temples or cheeks within the locks signify hidden beauty. The praise in these verses is the same as in 4:1-3. But here we see two important facts:

(1)The Lord's love never changes. Although the maiden failed through her delay and feels that she has sinned through falling into darkness, the Lord treats her just the same as before. In order to remove her doubt that He may have changed, He reveals Himself to her with the same words. What a believer most often lacks after a failure is the assuring faith; it is easy for him to develop a wrong evaluation of his relationship with the Lord. We often do not realize how full of doubts we are. Therefore, the Lord uses the same words; He does this to remove our doubts.

(2)Many spiritual experiences need to be repeated even after a believer has reached a higher stage of attainment. Just as it is necessary to have separating consecrations, the power of reception, and a hidden life at the time of immaturity, the same things are necessary at the time of maturity. Some spiritual experiences can change as you progress. But other spiritual experiences, such as those mentioned here, do not change as you progress. These experiences take on a deeper significance at a higher stage. Have we not experienced many repeated lessons in our own spiritual journey? Are not the lessons learned at the latter stage more perfect than those learned in the initial stage? The experiences may be the same, but the level and degree are different.

Verse 8 says, "There are threescore queens, and fourscore concubines, and virgins without number." All these people are related to Solomon. In the world, this may be evil, but spiritually, this presents a beautiful picture to those who

understand spiritual types. Our Lord is gaining the whole church with all the believers. Corporately speaking, the Lamb has only one wife. But individually speaking, He has many lovers. Some are like queens, some are like concubines, while others are like virgins. Adam, Isaac, and Moses all typify Christ marrying a corporate wife. But Solomon typifies Christ taking individual believers. It seems that those who are holy and spiritual are not chosen as the type; rather, an unrighteous one is chosen as a type of God. Yet the unrighteousness of the person is not typified. A thief can be a type of the Lord, but only the act of stealing is typified. All those who have wisdom should understand this.

The experiences of individual believers in their communication and relationship with the Lord's love are not the same. Some are like queens, others are like concubines, and still others are like virgins. But whatever they are, they all have a love relationship with the King. Yet none of them matches the maiden in her pursuit.

Verse 9 says, "My dove, my undefiled, is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her." Here the Lord marks out the one from among all the people who satisfies His heart. The Lord considers her as the unique one. This does not mean that there is only one person of her kind. Rather, it means that in the Lord's eyes, she can be considered as the unique one. She is absolutely in the Holy Spirit; hence, she is a dove. She is also fully separated from the world. Therefore, she is indeed "undefiled." It seems as if she is the only perfect one begotten of grace, the only child of grace. It seems that among all the products of the work of grace, she is the most excellent one. Being a child of grace does not merely mean being one who experiences the forbearance of God and who is forgiven by Him. All of the works of God in man's heart are works of grace. Grace means that it is done by God and not by man. A person who receives more grace is one who allows God to work on him more, while a person who receives less grace is one who allows God to work on him less. God has the grace, but man will not necessarily allow God to do all the works in him. Everything that is of the self belongs to the law, and everything that is of God belongs to grace. The church is full of children of grace, yet only a very small number of people will allow grace to work on them to the point of perfection. Being the only child of grace does not mean that the maiden is the only one; it merely means that she is the most excellent one. (The

meaning of the only child is that there is an absolute union with the Lord, and that everything is the Lord's. She has reached a complete union with the Lord.)

"The daughters saw her, and blessed her." Although many believers realize that they are not absolute for the Lord, they know the ones who are absolute for Him. They have enough life within them to admire those who are absolute, even though they do not yet have enough life to be absolute for the Lord themselves. Many people have enough experience of obedience to appreciate those who are absolutely obedient, even though they are not absolute in obedience. The daughters, queens, and concubines may not admire the maiden in the fleshly sense, but they cannot help but acknowledge the blessedness of the maiden with respect to the grace she has received. A life within the veil and everything within man that is from God should be held in high esteem.

B. The Maiden's Glory (6:10)

Verse 10 says, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Here the Holy Spirit speaks through the mouth of a third party again and brings out the maiden's glory through exclamatory questions.

All four questions refer to the maiden. The Holy Spirit likes to stimulate the thoughts of the believers with questions; He arouses their attention once again to consider God's work and understand what is pleasing to God. Every time the Holy Spirit poses a question, it comes after a renewed perfecting on the part of the maiden. This was the case in chapter three. It is repeated again in chapter eight. Here we see the same pattern. Every time the believer reaches a higher level of experience, the Holy Spirit uses questions to reveal the history or reason behind the experience.

"Looketh forth as the morning." She has arrived at the morning again. The word "morning" is the same word as "day break" in 2:17 and 4:6. Her shadows have fled away; there is no further barrier between her and the Lord. She enters into a life without barrier. Although it is not yet high noon, it is nevertheless morning. Her future is as bright as the morning light, and her hope is as promising as the morning. She can look forward to everything, as morning looks forth toward the day. The future and the hope of the morning is high noon. She has already received the promise of high noon (Prov. 4:18). The way of a righteous man in the hand of the Lord goes only as far as high noon; there is nothing after high noon.

"Fair as the moon." The emphasis here is not on the waxing or waning of the moon, but on the beauty of it, which is the soft glow that emanates from it. She is heavenly, yet she shines on earth and reveals her testimony to those in darkness (Psa. 89:37).

"Clear as the sun." This means that there is no shadow; she is full of light. Both the sun and the moon signify her heavenliness. The moon signifies the grace within her, while the sun signifies what she is in the Lord. In herself, she is dead. Like the moon, she has no life and no vitality of her own, and the light and life come from the sun. When she faces the sun, there is light. When she turns her back to the sun, there is darkness. However, as far as her being in the Lord is concerned, she is clear as the sun. She is a totally new creation. There is only light; there is no darkness. Just as the Lord is the sun, she is also a sun.

"Terrible as an army with banners." Not only does she have a future that is full of hope, and a life that is absolutely heavenly, but she is a victor who constantly triumphs in her victory. She is "terrible as an army with banners." She goes from victory to victory. Do you know such a one? Have you seen her?

C. This Section Being an Unsettled Passage without a Conclusive Judgment (6:11-12)

Verses 11 and 12 say, "I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished, and the pomegranates budded. Or ever I was aware, my soul made me like the chariots of Amminadib." The last clause can be translated, "My soul set me upon the chariots of my willing people." If these two verses describe the maiden, the only problem is in the expression "my willing people." Other than this, the two verses seem to be an answer of the maiden; she considers whether there is any progress or advance in God's work. In the process of doing this, her heart is set upon the chariots of the King. (But the problem, as we have said, lies in the expression "the chariots of my willing people," for only the King can sit in the chariots.)

D. The Maiden's Progress and Victory (6:13)

Verse 13 says, "Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies." "Shulamite" means daughter of peace and is the feminine form of Solomon. The Holy Spirit speaks as a third person and pleads earnestly for her to return so that they can behold her. She has gone away on a chariot. She advances and overcomes, and there is no obstacle or limitation. Now others want to see her and know the kind of preparations she went through in order to arrive

at her progress and victory. On the one hand, this request reflects the heart of all those who have similar pursuits, those who are eager to find out the reasons for her present advance. On the other hand, the Holy Spirit shows those coming after her the kind of preparation necessary for the work. He shows it through a request by a third party and an answer by another third party.

Here the Holy Spirit reveals His mind through two groups of third parties. He sends out the request through one group and provides the answer through another group. In this way, He provides the opportunity for others to know the process which the Shulamite passed through in order to prepare herself for the work. She is now indeed a Shulamite, because her union with Solomon has become insoluble. Moreover, she has made Solomon's work her own work.

The company of two armies can be translated the dance of two armies. This is the place where Jacob saw God's angel (Gen. 32:2). It must be a very exciting place, a place which attracts people. Dancing is a sign of victory (Exo. 15:20; 1 Sam. 18:6). Hence, the dance of two armies must mean victory. This question implies, "Why do you have to look at the Shulamite like looking at two heavenly armies celebrating a victory dance? What virtues does the Shulamite have that you consider her as two armies?"

SECTION FIVE

THE WORK OF GOD

(7:1-13)

I. THE EQUIPPING OF THE WORKER (7:1-9a)

A. Recapitulation (7:1-5)

Song of Songs 7:1 says, "How beautiful are thy feet with shoes, O prince's daughter! the joints of thy thighs are like jewels, the work of the hands of a cunning workman." Now the Holy Spirit answers the question posed in the previous section through the mouth of a third party. Apparently, these are the words of a third party. Actually, they reveal the mind of the Holy Spirit. The first thing that is mentioned is her feet.

"O prince's daughter!" This speaks of her noble origin. She is one of many in the royal household. In the Bible, "shoes" clearly refer to "the gospel of peace" (Eph. 6:15). The emphasis is on the preparation for work. Hence, the first thing mentioned is her shoes. The work of evangelism is indispensable. "Thighs" refers to the power to stand. It means that the power to stand comes entirely from God. If we want our thighs to be like jewels, the hollows have to be touched until they

are out of joint (Gen. 32:25). The power of work forever comes from God. This is the meaning of "the work of the hands of a cunning workman."

Verse 2 says, "Thy navel is like a round goblet, which wanteth not liquor: thy belly is like a heap of wheat set about with lilies." The navel and the belly refer to the maiden's inner being. "Liquor" can be translated "mixed wine." If liquor refers to the blood of the Lord Jesus, the heap of wheat must refer to His flesh. We are indeed those who eat His flesh and drink His blood. Mixed wine refers to the life that the Holy Spirit gives to us through the blood of the Lord Jesus. The heap of wheat is set about with lilies, which means that we receive this wheat by faith.

Verse 3 says, "Thy two breasts are like two young roes that are twins." There is no mention of feeding among the lilies in conjunction with the "two breasts." Therefore, it does not refer to her growth before God, but to her ability to feed others. Faith and love in this verse are the measure and power with which we feed others.

Verse 4 says, "Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose is as the tower of Lebanon which looketh toward Damascus." "Thy neck is as a tower of ivory." This is different from the previous mention of a "tower," when her neck was like the tower of David. Now she has been dealt with by God; therefore, her neck is like ivory. But this does not mean that she is passive. When she has to stand for God, she is as strong as a tower. However, this tower is a tower of ivory, which speaks of suffering and dying for the accomplishment of God's purpose.

"Thine eyes like the fishpools." This is different from the previous description of doves' eyes. A pool is not hidden from light like a well, and it is not flowing like a spring. A pool is open to the light, but it is also quiet. In other words, it is still water. For eyes to be like a pool means that such a one is pure in heart before God. Not only is there no more mixture, but there is complete rest. Consequently, the maiden knows God's will. "Heshbon" means intelligent, while "Bath-rabbim" means the daughter of many.

The nose has not been spoken of until now. The faculty of smell is found only with the mature ones. In spiritual matters, many have bright eyes and sensitive ears. But not many have a nose that can smell. This sense does not come from spoken words or visible things; it is an inward ability that reaches beyond senses and words, which enables a person to differentiate good and bad smells. This is a kind of spiritual intuition that enables a person to identify the things that are of God. It is not by reason or logic, but by a spontaneous and inwardly accurate

feeling, which enables a person to discern spiritual matters. At the same time, this olfactory sense enables a person to identify bad smells as well. Many teachings cannot be considered wrong, and many people have nothing that others can find fault with, yet you sense that something is off. This sense is what the nose is all about. "Thy nose is as the tower of Lebanon which looketh toward Damascus." This speaks of its height and sharpness. Today there are too many Christians with a flat nose.

Verse 5 says, "Thine head upon thee is like Carmel, and the hair of thine head like purple; the King is held in the galleries." Mount Carmel is where Elijah demonstrated his power in the presence of Jehovah. There he fought for God, and God heard his prayer. For the head to be like Carmel is for the mind and heart to be for God. The "hair of thine head" again refers to the power of consecration. But this power is strong enough to hold the King in the galleries. This means that the believers are empowered by the Lord and strong enough to control Him and force Him to answer their prayers. At the initial stage of the maiden's development, she could not have this experience; God could not commit such power to her. Only after she has been fully delivered from herself, her consecration and power of obedience have been fully put under the Lord, and she is filled with the thought of the Lord's glory to the extent that her hair becomes purple, would God dare entrust her with the power that enables her to imprison the King. Actually, the King is not imprisoned by her, because she holds the King in the galleries for the purpose of accomplishing His own will and for the fulfillment of His own promise. She constantly prays to the King, "Accomplish Thy plan, and act according to Thy word." She has learned to sit on the throne and to control everything.

B. The Lord's Inserted Words (7:6-9a)

Verse 6 says, "How fair and how pleasant art thou, O love, for delights!" Now the Lord inserts His remarks. Since the Holy Spirit's word fully matches the Lord's will, the Lord is able to continue with the conversation, as if the previous words were actually spoken by Him. When He hears the Holy Spirit speaking in verse 5, He cannot help but insert His word and speak directly to the maiden, who is the subject of the discussion. This is an inserted exclamation of praise.

Verse 7 says, "This thy stature is like to a palm tree, and thy breasts to clusters of grapes." In the past, there was no growth, there was no perfection, and there was no maturity; hence, there was no stature. Now she has become mature, and

there is the stature. A palm tree is tall and straight, and it represents the Lord in the Bible. Saying that she is likened to a palm tree is saying that she has the stature of the fullness of Christ (Eph. 4:13). The roots of the palm tree are in touch with the spring of living water, and although the leaves and branches are scorched by the sun, it still grows without any hindrance. Even though believers may suffer great trials in the wilderness, they are not affected, because of their union with Christ, and they can still grow.

"Thy breasts [are like] to clusters of grapes." This indicates once again that her measure is increased for the sake of others. Breasts are originally for feeding and not just an expression of love. When you are young, there is more of a sense of love than a sense of feeding. But when you become mature, the aspect of feeding is inevitably manifested. Here the emphasis is on the feeding; the breasts are like clusters of grapes, good for food and good for satisfying others.

Verses 8 to 9a say, "I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples; and the roof of thy mouth like the best wine."

[Translator's note: The Lord's speaking stops here; see note in Darby's New Translation.] "I will go up to the palm tree, I will take hold of the boughs thereof."

It seems as if the Lord is trying to embrace Himself by taking hold of the stature of the believers. He wants to fellowship with the believers. It seems that this is not the time for believers to pursue after the Lord, but the time for the Lord to pursue after them. When such a Body life between the members exists (i.e., a life between the branches), the Lord is drawn to desire the believers and to communicate with them. How different this is from the initial condition of the believers sitting under His shadow (2:3)! The Lord speaks of three things in particular that satisfy His heart. First, He speaks of the maiden's capacity for feeding others. His word is a blessing in the hope that this capacity would increase. Second, He speaks of her intuition. But the emphasis is not on the function of the intuition, but on the fragrance that the intuition left in her through previous contacts. In order for the smell of the nose to be like the bergamot orange ("apples" can be translated "bergamot orange"), one must first eat the bergamot orange. Those who have eaten Christ cannot fail to give the flavor of Christ. Third, He says, "The roof of thy mouth like the best wine." This means that she has a foretaste of the power of the age to come (Heb. 6:5). The best wine should refer to the wine of the millennium (John 2:10; Matt. 26:29). She is able to provide the Lord with such a pleasant taste.

II. WORKING TOGETHER WITH THE LORD (7:9b-13)

Verse 9b says, "...that goeth down smoothly for my beloved, and causing the lips of those that are asleep to speak." [Translator's note: See Darby's New Translation. This part is spoken by the maiden.] The Lord's speaking continues to the second part of verse 9. At this point, the maiden is able to continue where the Lord left off because she is so one with the Lord. The wine flows smoothly into her Beloved. This means that she and her Beloved have tasted a foretaste of this blessing. However, tasting this wine is not limited to the two of them. There are many others who are asleep who have tasted of this wine. Neither the word "asleep" nor the word "sleep" in 5:2 means something bad. The tone does not convey the sense that sleep is a bad thing. Moreover, the ones who are asleep are in the same position as the Beloved. Hence, the sleeping ones refer to those who are asleep to themselves. They have lost consciousness of themselves and are only living to God.

Verse 10 of chapter seven says, "I am my beloved's, and his desire is toward me." Her attention is drawn toward who her beloved is. She has given up her obsession with herself. It seems as if she is willing even to lose her beloved if it would please him. She is only concerned with whether or not her beloved has gained her. She knows that she belongs to her beloved, and this is enough to satisfy her heart. The former grasping of the flesh is gone. In the beginning, the fact that she belonged to her beloved was a secondary thought. Later, it became her primary thought. She was unable to forget that her beloved was hers. Now, because of the depth of her experience, we no longer hear that her beloved belongs to her. Indeed, in our spiritual pursuit, the self is working constantly. Little do we realize that even in the matter of loving the Lord, there is the possibility of reserving a place for the self!

The matter now is not our pleasure, but His desire. We know that our existence is for the purpose of satisfying His desire. Our purpose for living is to be the object of His desire. We are to be the desired ones of the desiring One. The question now is not what we feel, what we gain, what we lose, or what our work is. What is of importance to us is that we are His, and His desire is toward us. This is all that matters.

When a believer reaches this stage, and when the self is dealt with in such a thorough way, he can begin to work with the Lord. Because he is so filled with the Lord, he can now initiate some work. Outwardly, it may look as if he is the one who initiates the work. Actually, it is the Lord within who is initiating the work.

Since the union between the maiden and the Lord is so absolute, her movement becomes very dependable, and she can now speak the words in the following verse.

Verse 11 says, "Come, my beloved, let us go forth into the field; let us lodge in the villages." "Let us go forth into the field." Now she is no longer acting alone, and the Lord is no longer acting alone. There is a joint work of "us." From this point on, we see the fellowship in the work. Since she is liberated from herself, she is also delivered from all narrowness and pettiness. Her focus is no longer on her meeting, her work, her church, or her group. Her attention is the field, the world. She has a world view, not just an "unworldly" view. She is interested in everything that happens in the world. She does not have a so-called work of her own, and she does not have a so-called region of her work. All of the Lord's work is the sphere of her work. The whole focus is turned to the field.

"Let us lodge in the villages." "Villages" is plural. She has fully taken on the sojourning nature of the Lord. Her desire is no longer for a home, but for sojourning, a sojourning that is not confined to one place, but that is from one village to another. She follows the Lord and seeks after lost sheep and wounded ones. A person who works together with the Lord should not only have a world view, but should have the nature of a sojourner and bear the mark of a sojourner. Verse 12 says, "Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves." Her focus is no longer on her own vineyard, but on the vineyards. Actually, she can only focus on the vineyards. At the beginning of a believer's work, he has to be delivered from the temptation of the vineyards, and he has to concentrate on the care of his own vineyard. But when a believer is delivered from the self, though he still needs to be responsible for the little part that God has entrusted to him, his heart is liberated from the work to care for the vineyards. Now the Lord's work is the maiden's work; it is not the same as when her work was the Lord's work. Everything that is for the Lord is part of her work. I do not say that she has lost her individuality, but she is more for the edification of others. These words are given to those who are already capable of guarding their own vineyards.

"Early." This shows her diligence. In the Lord's work, the work in the early morning is indispensable. Laziness is not a characteristic of the Lord's life. Only those who are spiritual can be diligent. There is a kind of movement and activity

which is of the flesh. There is also a kind of passivity that is of the old creation. We should reject the extreme of being active in the flesh and also reject the other extreme of being passive, which is another name for laziness. Both are of the old creation. The difference between diligence and laziness lies in the use of time. This is why the apostle charged us to redeem the time (Eph. 5:16; Col. 4:5).

The maiden goes down with the Lord to the vineyards to "see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth." She is looking at the signs of life together with the Lord and considering together the areas that have the promise of fruit. She is liberated, and the affairs of every saint have become her interest. Even the most immature believer becomes an object of her concern as long as he has a little sign of life and a hope of fruit-bearing. The matter is not who these are begotten of and whether or not they are in our meetings, but what they can render to the Lord. This kind of fellowship with the Lord in the work is a consequence of an absolute union with the Lord in life.

"There will I give thee my loves." What does "there" mean? It means the fields, villages, and vineyards, that is, the Lord's work. In the midst of the Lord's work, "I give thee my loves." In the midst of the Lord's work, we give to Him our loves. How wonderful this is! In the past, work was something that was a distraction. Because of much serving, the maiden would lose the fellowship at His feet. To an immature believer, work does not improve his love to the Lord. On the contrary, it puts a barrier between him and the Lord. This is a sign of an imperfect union. But by this time, her experience has reached the stage of perfection, and she is able to relate the Lord's work to the Lord Himself and able to relate even the world to the Lord. She is able to relate the Lord's brother to the Lord Himself. Now she can express her loves to the Lord at the place of His work. She can make her work an expression of her love to Him. She has no condemnation after she works, and she is no longer afraid of losing something of the Lord through her work.

Verse 13 says, "The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved." The mandrake is a plant of love (Gen. 30:14); it signifies the union between husband and wife. In the midst of this scene, when the union has consummated to such a height, how can we say that the mandrakes are not giving their smell?

"Our gates." This is a convenient place. Although she sojourns from village to village, it does not mean that she has to go to a far place to search for fruit. The "gates" are the place that God has assigned for us, and we will find fruit there.

The maiden is not concentrating on just one kind of fruit, but on all manner of fruits. Before she was delivered from herself, she would not acknowledge the fruit in anyone who did not display signs that she recognized. Now she realizes that there are more than one kind of pleasant fruits; in fact, there are all kinds of fruits. There are new fruits and old fruits. She realizes that different people bear different fruits. She realizes that there is only one Lord Jesus and only one new creation, but not everyone bears the same kind of fruit. Indeed, the fruit of the light consists in all goodness and righteousness and truth. The harvest of all these fruits is for the Lord's glory. The result of the work is not for one's own boasting. We work together with the Lord in His work, but all the glory goes to the Lord.

SECTION SIX

THE GROANING OF THE FLESH

(8:1-14)

I. THE GROANING FOR DELIVERANCE

FROM THE FLESH (8:1-4)

The deeper a believer is in union with the Lord and the more he comes up to the standard of the maiden, the more he will be aware of his outward man and the shell of his flesh. It is true that the inward man is renewed day by day, but the outer man is also decaying day by day. Although the Holy Spirit gives life to the mortal body, the body itself is still destined to die. Although God's power is made perfect in our weakness, the body is still a thorn to us. Hence, the more a believer advances, and the more spiritual and heavenly he becomes, the more he will be aware of the limitation of the flesh in spite of his present perfection. He will feel that even though he has the firstfruits of the Spirit, there will be the inevitable groanings within in addition to the groanings of the whole creation for the redemption of the body. When we live by the flesh, we do not feel the need for the redemption of our body. When our union with the Lord has become very nearly perfect, we sense the difference between our inward state and our outward body. Although the condition of the body does not constitute a hindrance, at the very least it constitutes a weakness. At this time the redemption of the body becomes a necessary grace.

Song of Songs 8:1 says, "O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised." The maiden is saying to the Lord, in effect, "I wish I could become

more intimately related to You than I am today. I wish that You were my brother in the flesh, and that my relationship with You before God could be manifested immediately before men. When this happens, I will not be despised when I confess You before men and when I acknowledge my love before others. Since I am still in the world, I still feel weakness in me, and I cannot treat You as my heart wishes to treat You. In the beginning I was after Your kisses; I was after You and Your expression of love to me. Now I desire to kiss You, to express my love to You, and to satisfy You. But there is a barrier, the barrier of the flesh. You have not revealed Yourself as my brother yet. Therefore, while I remain in the world, I cannot help but think that I have not served You as I should have served."

Verse 2 says, "I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate." She continues to say, "When that day comes, it will be as if I am leading You into the heavenly Jerusalem. I will forever be taught of grace. All my fruits today are for the making of the sweet wine of that day, which will serve as Your eternal joy. None of the spiritual fruits I have received from You will be for myself. On that day all the pomegranates will be turned into spiced wine for Your satisfaction. I will give everything I have to You, and everything I have will be for Your enjoyment."

Verse 3 says, "His left hand should be under my head, and his right hand should embrace me." She continues to say, "On that day, His left hand will be under my head, and He will lift up my face to behold Him. His right hand will embrace me, and He will see me face to face within His bosom. I am looking forward to this day. O that it would come quickly!"

Verse 4 says, "I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until she please." "O daughters of Jerusalem, she is now living in the hope of rapture; she is in His hand. Her feeling at the moment is proper. There is no need to arouse her. Do not interfere by the hand of flesh, until she wakes up in the countenance of His face."

II. BEFORE THE RAPTURE (8:5-14)

Verse 5 says, "Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth; there she brought thee forth that bare thee." This book speaks of the maiden coming up from the wilderness two times. The first coming up from the wilderness in 3:6 refers to her forsaking of a wandering life. There she began her

absolute union with the Lord in His death, His life, and all His grace. Since then she steadily advanced, until she left the wilderness completely. Although in her latter experience she stopped once or twice, we dare not say that these stops were necessary, but surely we can say that they were excusable. Once we leave the wandering life, we leave it for good. Why then does the Lord speak about her coming up from the wilderness a second time, as if she is still in the wilderness? We must pay attention to what the wilderness refers to. The wilderness for us is not just a wandering life, but the world itself. Not only is there a wilderness in the spiritual realm; there is also a wilderness in the fleshly realm. We must not only be delivered spiritually from the wilderness of wandering, but we must be delivered from this earthly wilderness as well. When the Lord reigns within us through the Holy Spirit, we begin to leave behind a fluctuating life. When we hear the call for the rapture, we will be delivered from the worldly environment. The cross of Christ delivers us from the spiritual wilderness, and the coming of Christ delivers us from the earthly wilderness. This is why there is a second coming up from the wilderness. This is being delivered from this earth.

The Holy Spirit once again asks a question through the mouth of a third party. "Who is this that cometh up from the wilderness?" It seems as if He sees a maiden coming up from the wilderness, leaning upon her beloved; the closer she gets, the clearer her identity becomes.

Here we see that the rapture that delivers us from the wilderness does not happen suddenly, but is a result of a step-by-step walk with the Lord. The rapture is the last step of our walk with the Lord. All that men see will be the instant change from earth to heaven. But this is merely the last step of the rapture. The beginning of the rapture does not happen then. When a believer is attracted by heaven and walking away from the world step by step, he becomes further and further away from the world, and there will be a clearer and clearer separation between him and the world. When the process is complete, he will find himself waking up before the face of the Lord. This is the way that Enoch was raptured. We must never be misled to think that the rapture is something that will happen suddenly or something that will instantly change our spiritual condition.

This is the time to prepare ourselves for the rapture. By leaning upon our Beloved, we constantly leave the world behind and come up again and again until the Lord comes to take us away.

"Leaning upon her beloved." She seems to be powerless and unable to walk. "Leaning upon her beloved." She makes herself a burden for her beloved to carry. "Leaning upon her beloved." It is as if the hollow of her thigh has been touched. "Leaning upon her beloved." She seems to find herself pressed beyond measure, and this seems to last until the wilderness journey is over. Only the Lord can prepare us for the rapture. A trusting life is indispensable. We should trust in Him helplessly until the Holy Spirit exclaims, "Who is this that cometh...leaning upon her beloved?"

The Lord answers and says that she is none other than the once-filthy sinner, who was seen by grace, called by grace, and saved by grace. Her mother is God's grace. The grace of God does not refer just to God's forbearance. His forbearance is only a small part of His grace. God's grace also includes His plan and selection before the foundation of the world and His Son's redemption and the work of the Holy Spirit in time. All these are God's grace according to the Bible. When God's grace seeks and finds a chosen sinner, it puts him under the shadow of Christ. There he is fed with life, and there he is brought forth. When he wakes up, he finds himself in the love of Christ.

The "apple" tree is the same bergamot orange in 2:3; it refers to Christ, who is full of affection. Who is this maiden? She is none other than a sinner saved by grace. Thank God that when she first opened her eyes to behold the world, the first thing she saw was the affectionate Christ. The first fact she discovered was that she was under the shadow of such an affectionate Christ. This was her origin. How fitting it is for her to remember this at the time of her spiritual maturity!

Verse 6 says, "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." When she recalls her original condition, she cannot help but be filled with humility. She cannot help but consider her emptiness, the vanity of her experience, the undependability of her mind, and the futility of her pursuit. Her only hope is the Lord. She realizes that whether she can endure to the end does not depend on her own endurance, but on the Lord's preservation. No spiritual perfection can sustain a person until the Lord's return. Everything depends on God and His preserving power. When she realizes this, she cannot help but exclaim, "Set me as a seal upon thine heart, as a seal upon thine arm." The heart is the place of love, while the arm is the place of strength. "Set me as permanently as a seal upon Your heart, and as indelibly

as a seal upon Your arm. Just as the priests bore the Israelites upon their breasts and their shoulders, remember me constantly in Your heart and sustain me with Your arm. I know that I am weak and empty, and I am conscious of my powerlessness. Lord, I am a helpless person. If I try to preserve myself until Your coming, it will only bring shame to Your name and loss to myself. All my hopes are in Your love and power. I loved You before. But I know the undependability of that love. Now I look only to the love You have toward me. I held You once, and it seemed to be a powerful grip. But now I realize that even my strongest grip is just weakness. My trust is not in my holding power, but in Your holding power. I dare not speak of my love to You any longer. I dare not speak of my grasping of You any longer. From this point on, everything depends on Your strength and Your love.

"Your love is as strong as death. Who can shake death? No sighing of parents, no tears of wives, and no sorrow of friends can bring back a man from death. Death holds its captives and keeps them firmly, unrelentingly, and unshakably in its hand. If You love me, I will not be shaken, because Your love cannot possibly be weaker than death.

"If You love me, Your jealousy will follow. Your jealousy will be as cruel as Sheol. You will surely rebuke and surely seek for perfection. You will not allow anything to share my heart. Even if You owned a major part of me, You would not be satisfied. Your eyes cannot stand to see those who are Yours being defiled by the world or usurped by other loves. You are jealous; from the beginning of time You have been a jealous God (Exo. 20:5). Have not Your apostles told us about the jealousy of God (2 Cor. 11:2)? If You are jealous, who can withstand Your jealousy? What can withstand Your jealousy? You will destroy all Your enemies. You will remove all hindrances until You become the unique Lord, the God of all, and the unchallenged King. In this way, I will be protected, and my chastity will be preserved until I see Your face."

Jealousy is as cruel as Sheol. What can be crueler than Sheol? A person may be the most lovable one, the most adorable one, or the most precious one, but when Sheol comes to claim a sinner, it will not care if such a one is lovable or adorable. No tears, sorrow, or pleading can move its heart. It does not know mercy and compassion. It has no sympathy or feeling. It is cruel. "Since I have consecrated myself to You as a chaste virgin, if You see anything in me that stirs up Your jealousy, You will surely deal with it at all cost until You completely prevail. There

may be loving friends, close relatives, or dear lovers begging, pleading, and weeping, but You do not care for any of these things; You only care for Your own feeling. But this is the only way that I will be preserved."

"The coals thereof are coals of fire, which hath a most vehement flame." Jehovah is a fire (Heb. 12:29). His love and jealousy are also like fire which burns up everything that can be burned. Everything that is not eternal, that can pass away, that is of the world, and that is of man will be burned away.

Verse 7 says, "Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be condemned." "Many waters" signify trials that believers go through. "Floods" signify persecutions from the enemy. His love and the fire of His love will not be quenched by trials. His love and the fire of His love cannot be drowned by persecutions. If He loves us, no trial or persecution can do anything to us.

This love cannot be bought with money. In other words, it is irreplaceable. We cannot replace this love with the tongues of men and angels. We cannot replace this love with the gift of prophecy, the knowledge of mysteries, all knowledge, or all faith. Even if we doled out all our possessions to feed others and delivered up our body so that we might boast, we would still be despised. These things are merely part of the treasures of a man's house. Trying to exchange love for these things will result in being despised. Since this is the case, we will not earn His love with more work, busy times, or toiling services. We can only offer ourselves to Him so that we will become the object of His love.

Verse 8 says, "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?" A person who lives in the Lord's love cannot forget that there are others who should have the Lord's love also. Before she goes away to see the Lord, she remembers those who are less mature. She speaks of her little sister, who has life, but whose faith and love have not grown to the point where she can develop an affection for the Lord. The maiden's union with the Lord is already complete. Therefore, she can freely express all of her feelings before the Lord.

"What shall we do for our sister in the day when she shall be spoken for?" The little sister does not yet know what a life of love is all about. But when the eternal Lover leads her into a fellowship of love through the Holy Spirit, what will we do with her? As far as her life is concerned, she is a little sister. As far as her life of love is concerned, her two breasts have not developed. We are concerned for this group of people and are burdened to care for them. The Lord will not be

satisfied with their condition. A marriage proposal is indispensable in a believer's life. Although every believer has full liberty to accept or reject, the Lord's demand for love is the same. How should we help this little sister of ours?

The maiden brings up those whom she has always cared for and who are younger than she is; she brings them up before the Lord to discuss them with Him. Because she is living so much in the Lord's will, she can say, "We have..." She knows that her concern is the Lord's concern. Therefore, she says, "We." She knows that what she wants is also what the Lord wants. Therefore, she says, "We." The union is complete; there is no more separation. Hence, prayers are no longer requests, but a speaking forth of God's will.

Verse 9 says, "If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar." "If she be a wall." If there is anything that is of God, which causes her to build a separation between herself and that which is not of God, like a wall, then "we will build upon her a palace of silver." We will build upon her everything that is high and noble that comes from redemption. If she has established a life of separation through the Holy Spirit, we will build upon her the fruit of redemption. If she is a door, others will enter into God's knowledge through her. "We will inclose her with boards of cedar." We will add Christ's heavenly humanity to her. (Wood signifies humanity, whereas cedar is tall. Hence cedar wood signifies Christ's heavenly humanity, His glorified humanity, and His heavenly human life.) She no longer does the things that she wants to do; she does them together with the Lord. Although the words are out of her mouth, they represent the Lord's mind.

Verse 10 says, "I am a wall, and my breasts like towers: then was I in his eyes as one that found favor." "I am a wall." I am already a separated person; the Lord has separated me from everything unclean, common, and ordinary. "My breasts like towers." My faith and love are based on my separation from the world. The Lord has established me, and my two breasts are no longer undeveloped; they are like towers. I have come to the point where I am a person who has obtained peace in His eyes ("found favor" can be translated "found peace"). This means that I can be at rest. Hence, a life of peace is based on a life of separation, which is based on the development of faith and love. She gives a short testimony and shows that there is no thought of self-contentment. She can say that she is a wall, and she can say that her two breasts are towers, but in the Lord's eyes, she considers herself as one who has obtained peace.

Verse 11 says, "Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver." Before the believers are raptured, the Holy Spirit wants them to pay attention to one thing—the reward of the work. Solomon has his vineyards; they are his fields, and he leases them out to the keepers. The Lord's work is not ours; our position is forever that of a steward. We are merely keeping watch over His business. When He comes, what He entrusted to us will return to Him.

"Baalhamon" means "the lord of all." This shows us that the Lord, like Solomon, is the lord of everything; He is also our Lord. Solomon's charge was that the keepers would have the fruits; but for the fruits that they harvested, they would have to give Solomon a thousand pieces of silver. The Lord will also give us the fruit of what we keep, tend, and raise for Him today; that will be our reward. Nothing that we do for the Lord is in vain. Even a cup of water that we give away will be rewarded.

"Every one for the fruit thereof was to bring a thousand pieces of silver." Solomon will have his share as well. The one thousand pieces of silver are the account that we have to give to the Lord. This is different from what is recorded in Luke 19 and Matthew 25. There we see a difference based on our gifts. Here the one thousand pieces of silver are what each keeper should give to the Lord. When we stand before the judgment seat, the Lord has a minimum requirement for each one of us. This requirement is the one thousand pieces of silver here.

Verse 12 says, "My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred." The maiden now separates herself from the other keepers. She is not an ordinary keeper of the vineyards of Solomon. Solomon gave her a vineyard once; therefore, she has her own vineyard. This vineyard is now "before me," which means that the vineyard is hers (Gen. 13:9) and that it is under her direction. According to righteousness, the keepers should pay Solomon a thousand pieces of silver. According to love, should she do less than what the law requires? Of course not! She should give Solomon a thousand pieces of silver. Here we see two kinds of services. Some serve according to the law, whereas others serve according to love. Some serve out of fear, whereas others serve out of gratitude. Some serve as a duty, whereas others serve as a joy. Although she stands on a higher ground, and although she has a love relationship with the Lord and is different from others who serve Him out of a sense of duty, nevertheless, she does not give less than what the Lord's duty requires.

Not only does Solomon receive something; those who keep watch over the fruits also receive something. She renders rightful glory and praise to all those helping her in the work. She does not take over their rightful portion. May God's children not usurp the glory of their co-workers.

When the Lord rewards His workers, she will be included among those keeping the fruits; she will receive the two hundred pieces of silver. According to righteousness, she should only receive the fruits and not the silver (S.S. 8:11). However, all those who serve the Lord in love will find that when they do not take the Lord's work as a commercial enterprise, the Lord will not reward them on a commercial basis. In addition to receiving her fruits, the Lord bestows glory on her. The judgment seat should be something along the line of Matthew. However, the emphasis here is not on responsibility but on love. The question of work and reward should not have been brought up. However, the Holy Spirit mentions it from the standpoint of love, not from the standpoint of responsibility. It is mentioned because it matches the principle of the whole book.

Verse 13 says, "Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it." "Thou" refers to the Lord. "The gardens" are plural in number. He is not only dwelling in the garden of the maiden (6:2) but dwelling in many other gardens as well. He is the Lord who dwells in the hearts of men. He is not only dwelling in the heart of one who follows Him absolutely, but He is dwelling in the hearts of all those whom He delights in. The maiden addresses Him according to this relationship. She says to Him, "The companions hearken to thy voice." The word "hearken" means that everyone is listening. All those who are seeking the Lord together with her adopt the same attitude. They have been dealt with, and they know the futility of speaking and the profit of hearkening. They know that they have to be slow to speak in order to be quick to hear. Both she and they are no longer as talkative as they once were; they no longer babble about their condition before the Lord as soon as they acquire some experience. That conduct is gone. They no longer insist on speaking like others do, and they no longer speak for the sake of speaking. Those who cannot stop talking about trivial things still have the earthly life reigning within them. But these are listening; they adopt the attitude of a hearer. They know that their lives depend on the Lord's words and their work depends on the Lord's commands. They will only listen, because they cannot and will not move by themselves any longer. Without the Lord's words, they will not have any revelation, light, or knowledge. The life of the believers hinges totally upon the Lord's speaking.

"O Lord, while we are waiting to hearken, make us hear. If those who seek find, and if those who knock have the door opened to them, make us hear, and make us able to hear. If Jehovah will not speak to us, we will be like those who are dead. What use is there in hearing something if it is not heard in a real way? Therefore, please allow us to hear Your voice, because only this can guide us until Your return." She has learned her lessons by now; therefore, she offers up such a profound prayer toward the end.

Verse 14 says, "Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices." These words are the same as in 2:17. It is the same prayer, but the things that are referred to are not the same in both cases. This book mentions the wilderness two times, and in the same way, it mentions the Lord's coming as "a roe or to a young hart upon the mountains of spices" two times. The first time on the mountains refers to His fellowship with the believers; it shows His longing for an absolute fellowship with the believers. But then the shadows had not fled and the day had not yet broken, that is, the Lord had not yet come. The emphasis was fellowship. Therefore, we saw Him upon the mountains of Bethel; He was clearing away everything that was causing "separation." But the second refers to the Lord's second coming. This coming is in the future, and though it may be very near, no one knows when it will be. Unlike the case in chapter two, it does not have a time limit. The matter is not fellowship; therefore, this verse does not speak of the mountains of Bethel, but of the mountains of spices. It describes the condition of the Lord's coming and His kingdom. At that time, it will be a marvelous world, one like the mountains of spices.

Then the maiden's experience will be like a drop of water that has disappeared into the ocean; there will no more room for advancement, though the tide can always go deeper. All that is left in the world is just her body. Everything else has gone to another world. Therefore, she cannot help but cry, "Make haste, my beloved." "Come as quickly as the roe or a young hart. Just as a roe or a young hart appears on the mountains of spices, may You come in Your kingdom." Although the love is perfect, something is still lacking. When He comes, faith will be turned to facts, and praise will replace prayer. Love will consummate in a shadowless perfection, and we will serve Him in the sinless domain. What a day that will be! Lord Jesus, come quickly!

HYMNS

HYMNS (BY CATEGORIES)

1. WORDS OF PRAISE

1. Jesus, Thou alone art worthy
3. Unto Him who loves us ever
4. O God! we see Thee in the Lamb
5. Jesus! how much Thy name unfolds
6. God has made Thee our Passover
7. Come, let us join our cheerful songs
8. Jesus Christ became my Savior
9. Lord of Glory, we adore Thee!
10. Of all the gifts Thy love bestows
11. What was it, blessed God
12. Himself He could not save
13. All that we were—our sin, our guilt
14. O blessed Savior, is Thy love
15. Glory, honor, praise, and power
17. Thy name we love, Lord Jesus
18. Father, 'twas Thy love that knew us
19. O Lord, much praise to Thee
20. Our hearts are full of Christ and long
21. O Head once full of bruises
65. I prostrate, Lord, before Thee
85. Hark! ten thousand voices crying
89. It passeth knowledge, that dear love of Thine
90. I have a Friend, whose faithful love
96. For my freedom Christ was bound
97. "Abba, Father," we approach Thee
98. Abba, Father! we adore Thee
100. O Lord, Your love did not recoil
103. Gazing on the Lord in glory
104. We worship Thee, Lord Jesus
105. Lord, accept our feeble song!
107. O solemn hour! O hour alone
108. Jesus, Thy head, once crown'd with thorns
109. Jesus! that name we love

112. Father, Thy name our souls would bless
113. "Man of Sorrows," what a name
114. O for a thousand tongues to sing
117. Behold the Lamb with glory crowned
118. How pleasant is the sound of praise!
119. O Lord! When we the path retrace
125. Thou Son of God, our Savior dear
126. Lord, Thy love has sought and found us
158. Praise and unceasing praise!
165. Jesus only is our message,
173. Lord Jesus! when we think of Thee
174. Lord, we treasure with affection
176. Jesus is my King all-glorious, so wide, so deep His love
178. How sweet is the story of Christ's boundless love
183. Father, to Thee a joyful song we raise

□ JOY OF SALVATION

2. "No condemnation!" precious word!
36. Redemption, center of my faith
84. Jesus, Lord, Thou art my shepherd
101. I know not why God's wondrous grace
106. The saints have heard His words of love
111. By Thee, O God, invited
115. A mind at perfect peace with God
116. O Jesus, Lord, 'tis joy to know
120. Redemption! Oh rejoicing sound
124. Now we are resting in the Lamb
147. Once I was bound by sin's galling fetters
160. Why should I worry, doubt, and fear?
181. I belong to Jesus

□ SPRINGS OF THE VALLEY OF BACA

35. In nothing be anxious; the Lord is at hand
54. Truth is sacrificed too often
80. The battle is not ours to fight
81. In some way or other the Lord will provide
83. As I am fighting for my Lord

86. Amid the trials that I meet
87. When upon life's billows you are tempest tossed
91. His promises indelible
95. O soul, are you weary and troubled?
123. Keep up the song of faith
127. O let us rejoice in the Lord evermore
129. He faileth not, for He is God
130. Deep down into the depths of this Thy Name
138. I'll sing of the wonderful promise
139. God hath not promised skies always blue
140. Lord, it belongs not to my care
145. The cross that He gave may be heavy
150. Pressed out of measure, pressed beyond all length
152. O doubting, struggling Christian
153. There's a little word that the Lord has giv'n
154. Hark! a voice from heav'n proclaiming
164. My will is weak, my strength is frail
170. Weary pilgrim on life's pathway
175. My faith looks up to Thee
182. Though we waver as the seasons

□ UNION WITH CHRIST

28. Joined to the Christ victorious
29. Lord, Thou hast shown the mystery
34. Buried with Christ, and raised with Him too
45. Though Christ a thousand times
46. O Golgotha! Good Golgotha!
47. I am crucified with Christ
77. Crucified with Christ my Savior
79. Crucified was my Lord Jesus
102. One with Thee, Thou Son eternal
146. Dying with Jesus, by death reckoned mine

□ GROWTH IN GRACE

30. Once it was the blessing
32. I dare not be defeated
37. My King will soon come back again

49. Nothing between, Lord, nothing between
58. Not I, but Christ be honored, loved, exalted
59. My heart today would sing with joyfulness
60. If I would only stray a bit
132. If the path I travel
141. O Jesus Christ, grow Thou in me

□ SEEKING IN THE SPIRITUAL PATHWAY

22. Receive His victory
43. Make me a captive, Lord
51. Lord, reveal Thyself to me
52. Lord Jesus, are we one with Thee?
64. More holiness give me
67. Many crowd the Savior's kingdom
78. He died for me that I might live
142. Be Thou supreme, O Jesus Christ
143. Thou hidden love of God, whose height
177. O to be like Thee! blessed Redeemer

□ CONSOLATION OF THE PILGRIMS

25. O grave, your power is annulled
26. Heav'nly glory, heav'nly brightness
31. Can I forget the coming Lord?
33. "On toward the goal!" Press on!
38. When my blest Lord will come again
44. Conflict today is fierce
71. There remains not much more time
73. Lord Jesus, I am waiting
75. We shall not die, but raptured see the Lord!
88. He looked for a city and lived in a tent
92. Our home is higher than the highest stars

□ PRAYER MEETING

39. Teach us to pray that we may cause
40. Lord, oh come unto me
50. He said, "I will come soon"
122. Revive Thy work, O Lord!

□ CONSECRATION

- 42. The way of the Cross means sacrifice
- 70. Can you be obedient
- 76. Cross of Christ! lead onward
- 82. Alas! and did my Savior bleed?
- 94. When we survey the wondrous cross
- 128. How vast, immense, and measureless
- 131. Via Bethlehem we journey
- 144. This day the Lord has spoken
- 148. When we walk with the Lord
- 149. Hast thou heard Him, seen Him, known Him?
- 151. I've turned my back upon the world
- 155. Not by wrestling, but by clinging
- 156. Am I a soldier of the Cross
- 161. How shall I follow Him I serve?
- 180. Once I had a fervent heart
- 185. Let me love and not be respected

□ SPIRITUAL WARFARE

- 23. Charge, soldiers, charge in battle!
- 24. Standing on the victory of Christ my Lord
- 27. In the Lord's victorious name
- 41. In the mighty Name of Jesus
- 48. The name of Jesus is our stand
- 53. When you suffer Satan's temptings
- 55. With all the pow'r in heav'n and earth
- 56. When war is hot and fierce
- 57. Satan's assaults are conquered
- 61. Hosts of darkness are approaching
- 62. God's people have been robbed
- 68. To the foe my word is always, "No"
- 69. Rise up, soldiers, rise! To the battlefield!
- 74. Long has Satan fought, resisting
- 159. Hallelujah! Christ is Victor

□ THE HOLY SPIRIT

- 66. First the blood, and then the ointment

72. Fainting in the desert

121. Lord, may Thy blood now cleanse me

☐ THE WORK

63. God's servants must now proclaim

184. Christians, make haste, your mission high fulfilling

☐ GENERAL

16. On that same night, Lord Jesus

93. Break Thou the Bread of Life

99. Around Thy grave, Lord Jesus

133. Once more, before we part

157. For the bread and for the wine

163. Here, O my Lord, I see Thee face to face

171. Why grasp riches, harbor worry?

☐ PRAISE OF THE SUCKLINGS

110. As young ones we to Jesus come

☐ TRUMPET OF THE GOSPEL

134. I hear the Savior say

135. Just as I am, without one plea

136. I hear Thy welcome voice

137. Working will not save me

162. Come, ye sinners, poor and wretched

166. Jesus waits for you, hoping you will come

167. "Whosoever heareth!" shout, shout the sound!

168. Oh, what a Savior that He died for me!

169. Eternity! Eternity!

172. Do come to Jesus now

179. "Almost persuaded," now to believe

HYMN NO. 1

8.7.8.7. (Hymns, #182)

Jesus, Thou alone art worthy

Ceaseless praises to receive;

For Thy love and grace and goodness

Rise o'er all our thoughts conceive.

With adoring heart, we render

Honor to Thy precious name,
Overflowing with Thy mercies,
Far and wide Thy worth proclaim.

Praise Him! praise Him! praise the Savior!
Saints, aloud your voices raise,
Praise Him! praise Him! till in glory
Perfected we'll sing His praise.

HYMN NO. 2

8.6.8.6. (Hymns, #297)

**"No condemnation!" precious word!
Consider it, my soul!
Thy sins were all on Jesus laid,
His stripes have made thee whole.**

**In God's own presence now for us
The Savior doth appear;
The saints, as jewels on His heart,
Jesus doth ever bear.**

**"No condemnation!" O my soul,
'Tis God that speaks the word;
Perfect in comeliness art thou
In Christ, the risen Lord.**

**Teach me, O God, to fix mine eyes
On Christ, the spotless Lamb,
So shall I love Thy precious will,
And glorify His name.**

HYMN NO. 3

8.7.8.7.8.7.

**Unto Him who loves us ever,
Pities us and grants us grace,
Shed His blood for our redemption
Sacrificing in our place—**

**May the power, glory, kingdom
Be eternally His place.**

HYMN NO. 4

8.8.8.8. (Hymns, #37)

O God! we see Thee in the Lamb
To be our hope, our joy, our rest;
The glories that compose Thy name
Standing engaged to make us blest.

Thou great and good! Thou just and wise!
Hail! as our Father and our God!
For we are Thine by sacred ties,
Thy sons and daughters—bought with blood.

Then, Oh! to us this grace afford,
That far from Thee we ne'er may move;
Our guard—the presence of the Lord;
Our joy—Thy perfect present love.

This gives us ever to rejoice,
Turning to light our darkest days;
And lifts on high each feeble voice,
While we have breath to pray or praise.

HYMN NO. 5

8.6.8.6. (Hymns, #71)

**Jesus! how much Thy name unfolds
To ev'ry opened ear;
The pardoned sinner's mem'ry holds
None other half so dear.**

**Thy name encircles every grace
That God as man could show;
There only could He fully trace
A life divine below.**

Jesus—it speaks a life of love,
Of sorrows meekly borne;
It tells of sympathy above,
Whatever makes us mourn.

Jesus, the One who knew no sin,
Made sin to make us just;
Thou gav'st Thyself our love to win,
Our full confiding trust.

The mention of Thy name shall bow
Our hearts to worship Thee;
The chiefest of ten thousand Thou,
Whose love has set us free.

HYMN NO. 6

8.7.8.7.D.

God has made Thee our Passover,
Thou the Lamb for sinners slain;
Thou in wondrous love and mercy
For our guilt didst taste death's pain.
By Thy blood-red fount for cleansing,
Gone are sins that shamed, reviled;
Heaven's gate of grace is opened,
We to God are reconciled.

Hail, Thou Jesus! Heaven's Sovereign!
Thine the glory, Thine the praise!
Heav'n and earth all come before Thee,
Sitting by the Father's gaze.
Thou art worthy, yes, Thou alone,
Praise and worship receiving,
We'll continually exalt Thee,
'Tis our worthy servicing.

HYMN NO. 7

8.6.8.6. (Hymns, #183)

Come, let us join our cheerful songs,
And thus approach the throne;
Had we ten thousand thousand tongues,
Our theme of joy's but one:

"Worthy the Lamb that's gone on high,
To be exalted thus!"
"Worthy the Lamb that died!" we cry,
"For He was slain for us."

Jesus is worthy to receive
Honor and pow'r divine;
And blessings more than we can give
Be, Lord, forever Thine.

Soon shall the saints, exalted high,
A glorious anthem raise,
And all that dwell beneath the sky
Speak forth Thine endless praise.

Redeemed creation join in one,
T'adore the sacred name
Of Him that sits upon the throne,
And to exalt the Lamb.

HYMN NO. 8

8.7.8.7.D.

Jesus Christ became my Savior,
To this sufferer's need He came,
Sacrificed, redemption bringing;
Grace has washed away my shame.
By His death's eternal merit
Many blessings now I own;
Thousand times ten thousand honors
Unto Jesus' name alone.

HYMN NO. 9

8.7.8.7.7. (Hymns, #144)

Lord of glory, we adore Thee!
Christ of God, ascended high!
Heart and soul we bow before Thee,
Glorious now beyond the sky:
Thee we worship, Thee we praise—
Excellent in all Thy ways.

Anointed King, with glory crownèd,
Rightful Heir and Lord of all!
Once rejected, scorned, disownèd,
E'en by those Thou cam'st to call:
Thee we honor, Thee adore—
Glorious now and evermore.

Lord of life! to death once subject;
Blessed, yet a curse once made;
Of Thy Father's heart the object,
Yet in depths of anguish laid;
Thee we gaze on, Thee recall—
Bearing here our sorrows all.

Royal robes shall soon invest Thee,
Royal splendors crown Thy brow;
Christ of God, our souls confess Thee
King and Sov'reign even now!
Thee we rev'rence, Thee obey—
Own Thee Lord and Christ always.

HYMN NO. 10

8.6.8.6. (Hymns, #38)

Of all the gifts Thy love bestows,
Thou Giver of all good!
E'en heav'n itself no richer knows
Than Jesus and His blood.

Faith, too, that trusts in Him through grace,
From that same love we gain;
Else, sweetly as it suits our case,
The gift had been in vain.

We praise Thee, and would praise Thee more,
To Thee our all we owe:
The precious Savior, and the power
That makes Him precious too.

HYMN NO. 11

6.6.6.6.8.8. (Hymns, #29)

What was it, blessed God,
Led Thee to give Thy Son,
To yield Thy Well-beloved
For us by sin undone?
'Twas love unbounded led Thee thus,
To give Thy Well-beloved for us.

What led Thy Son, O God,
To leave Thy throne on high,
To shed His precious blood,
To suffer and to die?
'Twas love—unbounded love to us
Led Him to die and suffer thus.

What moved Thee to impart
Thy Spirit from above,
Therewith to fill our heart
With heavenly peace and love?
'Twas love—unbounded love to us
Moved Thee to give Thy Spirit thus.

What love to Thee we owe,
Our God, for all Thy grace!
Our hearts may well o'erflow

In everlasting praise!
Make us, O God, to praise Thee thus
For all Thy boundless love to us.

HYMN NO. 12

6.6.6.6.8.8. (Hymns, #105)

Himself He could not save,
 He on the cross must die,
Or mercy could not come
 To ruined sinners nigh;
Yes, Christ, the Son of God, must bleed,
That sinners might from sin be freed.

Himself He could not save,
 For justice must be done;
Our sins' full weight must fall
 Upon the sinless One;
For nothing less can God accept
In payment of that fearful debt.

Himself He could not save,
 For He the Surety stood
For all who now rely
 Upon His precious blood;
He bore the penalty of guilt
When on the cross His blood was spilt.

Himself He could not save,
 What wondrous love is this!
In love Himself He gave,
 There ne'er was love like His!
Such love should melt a heart of stone,
Till praise flows forth to Him alone!

HYMN NO. 13

8.6.8.6. (Hymns, #31)

All that we were—our sin, our guilt,
Our death—was all our own:
All that we are we owe to Thee,
Thou God of grace alone.

Thy mercy found us in our sins,
And gave us to believe;
Then, in believing, peace we found,
And in Thy Christ we live.

All that we are, as saints on earth,
All that we hope to be,
When Jesus comes and glory dawns,
We owe it all to Thee.

O God, how rich, how vast Thy love,
Whoe'er can Thee repay?
Thy love is past man's finding out,
Thy grace no man can say.

But Lord, to me I pray Thee grant,
More clearly may I see,
That I may e'er more fully know
How much I owe to Thee.

But if man's heart should e'er suppose
He could repay Thy love,
It only means he nothing knows
Of love, all loves above.

So may we never bargains make
With that dear love of Thine:
The love that made Thine heart once break,
Whoe'er that love could win?

Then nevermore suggest return,
His love is far too high;

But let our hearts with rapture burn
That He for us should die.

O Father God, we owe Thee all!
All that we are and have!
With grateful thanks before Thee fall,
'Tis all that we can give.

HYMN NO. 14

8.6.8.6. (Hymns, #153)

O blessèd Savior, is Thy love
So great! so full! so free!
Fain would we have our thoughts, our hearts,
Our lives, engaged with Thee.

We love Thee for the glorious worth
Which in Thyself we see;
We love Thee for that shameful cross,
Endured so patiently.

No man of greater love can boast
Than for his friend to die;
Thou for Thine enemies wast slain!
What love with Thine can vie?

Though in the very form of God,
With heav'nly glory crowned,
Thou didst a servant's form assume,
Beset with sorrow round.

Thou wouldst like wretched man be made
In everything but sin,
That we as like Thee might become
As we unlike had been:

Like Thee in strength, in meekness, love,
In life in ev'ry phase;

From glory into glory changed,
Till we behold Thy face.

O Lord, we treasure in our hearts
The mem'ry of Thy love;
And ever shall Thy name to us
A grateful odor prove.

HYMN NO. 15

8.8.8.8.8. (Hymns, #240)

Glory, honor, praise, and power,
Be unto the Lamb forever!
Jesus Christ is our Redeemer,
Hallelujah! Hallelujah!
Hallelujah! Praise ye the Lord!

HYMN NO. 16

7.6.7.6.D. (Hymns, #213)

On that same night, Lord Jesus,
When all around Thee joined
To cast its darkest shadow
Across Thy holy mind,
We hear Thy voice, blest Savior,
"This do, remember me,"
With grateful hearts responding,
We do remember Thee.

The depth of all Thy suffering
No heart could e'er conceive,
The cup of wrath o'erflowing
For us Thou didst receive;
And, oh, of God forsaken
On the accursèd tree;
With grateful hearts, Lord Jesus,
We now remember Thee.

We think of all the darkness
Which round Thy spirit pressed,
Of all those waves and billows,
Which rolled across Thy breast.
Oh, there Thy grace unbounded
And perfect love we see;
With joy and sorrow mingling,
We would remember Thee.

We know Thee now as risen,
The Firstborn from the dead;
We see Thee now ascended,
The church's glorious Head.
In Thee by grace accepted,
The heart and mind set free
To think of all Thy sorrow,
And thus remember Thee.

Till Thou shalt come in glory,
And call us hence away,
To rest in all the brightness
Of that unclouded day,
We show Thy death, Lord Jesus,
And here would seek to be
More to Thy death conformèd,
While we remember Thee.

HYMN NO. 17

7.7.8.7.D. (Hymns, #69)

**Thy name we love, Lord Jesus,
And lowly bow before Thee;
And while we live, to Thee we give
All blessing, worship, glory.
We sing aloud Thy praises,
Our hearts and voices blending,**

'Tis Thou alone we worthy own,
Thy beauty's all-transcending.

Thy name we love, Lord Jesus;
It tells God's love unbounded
To ruined man, ere time began,
Or heav'n and earth were founded:
Thine is a love eternal,
That found in us its pleasure,
That brought Thee low to bear our woe
And make us Thine own treasure.

Thy name we love, Lord Jesus;
It tells Thy birth so lowly,
Thy patience, grace, and gentleness,
Thy lonely path, so holy;
Thou wast the "Man of Sorrows";
Our grief, too, Thou didst bear it;
Our bitter cup Thou drankest up;
The thorny crown, didst wear it.

Thy name we love, Lord Jesus;
God's Lamb—Thou wast ordained,
To bear our sins (Thyself all clean)
And hast our guilt sustained.
We see Thee crowned in glory,
Above the heavens now seated,
The vict'ry won, Thy work well done,
Our righteousness completed.

HYMN NO. 18

8.7.8.7.8.7. (Hymns, #34)

Father, 'twas Thy love that knew us
Earth's foundation long before:
That same love to Jesus drew us
By its sweet constraining pow'r,

And will keep us, and will keep us,
Safely now, and evermore,
Safely now, and evermore.

Now that changeless love enfolds us,
All its wealth on us bestows;
While its pow'r unchanging holds us
In a holy calm repose.
God and Father, God and Father,
Unto Thee our worship flows,
Unto Thee our worship flows.

God of love, our souls adore Thee!
We would still Thy grace proclaim,
Till we cast our crowns before Thee,
And in glory praise Thy name;
Praise and worship, praise and worship
Be to God and to the Lamb!
Be to God and to the Lamb!

HYMN NO. 19

6.6.6.6.

O Lord, much praise to Thee,
Slain Lamb of God art Thou,
Living eternally
To heaven's throne I bow.
O Lord, much praise to Thee
Thou sacrifice for sin;
Thy precious blood speaks of
The glory I will win.

O God, I will declare
Thy fadeless glory strong,
All things in heaven and
On earth to Thee belong.
How great Thy mercy is!

How deep Thy grace and love!
All praise be giv'n to Thee
As amens rise above.

HYMN NO. 20

8.8.8.8.8. (Hymns, #178)

Our hearts are full of Christ and long
Their glorious matter to declare!
Of Him we make our loftier song,
We cannot from His praise forbear:
Our ready tongues make haste to sing
The glories of the heav'nly King.

Fairer than all the earthborn race,
Perfect in comeliness Thou art;
Replenished are Thy lips with grace,
And full of love Thy tender heart.
God ever-blest! we bow the knee,
And own all fullness dwells in Thee.

HYMN NO. 21

7.6.7.6.D. (Hymns, #95)

O Head once full of bruises,
So full of pain and scorn,
Mid other sore abuses,
Mocked with a crown of thorn:
O Head e'en now surrounded
With brightest majesty,
In death once bowed and wounded
On the accursèd tree:

Thou Countenance transcendent!
Thou life-creating Sun!
To worlds on Thee dependent—
Yet bruised and spit upon:
O Lord, what Thee tormented

**Was our sins' heavy load,
We had the debt augmented
Which Thou didst pay in blood.**

**We give Thee thanks unfeigned,
O Savior, Friend in need,
For what Thy soul sustained
When Thou for us didst bleed.
Grant us to lean unshaken
Upon Thy faithfulness,
Until, to glory taken,
We see Thee face to face.**

HYMN NO. 22

6.6.6.6.

Receive His victory,
Receive His victory;
By the death on the cross,
Receive His victory.

HYMN NO. 23

7.6.7.6.D. (Hymns, #873)

Charge, soldiers, charge in battle!
The conflict has begun;
Thy battle song triumphant—
"The victory is won!"
Hell's power must be vanquished
And Satan's forces strewn;
The Captain of the Army
Will come and triumph soon.

Charge, soldiers, charge in battle!
And gaze upon thy Lord;
If thou wilt fight His battle,
The throne is thy reward.
This war is of the spirit,

Not fought on earthly ground;
The Lord well knows the foe is near,
Encircling us around.

Charge, soldiers, charge in battle!
Christ's throne awaiteth thee;
His resurrection power
Will lift thy spirit free.
Through Him thou wilt have power,
The foe to battle down;
Through Him thou wilt the triumph sing,
And wear the victor's crown.

Charge, soldiers, charge in battle!
Thou shalt ascend the throne;
A feast He is preparing,
How happy thou to own.
With Him we're resurrected
Above the battle din;
Transcending all that binds us,
We're far above in Him.

Charge, soldiers, charge in battle!
Thou art the royal heir;
The Lord from dust did choose thee,
That thou His kingdom share.
Thou hast no part in darkness,
Thy future, O how bright;
With Christ to dwell forever
And in His love delight.

With joyful shouts charge forward!
The kingdom is before;
Upon the peak of Zion
We'll sing, the battle o'er.
The Lamb has won the victory!
The Lamb is on the throne!

With shouts of joy we praise Him,
For He must overcome.

HYMN NO. 24

11.11.11.11.

Standing on the victory of Christ my Lord,
Standing on the power of the Son of God,
Standing on the blood of His New Testament,
Standing on the words that show His faithfulness.

HYMN NO. 25

8.6.8.6.

O grave, your power is annulled;
The sting of death destroyed.
Released from all these dark controls,
All day I sing o'erjoyed.
His grace cannot be done away,
Eternal life is mine;
I know that I will never die,
Made free by life divine.

HYMN NO. 26

8.7.8.7.D.

Heav'nly glory, heav'nly brightness,
Universal King descends;
Saints are raptured, Hades finished,
Songs are sung in unison.
Hallelujah! Hallelujah!
Son of God so splendidous.
Thine the vict'ry, thine the honor!
Grace to all so glorious.

HYMN NO. 27

7.7.7.7.

In the Lord's victorious name,
Overcomers we must be;

Stand and shame the evil one;
Fighting is our destiny.

Jesus' name, our battle cry,
He the power in our breast,
Son of man, who routs the foe,
Leading man to joy and rest.

Fight the devil to retreat,
Smash his ev'ry stronghold here;
Take full courage, slumber not:
Christ will call His soldiers dear.

In the Lord's victorious name,
Overcomers we must be;
Stand and shame the evil one;
Fighting is our destiny.

HYMN NO. 28

8.6.8.6.

Joined to the Christ victorious,
And workings of His cross,
I'm nourished e'en in sufferings,
And safe in any loss.

Joined to the Christ, the risen One,
Ascended into heav'n;
In light of the eternal cross,
Unbounded grace is giv'n.

Joined to the Christ victorious,
My spirit's joys increase;
I call the holy, highest name,
And Satan's powers cease.

Joined to the Christ, the sovereign One,
To Him I long to cling.

His cross has spoiled the serpent's work,
Of vict'ry now I sing.

Joined to the Christ—how marvelous!
God's great salvation this!
"The Lamb is worthy," well we sing,
All praise and power His.

HYMN NO. 29

8.8.8.8. (Hymns, #488)

Lord, Thou hast shown the mystery,
How on the Cross I died with Thee;
I need no other pow'r or way
That I may triumph day by day.

That cross of Thine is also mine,
Into my life its light doth shine;
When I believe I'm dead with Thee,
The world has lost its pow'r o'er me.

Since I am crucified with Thee,
From sin and self I am set free;
How can I still enjoy the world
Or seek its vanities unfurled?

I take my place, dear Lord, with Thee
Upon the cross of Calvary.
Thy life and power then are mine,
Since Thou and I in oneness twine.

Since Thou didst come to slay the foe,
His work and power to overthrow,
I too can overcome in Thee
And prove Thy mighty pow'r in me.

Yet, for the vict'ry we rely
Upon the death which Thou didst die;

We tread the path which Thou hast trod
Until we reach the goal in God.

My death with Thee I now believe
And all its meaning would receive.
Thy death more deeply show to me,
That from my flesh I may be free.

I long to win as Thou hast won,
To reign with Thee when Thou dost come.
If we the cross will gladly bear,
Then in Thy glory we will share.

HYMN NO. 30

6.5.6.5.D. with chorus. (Hymns, #513)

Once it was the blessing,
 Now it is the Lord;
Once it was the feeling,
 Now it is His Word;
Once His gift I wanted,
 Now, the Giver own;
Once I sought for healing,
 Now Himself alone.

(Chorus)

 All in all forever,
 Only Christ I'll sing;
 Everything is in Christ,
 And Christ is everything.

Once 'twas painful trying,
 Now 'tis perfect trust;
Once a half salvation,
 Now the uttermost;
Once 'twas ceaseless holding,
 Now He holds me fast;
Once 'twas constant drifting,

Now my anchor's cast.

Once 'twas busy planning,
Now 'tis trustful prayer;
Once 'twas anxious caring,
Now He has the care;
Once 'twas what I wanted,
Now what Jesus says;
Once 'twas constant asking,
Now 'tis ceaseless praise.

Once it was my working,
His it hence shall be;
Once I tried to use Him,
Now He uses me;
Once the pow'r I wanted,
Now the Mighty One;
Once for self I labored,
Now for Him alone.

Once I hoped in Jesus,
Now I know He's mine;
Once my lamps were dying,
Now they brightly shine;
Once for death I waited,
Now His coming hail;
And my hopes are anchored
Safe within the veil.

HYMN NO. 31

8.8.8.8. with chorus.

Can I forget the coming Lord?
No! My heart for His face now longs;
For this I plead the Father God,
To Him I sing my morning songs.

(Chorus)

Oh come, dearest Lord!
Come, my Lord! Oh come, my King!

Can I forget my watch to keep?
No! My heart for Him must awake;
To miss the rapture is my fear,
And of this blinding world partake.

Can I unite with this dark age?
No! He is calling from above.
May I forsake all worldly things,
Desire my Savior with my love.

Daily may I in spirit walk,
Daily His pow'r of life partake,
Watching and waiting till He comes,
Ready for Him, all else forsake.

Daily persisting, standing firm,
I would not fear the enemy.
The gates of hell cannot prevail;
God's Christ will soon rule mightily.

Can I forget His promise firm?
To Him I call though earth be moved.
May He perfect the faith He gives,
Without delay, His word be proved.

HYMN NO. 32

7.6.7.6.D. with chorus. (Hymns, #877)

I dare not be defeated
With Calvary in view,
Where Jesus conquered Satan,
Where all His foes He slew;
Come, Lord, and give the vision
To nerve me for the fight,
Make me an overcomer

Clothed with Thy Spirit's might.

(Chorus)

A victor, a victor!
Because of Calvary.
Make me an overcomer,
A conqu'ror, a conqu'ror, Lord, in Thee.

I dare not be defeated
Since Christ, my conquering King,
Has called me to the battle
Which He did surely win.
Come, Lord, and give me courage,
Thy conquering Spirit give,
Make me an overcomer,
In power within me live.

I dare not be defeated,
When Jesus leads me on
To press through hellish regions
To share with Him His Throne;
Come, Lord, and give Thy soldier
The power to wield the sword,
Make me an overcomer
Through Thine inerrant Word.

I dare not be defeated,
Just at the set of sun,
When Jesus waits to whisper,
"Well done, beloved, well done";
Come, Lord, bend from the Glory,
On me Thy Spirit cast,
Make me an overcomer,
A victor to the last.

HYMN NO. 33

6.6.8.6. (Hymns, #662)

"On toward the goal!" Press on!
Alone, yet unafraid;
He cut the path, who beckons thee,
On then, and undismayed.

"On toward the goal!" Press on!
The eyes that are a flame
Are watching thee, what then are men?
What matter praise, or blame?

"On toward the goal!" Press on!
Look not behind thee now,
When just ahead lies His "Well done,"
And crowns await thy brow.

"On toward the goal!" Press on!
Blind, deaf, and sometimes dumb
Along the blood-marked, uphill way,
Hard after Christ, press on!

HYMN NO. 34

9.8.9.9.5. (Hymns, #483)

Buried with Christ, and raised with Him too;
What is there left for me to do?
Simply to cease from struggling and strife,
Simply to walk in newness of life.
Glory be to God!

Risen with Christ, my glorious Head,
Holiness now the pathway I tread,
Beautiful thought, while walking therein:
He that is dead is freed from sin.
Glory be to God!

Living with Christ, who dieth no more,
Following Christ, who goeth before;
I am from bondage utterly freed,

Reckoning self as dead indeed.

Glory be to God!

Living for Christ, my members I yield,
Servants to God, for evermore sealed,
Not under law, I'm now under grace,
Sin is dethroned, and Christ takes its place.

Glory be to God!

Growing in Christ; no more shall be named
Things of which now I'm truly ashamed,
Fruit unto holiness will I bear,
Life evermore, the end I shall share.

Glory be to God!

HYMN NO. 35

11.11.11.11. (Hymns, #660)

In nothing be anxious; the Lord is at hand.
In peace and in vict'ry triumphantly stand;
Let nothing affright thee and nothing dismay,
For Jesus is coming! It may be today.

In nothing be anxious; on Him roll thy care.
Thy sins were laid on Him, thy sorrows He'll bear;
Care free and triumphant press on, still to prove
The strength of His arm and the balm of His love.

In nothing be anxious; should Jesus delay
His strength will be thine till the end of the day.
His arm thou canst lean on; His Spirit will cheer;
Then wherefore be anxious, press on without fear.

HYMN NO. 36

8.6.8.6.

Redemption, center of my faith,
Of hope the cornerstone,
A mystery we scarce explain,

Yet truth so clearly shown.

Redemption, in my closest thoughts,

So ever wonderful.

Oh, grace received this sinful one:

This miracle my jewel.

Yes, many times attacks and pains,

Temptations, sins flood in,

Thus causing heart and mind to faint.

And anxious storms begin.

But God's sustaining pow'r of life

Now helps me contemplate,

To freshly know redemption's work,

Good news profound and great.

I can declare with surest pledge,

Though earth be overthrown;

I'll sing redemption's comely song.

No anxious fears o'erblown.

HYMN NO. 37

8.6.8.6.D. (Hymns, #960)

My King will soon come back again,

The sky be filled with Him;

The universe to be redeemed

Will see His light therein.

The Lord will soon fulfill His plan,

His footsteps now I hear;

His glorious frame I faintly see

Beginning to appear.

I'm longing for His presence blest

And dare not slothful be

While waiting for my Lord's return,

His own dear self to see.

My only hope—that He may come
And change my faith to sight;
There is no other joy on earth
Which gives my heart delight.

My heart is always with Himself,
My eyes are heavenward,
My lips would utter nothing else
Than meeting with my Lord.
The coming of the Lord draws nigh,
His coming is for me;
His promise ever standeth firm
And soon fulfilled I'll see.

My Savior, all Thy holy words
Can never doubted be;
With them encouraged day by day,
I'm faithful unto Thee.
Oh, may Thy glory soon appear,
The foe be overthrown;
Thy promises be realized,
And we brought to Thy throne.

Thy saving arm a refuge is,
My Savior God, to me;
Thou as the Father keepeth them
Who put their trust in Thee.
The sheep and shepherd are of one,
The head and body same;
None e'er can pluck from out Thy hand
The child who trusts Thy Name.

A thousand hands won't hinder me,
Nor will ten thousand eyes;
The thorns upon the road but help
Me onward to the prize.
Arise, my spirit and my heart,

And let the world go by;
The Lord of life will take me soon
To be with Him on high.

Thou healing sun! Thou hope of man!
I really love Thy ray.
Oh, righteous Lord! oh, glorious King!
I bow to Thee and pray:
Oh, may Thou soon ascend Thy throne
And quickly show Thy face;
Thy heav'nly kingdom may Thou found
And grant all men Thy grace.

The truth should triumph and be king,
And freedom should be queen;
But falsehood, which has rampant run,
Head of the world is seen.
We ask Thee, Truth, to quickly come
And bring Thy light from heav'n;
The foe be crushed and all Thy sons
Into Thy bosom giv'n.

HYMN NO. 38

8.8.8.4. with repeat. (Hymns, #965)

When my blest Lord will come again,
I will be saved from all my pain,
With all the saints I'll follow Him,
O praise the Lord!
O praise the Lord! O praise the Lord!
With all the saints I'll follow Him,
O praise the Lord!

When I shall see Him face to face,
And dwell with Him thru endless days,
I will rejoice and sing His grace,
O praise the Lord!

O praise the Lord! O praise the Lord!
I will rejoice and sing His grace,
O praise the Lord!

When I meet Him before the Throne,
My sufferings then will all be gone,
The joy of vict'ry will be won,
O praise the Lord!
O praise the Lord! O praise the Lord!
The joy of vict'ry will be won,
O praise the Lord!

In that day I will testify
That nothing with Christ's life can vie,
What glorious rapture to the sky,
O praise the Lord!
O praise the Lord! O praise the Lord!
What glorious rapture to the sky,
O praise the Lord!

May we in our Lord's side e'er hide,
Be always one and ne'er divide,
That His heart may be satisfied,
O praise the Lord!
O praise the Lord! O praise the Lord!
That His heart may be satisfied,
O praise the Lord!

O come, our King, O come, dear Lord!
Receive us by Thy promised word,
And give the victors Thy reward,
O praise the Lord!
O praise the Lord! O praise the Lord!
And give the victors Thy reward,
O praise the Lord!

HYMN NO. 39

8.6.8.6. (Hymns, #767)

Teach us to pray that we may cause
The enemy to flee,
That we his evil pow'r may bind,
His prisoners to free.

Teach us to pray and firmly stand
Upon the battleground,
To fight and break the stronghold down,
The enemy confound.

Teach us to pray and use Thy rod
In strong, prevailing prayer,
Beneath Thy blood to shake the earth
And powers of the air.

By prayer and faith, O may we learn
To labor, Lord, with Thee,
To know the victory is ours
And Thine authority.

HYMN NO. 40

6.5.6.5. with repeat.

Lord, oh come unto me;
Visit me anew;
Bring me true revival,
All my ease undo.
Break down all my barr'ers;
Lift my spirit high
That I may use Your life,
Healing those who cry.

HYMN NO. 41

8.7.8.7. with chorus. (Hymns, #775)

In the mighty Name of Jesus,
When we bow before the throne,

Many deadly foes are vanquished,
Many victories are won.

(Chorus)

Mighty Name! Mighty Name!
In that Name alone we win.
Mighty Name! Mighty Name!
Conquering Satan, death, and sin.

When we plead the Name of Jesus,
Satan and his hosts must flee.
Jesus! Jesus! Precious Jesus!
In Thy Name is victory.

Soon shall come the blessed moment
When the battle shall be won,
When the Mighty Name of Jesus
Shall exalt us to the throne.

HYMN NO. 42

Peculiar Meter. (Hymns, #630)

The way of the Cross means sacrifice,
As to God you yield your all
To be laid on the altar, the place of death,
Where fire will surely fall.

(Chorus)

'Tis the way of the Cross, are you willing for this?
What does bearing the Cross mean to you?
You who've given yourself, your all to God!
To God are you wholly true?

As the voice of song and prayer we raise,
How easy to say, We give all;
Till some rougher cross lies just before,
And sterner is duty's call.

Do you falter then, or, true to death,
Just die on the cross in the way,
Till the fulness of life from the Living One
Is filling you day by day?

'Tis the plan of life, for you die to live,
One with Jesus crucified;
With the life alone to be lived through you,
Of the Risen, the Glorified.

HYMN NO. 43

6.6.8.6.D. (Hymns, #422)

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conq'ror be.
I sink in life's alarms
When by myself I stand,
Imprison me within Thine arms,
And strong shall be my hand.

My heart is weak and poor
Until it master find:
It has no spring of action sure,
It varies with the wind;
It cannot freely move
Till Thou hast wrought its chain;
Enslave it with Thy matchless love,
And deathless it shall reign.

My power is faint and low
Till I have learned to serve:
It wants the needed fire to glow,
It wants the breeze to nerve;
It cannot drive the world
Until itself be driven;

Its flag can only be unfurled
When Thou shalt breathe from heaven.

My will is not my own
Till Thou hast made it Thine;
If it would reach the monarch's throne
It must its crown resign;
It only stands unbent
Amid the clashing strife,
When on Thy bosom it has leant,
And found in Thee its life.

HYMN NO. 44

6.6.8.6.D. (Hymns, #893)

Conflict today is fierce,
The strength of Satan more;
The cry of battle calling now
Is louder than before.
The rebel voice of hell
E'en stronger now becomes;
But list, the midnight cry resounds,
Behold, I quickly come!

Trials more bitter grow,
The fighting doth enlarge;
Hell's forces rally all their pow'rs
And gather for the charge.
Yet while we wait and watch
And feel the war severe,
We hear the joyful song ring out,
Jesus, the Lord, is near!

'Tis harder at the end
The word to testify,
For Satan fights with all his pow'r
Our witness to defy.

Much greater strength we need
The foe to overcome;
How happy when the Lord we see
And all our sighing's done!

Who then will forward go
Strong in His mighty power?
Who then will firmly trust the Lord
Until the vict'ry hour;
Till with the conqu'rors blest,
The triumph song's begun?
That man will then rejoice to hear,
Behold, I quickly come!

Who then will choose God's best,
And take the narrow track,
Though passing thru the wildest storms,
Yet never turning back?
Who now will dare press on,
Enduring pain and fear?
All such will then rejoice to see
Jesus, the Lord, is near!

Though deep the darkness be
We still would onward go,
Till we the day of rapture greet
And glory 'round shall glow.
'Tis there we'll see the Lord,
And Satan overcome;
The overcomers will rejoice,
Jesus, the Lord, has come!

HYMN NO. 45

6.6.6.6.D. with chorus. (Hymns, #477)

Though Christ a thousand times
In Bethlehem be born,

If He's not born in thee
Thy soul is still forlorn.
The Cross on Golgotha,
Will never save thy soul;
The Cross in thine own heart,
Alone can make thee whole.

(Chorus)

O, Cross of Christ, I take thee
Into this heart of mine,
That I to my own self may die
And rise to thy life Divine.

What e'er thou lovest, man,
That too become thou must;
God, if thou lovest God,
Dust, if thou lovest dust.
Go out, God will come in;
Die thou and let Him live;
Be not and He will be;
Wait and He'll all things give.

To bring thee to thy God,
Love takes the shortest route;
The way which knowledge leads,
Is but a roundabout.
Drive out from thee the world,
And then thy heart shall be
Filled with the love of God,
And holy like as He.

HYMN NO. 46

8.6.8.6. with chorus.

O Golgotha! Good Golgotha!
My Lord was slain for me;
His precious blood in mercy flowed

That I from sins be free.

(Chorus)

Therefore I pray, my Lord, reveal
Golgotha's mystery,
So I may know that I am one
With Thee in certainty.

O Golgotha! Good Golgotha!
I died there with my Lord;
His crucifixion has released
The burden I once bore.

O Golgotha! That empty tomb
Included me as well;
His resurrection too I share,
I hear no deathly knell.

O Golgotha! There Satan's hosts
Were by my Lord abashed;
In His dear name that worldly king
Under my feet is smashed.

O Golgotha! There Jesus' name
Sufficed me in that war;
There Satan fled, for by that Name
I triumph evermore.

O Golgotha! I praise Thee, Lord,
For death was suffered there;
Released His life, redeemed my sins,
I'm freed into His care.

O Golgotha! I want to learn
All that indwells in Him;
By faith included in His work,
I'll stand now firm with Him.

HYMN NO. 47

8.7.8.7. with chorus. (Hymns, #482)

I am crucified with Christ,
And the cross hath set me free;
I have ris'n again with Christ,
And He lives and reigns in me.

(Chorus)

Oh! it is so sweet to die with Christ,
To the world, and self, and sin;
Oh! it is so sweet to live with Christ,
As He lives and reigns within.

Mystery hid from ancient ages!
But at length to faith made plain;
Christ in me the Hope of Glory,
Tell it o'er and o'er again.

This the secret nature hideth,
Harvest grows from buried grain;
A poor tree with better grafted,
Richer, sweeter life doth gain.

This the secret of the holy,
Not our holiness, but Him;
O Lord! empty us and fill us,
With Thy fullness to the brim.

This the balm for pain and sickness,
Just to all our strength to die,
And to find His life and fulness,
All our being's need supply.

This the story of the Master,
Thru the Cross, He reached the Throne,

And like Him our path to glory,
Ever leads through death alone.

HYMN NO. 48

8.6.8.6.D. (Hymns, #887)

The name of Jesus is our stand,
It is our victory;
Not on ourselves do we rely,
But, mighty Lord, on Thee.
Our weapons are not arms of flesh,
But ours the Spirit's sword,
And God's whole armor putting on,
We battle in the Lord.

Behold, the foe doth meet and plot,
Stand firm in one accord!
Though war be fierce and darkness thick,
Resist him in the Lord!
If one thru fear should backward turn,
He undermines the rest.
Oh, do not let your brothers down,
Nor by you be distressed.

The devil knows his time is short,
He is the more enraged,
And by his wiles would weaken us
Before the battle's waged.
The trials now more numerous are,
The suff'ring e'en more sore.
The force of hell opposing us
More dreadful than before.

What should our posture be today
In such a desperate hour?
Should we our ease and pleasure seek
And let the foe devour?

Or with increasing conflict strong,
Courageous to endure?
'Tis here that life or death is won!
Who will God's praise secure?

For Christ the Lord we then would stand,
He is the Conqueror!
For Him we would endure the pain
Until the fight is o'er.
The hour of triumph soon we'll see—
The Lord will come again;
If now we suffer for His sake,
Then we with Him shall reign.

HYMN NO. 49

Peculiar Meter. (Hymns, #373)

Nothing between, Lord, nothing between;
Let me Thy glory see,
Draw my soul close to Thee,
Then speak in love to me—
Nothing between.

Nothing between, Lord, nothing between;
Let not earth's din and noise
Stifle Thy still small voice;
In it let me rejoice—
Nothing between.

Nothing between, Lord, nothing between;
Nothing of earthly care,
Nothing of tear or prayer,
No robe that self may wear—
Nothing between.

Nothing between, Lord, nothing between;
Unbelief disappear,
Vanish each doubt and fear,

Fading when Thou art near—
Nothing between.

Nothing between, Lord, nothing between;
Shine with unclouded ray,
Chasing each mist away,
O'er my whole heart bear sway—
Nothing between.

Nothing between, Lord, nothing between;
Thus may I walk with Thee,
Thee only may I see,
Thine only let me be—
Nothing between.

Nothing between, Lord, nothing between;
Till Thine eternal light,
Rising on earth's dark night,
Burst on my open sight—
Nothing between.

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HYMN NO. 50

6.4.6.4.6.6.6.4.

He said, "I will come soon."

This must be known;
He comes at night or noon,
This must be known.
The world must know this now,
All men must know this now,
To tell it is our vow;
This must be known.

HYMN NO. 51

7.7.7.7.D. (Hymns, #412)

Lord, reveal Thyself to me,
That the flesh I'll fully know;
May Thy grace so work in me,
That in dust I'll lowly bow.
How I long for victory,
Yet, thru all my life, how weak!
Evil things I cannot leave,
Nor can do the good I seek.

Inwardly I want the Lord,
But my conduct hateful is;
Though I would, I cannot change,
O what real bondage 'tis!
By God's law my sin's revealed,
But the law of sin doth bind;
Though I struggle to be free,
No release my soul can find.

Many times I fall and rise,
Oft resolve, and often fail;
Craving vict'ry, I retreat,
And my sad defeat bewail.
Truly I am sold to sin
And completely powerless;
There's no good within my flesh,
All is dark and sinfulness.

Now I know myself in part,
And confess my helplessness;
All my temperament is odd,
All my life corrupted is.
Subtle self I cannot trust,
Nor to fleshly strength can cling;
All my trust and all my hope
Is in Jesus Christ my King.

May the Cross put me to death

That on Christ I may rely;
May His Holy Spirit fill,
That Himself I may apply.
May His death so work in me
Daily deeper than before,
That my self may be destroyed
And His life thru me may pour.

O how bitter is my case!
Who this wretched slave can free,
Who deliver from this death,
To a life a victory?
Jesus shed His blood for me,
Christ is now my holiness;
I receive Him as my life
And my portion measureless.

Now I'm wholly sanctified,
Selfless, I obey His word;
Nevermore to feel ashamed
When I come before the Lord.
How transcendent is this life!
Grace thru faith He gives to me!
Praise the Lord, He heard my cry
And has made me wholly free.

HYMN NO. 52

8.6.8.6. (Hymns, #157)

Lord Jesus, are we one with Thee?
O height, O depth of love!
Thou one with us on Calvary,
We one with Thee above.

Such was Thy grace that for our sake
Thou didst from heaven come down,
With us of flesh and blood partake,

In all our misery one.

Our sins, our guilt, in love Divine,
Confessed and borne by Thee;
The gall, the curse, the wrath were Thine,
To set Thy members free.

Ascended now, in glory bright,
Head of the Church Thou art;
Nor life nor death, nor depth nor height,
Thy saints and Thee can part.

Oh teach us, Lord, to know and own
This wondrous mystery,
That Thou in heaven with us art one,
And we are one with Thee.

Soon, soon shall come that glorious day,
When, seated on Thy throne,
Thou shalt to wondering worlds display
That Thou with us art one.

HYMN NO. 53

8.7.8.7.D.

When you suffer Satan's temptings,
Pow'rs of darkness gather 'round.
Devils urge you much to slacken,
That a crown may not abound,

(Chorus)

Soldier, stand by grace empowered,
Mindful of th'ascended Lord.
Jesus surely conquered Satan;
Bravely wield the Spirit's sword.

Though your friends shrink back and tremble,
One with Satan silently,

Neighbors ridicule, reviling,
Siding with the enemy,

When the world shows ease and pleasure,
Sets for you a blissful net,
When you face vainglory's offer,
When you stumble, faith forget,

When the family's load is heavy,
Naught of natural strength avails,
Suffering losses inward, outward,
Even labor's profit fails,

Soon the battle will be over,
Satan's forces will be turned.
Soon the Church will hear the trumpet,
Glory and triumph is earned.

Now the King returns in triumph,
Rules the world by God's decree;
Now all nations bow before Him,
Praising Jesus reverently.

HYMN NO. 54

8.7.8.7.D.

Truth is sacrificed too often,
Error often gains the throne;
But His death alters this pattern,
Glory-seeking is o'erthrown.
Still, moreover, God our Father
Secretly His saints protects;
We in hardship should be faithful
As our Lord through grace directs.

HYMN NO. 55

8.8.8.8. (Hymns, #892)

With all the pow'r in heav'n and earth
Our resurrected Lord's endued;
If we unite and live by Him,
The enemy will be subdued.

In Jesus' name we must declare
That we shall overcome the foe;
We draw authority from Him
The serpent's head to crush below.

No matter what, thou mountain high,
In heav'n or earth, where'er thou art,
At any cost we'll level thee,
In Jesus' name thou must depart!

Faith orders thee "Remove from here,
And be thou cast into the sea!"
We should, we must, we can, we will,
Fulfill God's purpose faithfully.

HYMN NO. 56

6.4.6.4. (Hymns, #876)

When war is hot and fierce,
And Satan strong,
Then firmly trust God's Word
And sing faith's song.

You need to shout but once,
And you will win;
Oh, do not shut your mouth
And lose therein.

If pressed your spirit is
And powerless,
Pray thru the precious blood,
Victorious.

The foe though fierce, you can
Still fight with him;
If you will keep your stand,
You soon will win.

Therefore you must declare
Christ's victory;
The situation dark
Soon changed will be.

HYMN NO. 57

7.6.7.6.

Satan's assaults are conquered,
The Lamb's dear blood our shield;
These words of testimony
The fearful sword we wield.

The devil we are shaming
By hiding in the cross,
This proves that God has judged him,
And bound his work as dross.

The enemy of God, he's
Our enemy as well.
The curse of God has judged him;
It cannot be dispelled.

You warriors of darkness,
So crafty, hideous,
We now expose your nature;
You have no room in us.

You are the filth of Hades,
Whatever name you own;
Our spirit, soul, and body
Will not spare you a throne.

Your words and accusation
We do not want the least;
We choose to be perfected
By God who is our feast.

Ruler of darkness, notice
By pow'r of Calvary
Your self-made plan is fallen,
And you are forced to flee.

Satan, we hate you ever,
We fight you unto death;
Christ's blood announced the judgment
We execute by faith.

HYMN NO. 58

11.10.11.10. with chorus. (Hymns, #591)

Not I, but Christ be honored, loved, exalted,
Not I, but Christ be seen, be known and heard;
Not I, but Christ in every look and action,
Not I, but Christ in every thought and word.

(Chorus)

Oh, to be saved from myself, dear Lord,
Oh, to be lost in Thee,
Oh, that it may be no more I,
But Christ that lives in me.

Not I, but Christ to gently soothe in sorrow,
Not I, but Christ to wipe the falling tear;
Not I, but Christ to lift the weary burden,
Not I, but Christ to hush away all fear.

Christ, only Christ, no idle word e'er falling,
Christ, only Christ, no needless bustling sound;
Christ, only Christ, no self-important bearing,

Christ, only Christ, no trace of I be found.

Not I, but Christ my every need supplying,
Not I, but Christ my strength and health to be;
Christ, only Christ, for spirit, soul, and body,
Christ, only Christ, live then Thy life in me.

Christ, only Christ, ere long will fill my vision,
Glory excelling soon, full soon I'll see;
Christ, only Christ, my every wish fulfilling,
Christ, only Christ, my all in all to be.

HYMN NO. 59

10.10.10.10. with chorus.

My heart today would sing with joyfulness:
My Lord, Thou hast become my life and peace.
Dear Jesus, Lord, my future is with Thee,
The Father God I now know is for me.

(Chorus)

Because of Thee! Because of Thee!
Because of Golgotha! Because of Thee!

Once was a day, because I feared to die,
I clothed myself in works, virtue to buy,
Tried to avoid God's laws encompassing,
But now I know He is my righteous King.

Though days may come when nations cry with pain,
Thy raptured church shall Thy true blessings gain.
By Thine own blood sprinkled inside the veil,
She conquers all the violence of hell.

The Lamb of God indeed my sorrows bore,
The Lamb of God has saved me evermore;
The cup of righteousness He drank for me,
The taste of death is gone eternally.

In pastures green Thou caused me to recline,
Thou leadest me, the God of peace is mine;
Because of grace I lie upon Thy breast,
I taste of love the highest and the best.

Each hour sweetly keeps me by Thy life,
Though evil spirits threat with daring strife.
Unto my Father I may look always,
Learning to trust midst darkness as in days.

Lord, teach me to refuse the worldly fames,
To waver not through water deep or flames,
Willing to suffer shame and loss with Thee;
For Thy name's sake a martyr I may be.

When I am raptured, brought before Thy face,
The Crucified shall be my song of grace;
From glory Thou didst come, didst suff'rings know:
On Calvary poured out redemption's flow.

(Chorus)

Because of me! Because of me!
Because of sinful men! Because of me!

HYMN NO. 60

8.6.8.6.

If I would only stray a bit,
Then ease my lot would be;
But I recall how Christ my Lord
Did suffer faithfully.

The world I have forever left
And severed all its ties;
The way may yet more narrow grow
And all against me rise.

But though the worldlings glare in rage;
I seek His smiling face.

Though outward glory others choose,
I, His "well done" through grace.

My heart's desire is not for fame
Nor profit in these days;
I humbly wish to serve my Lord
And gain that day His praise.

Unto the judgment seat of Christ
I daily look away;
May all my living and my work
Abide the fire that day.

You may your reputation hold,
Wealth, friends, and glory gain;
You may win all success and praise,
A following great obtain.

But I would be but lonely, poor,
With no prosperity;
My heart desires to follow Him
And finish faithfully.

My Lord, when here on earth, I know,
Gained nothing but the cross.
I only hope to be like Him
And for Him suffer loss.

My glory's in the coming age,
Today I'll patient be.
I'd ne'er enjoy ahead of Him
This world's prosperity.

That day I shall receive the crown,
He'll wipe away my tears.

So faithfully I'll journey on
Till He at length appears.

HYMN NO. 61

8.5.8.5.D.

Hosts of darkness are approaching
Satan leading on;
Lo, some fellow troops retreating,
Courage almost gone.

(Chorus)

Ho, be brave with faith unbending,
Standing patiently;
Soon by grace we'll shame the devil,
Gain the victory.

Lo, the blood-stained banner waving,
Hark, the trumpet sound;
In the pow'r of Christ we're standing,
Triumph will abound.

Jesus tells us, "I come quickly,
Stand, be watchful still."
We declare to highest heavens,
"By Your grace we will."

HYMN NO. 62

6.6.8.6.

God's people have been robbed,
And will not God avenge?
The Lord has said He surely will;
We needn't fear nor cringe.

We cry out night and day;
Will God not lend His ear?
Assuredly God's move is fast,
Vengeance from heaven's near.

When Satan presses hard,
Can God not reprehend?
Assuredly, God can and will,
And Satan's mischief end.

The enemy is fierce,
Our Lord has promised this.
We should cry out continually,
The termination his.

So we must not lose heart,
But ever stronger be.
Appeal to God both day and night;
Impair the enemy.

HYMN NO. 63

7.6.7.6.D.

God's servants must now proclaim
The Cross's message high;
The gospel fully preached will
Our Lord now satisfy.
The vict'ry on Golgotha
We all should testify;
Before the King victorious
All hell will quake and cry.

Proclaim the Lord's salvation,
Not for one hour restrained;
This message is so urgent,
When preached, much will be gained.
His death, th'answer to our sins,
Inspires us now to lead;
When He marched to Golgotha,
We too received His deed.

God's servants must proclaim it,

In every corner know:
Our Lord's work on Golgotha
Has leveled Satan's throne.
Our Lord said, "It's finished."
How wonderful the word!
Shame Satan with this message
Where it has not been heard.

Divine good news, proclaim it,
Nor for our failures fret;
We sit with Christ in glory,
The pow'rs of hell upset.
Though fierce in time with battle,
Christ's banner widely fling;
He's stronger than the strong one,
He is the conqu'ring King.

God's servants must be preaching
To trumpet certain sound;
The place where we are standing
Is always vict'ry ground.
Oh, let us sing, proclaiming
What this poor world should see:
God's Christ, our King of glory
Has tamed the enemy.

God's servant must stand fearless;
Bold courage now display.
Our king is coming quickly,
Maybe it is today.
Though Satan's rumors trouble,
The Word must grow and gain.
In war Christ's grace is greater,
Greater reward to gain.

HYMN NO. 64

6.5.6.5.D. with chorus. (Hymns, #397)

More holiness give me,
More sweetness within,
More patience in suff'ring,
More sorrow for sin,
More faith in my Savior,
More sense of His care,
More joy in His service,
More freedom in prayer.

(Chorus)

Come, my Savior, and help me,
Comfort, strengthen, and keep me;
Thou each moment wilt save me,
Thou art saving me now.

More gratitude give me,
More trust in the Lord,
More zeal for His glory,
More hope in His Word,
More tears for His sorrows,
More pain at His grief,
More meekness in trial,
More praise for relief.

More victory give me,
More strength to o'ercome,
More freedom from earth-stains,
More quest for the throne,
More fit for the kingdom,
More useful I'd be,
More blessed and holy,
More, Savior, like Thee.

HYMN NO. 65

7.6.7.6.D.

I prostrate, Lord, before Thee,
Marvel at boundless grace
That I, though chief of sinners,
Am saved, brought to Thy face.
World-loving as a sinner,
I never thought of Thee;
Encompassing with mercy,
Thou sought and came to me.

Tangled and troubled daily
By sins that filled my heart,
I never sought Thy freedom,
All seeking's on Thy part.
Though I did hear Thee calling,
I never cared for Thee;
I even fought Thy working,
Became an enemy.

For reasons I can't fathom,
Thou lovest one in sin;
The price in blood brought pardon,
Thy peace and rest came in.
A sinner midst the sinful,
In flesh I spent my days;
Why lovest Thee this sinner
With vile and crafty ways?

Crude manger was Thy cradle,
Of fastings didst partake;
A painful path Thou takest
And suffered for my sake.
For me Thou didst consider?
No bitterness forego?
Thus I was spared such fury,
And taste God's blessings so?

Midst men, then, am I better?

More noble, then, was I
That Thou should'st so be willing
To suffer, bleed, and die?
When I myself consider,
There's nothing to be praised;
I wonder at such ransom,
And by such love amazed.

I find no cause nor reason
That Thou, my God, should'st gain
By loving this vile rebel;
Such grace I can't explain.
No, not because I'm worthy
Nor that I've merit high,
But that Thou dost love sinners,
That, that alone is why.

Much was the grace imparted,
Much may I earnest be,
Both loving and obeying
And not ashamed of Thee.
More mercy show unto me,
For still this heart is cold;
Though mighty grace I've sighted,
Still more I need to hold.

Thy heav'nly throne Thou leavest,
For me to Calv'ry trod,
Yet I am still half-hearted,
With apathy toward God.
The world holds my allegiance,
Thy path too narrow felt,
My little self too precious,
And yet I am indwelt.

When I my case consider,
My heart does feel some loss;

Hating my nature rotten,
My vicious living's dross.
Thou Lord, didst know already
My heart would be like this.
Since Thou foreknew my coolness,
Why didst Thou impart grace?

To bear with pain and mockings
From heaven to depart?
Accepting earth's mistreatings
To woo this hard, cold heart?
E'en though Thou knew my nature,
To shed dear blood for me?
E'en though Thou knew I'm evil,
To suffer painfully?

Yes, Thou didst know my coolness,
My fickle mood and heart;
Yet Thou wouldst pay most dearly,
Die for me, life impart.
When I such love consider,
I weep without restraint;
My Savior is all-giving,
My thanks compared is faint.

O Lord, Thy love in vastness
I cannot understand;
Not seemly I would worship,
Nor can I comprehend.
Though glory's joy I've tasted,
My heart is much too small;
I'll sing Thy praises ever,
Before Thy throne I'll fall.

While in that brightness glor'ous,
I'll never cease to praise,
For grace and love that sought me,

Worship through endless days.
I long in Thy bright city
My praise might be complete,
Thy love and grace to fathom,
My thanks to Thee replete.

HYMN NO. 66

8.7.8.7.D. with chorus. (Hymns, #279)

First the blood, and then the ointment,
Cleansing, then anointing comes;
If we pass not thru Golgotha,
Ne'er to Pentecost we'll come.
If the blood has never cleansed us,
Ne'er the Spirit's pow'r we'll know,
If for Christ we'd truly witness,
Self-life to the Cross must go.

(Chorus)

Through the Cross, O Lord, I pray,
Put my soul-life all away;
Make me any price to pay,
Full anointing to receive.

Christ, the Rock, must first be smitten,
That the living water flow;
Without death the Spirit's fullness
Ne'er could dwell in man below.
If with Christ we die completely,
Willing thus our all to lose,
He will clothe us with His power
And to win the world will use.

First the altar, then the fire,
If no loss, there'll be no gain;
If our all has not been offered,
To the throne we'll ne'er attain.

If to sacrifice we're willing,
All forsaking, God t'obey,
He to us will be committed
And thru us His pow'r display.

First we must prepare the vessels
That the Oil they may contain;
Dig the valley full of ditches
That they may be filled with Rain.
First we must go thru the Jordan
Ere anointed from above;
First in death we must be baptized,
Then experience the Dove.

When we see the ripened harvest
Of the golden countryside,
We may know that many seeds have
Fallen to the earth and died.
Ere the fruit of life may blossom,
We must surely suffer death;
If with Christ we've not been buried,
We'll not feel the Spirit's breath.

Since it must be thus, I pray, Lord,
Help me go the narrow way;
Deal with pride and make me willing
Thus to suffer, Thee t'obey.
I for greater power pray not,
Deeper death is what I need;
All the meaning of the Cross, Lord,
Work in me—for this I plead.

HYMN NO. 67

8.5.8.5.D. (Hymns, #472)

Many crowd the Savior's kingdom,
Few receive His cross;

Many seek His consolation,
 Few will suffer loss.
For the dear sake of the Master,
 Counting all but dross,
For the dear sake of the Master,
 Counting all but dross.

Many sit at Jesus' table,
 Few will fast with Him,
When the sorrow-cup of anguish
 Trembles to the brim.
Few watch with Him in the garden,
 Who have sung the hymn,
Few watch with Him in the garden,
 Who have sung the hymn.

Many will confess His wisdom,
 Few embrace His shame.
Many, should He smile upon them,
 Will His praise proclaim;
Then, if for a while He leave them,
 They desert His name,
Then, if for a while He leave them,
 They desert His name.

But the souls who love Him truly,
 Let woe come or bliss,
These will count their dearest hearts' blood
 Not their own, but His.
Savior, Thou who thus hast loved me,
 Give me love like this,
Savior, Thou who thus hast loved me,
 Give me love like this.

HYMN NO. 68

8.7.8.7.D. (Hymns, #880)

To the foe my word is always, "No,"
To the Father it is, "Yes,"
That His plan and all His counsel
Be accomplished with success;
When Thine orders I'm obeying,
Grant me, Lord, authority
To fulfill Thy plan eternal
Thru the Spirit's power in me.

To the foe my word is always, "No,"
To the Father it is, "Yes";
'Tis my attitude eternal;
May the Lord protect and bless,
Lest while walking in obedience
Satan undermine the way;
When I'm list'ning to Thine orders,
Grant me mercy, Lord, I pray.

To the foe my word is always, "No,"
To the Father it is, "Yes";
I completely would obey Him,
Though deep suff'ring may oppress.
If the Lord will save and keep me,
As I forward press with Him,
Then no trials shall prevent me,
Nor will opposition grim.

HYMN NO. 69

10.10.10.10. with chorus.

Rise up, soldiers, rise! To the battlefield!
Christ will soon appear, nor to darkness yield.
Fearful though the war, raise the standard high;
Firmly stand your ground, victory is nigh.

(Chorus)

Quickly draw the sword, never be restrained;

Though the lion threaten, see he is enchained.
War is overcome, so we just believe;
Standing with the Lord, marching to achieve.

Though the foe grow fierce, threaten angrily,
On your Captain lean; strong your heart will be.
Arrows swift may come; all your fear defy.
Trusting in His pow'r, lift your shield up high.

Soldiers, steady stand! Hell is terrified.
Christ the victor shines, He the crucified.
Battling with your Lord, trampling all His foes.
O Hallelujah! Victory disclose!

HYMN NO. 70

6.5.6.5.D. (Hymns, #657)

Can you be obedient
To the Lord of all,
Though the earth should totter,
Though the heav'ns should fall?
Face e'en a disaster
With a faith-filled heart,
Knowing naught can harm him
Who with Christ will start?

Can you be obedient
To the Lord you serve,
Never even flinch, friend,
Never even swerve;
Though your next step onward
Seem to lead to death?
Can you then obey Him
Without bated breath?

Can you trust your Leader
When He bids you go
Right into a battle

With a mighty foe?
Can you step up briskly
And with joy obey?
Can you fight the battle,
Till the end of day?

Can you? Then beloved,
Christ just waits for you;
Listen for His orders,
Glad His will to do;
Then when soldiers muster
At the set of sun,
And your name is mentioned,
Christ will say, "Well done."

HYMN NO. 71

7.7.7.7.7.7.

There remains not much more time,
Soon we leave this earthly clime.
Rapture comes, not lingering;
Soon we'll see the heav'nly King.
Diligent we'll ever be,
Till our Savior we can see.

Diligent to serve Him here,
Work and labor without fear;
By the Cross, our self outpoured,
Willingly to serve the Lord.
Keep on "trading," He is near;
Our reward will soon appear.

Face the evils forcefully,
Fight the evils ardently.
Face the troubles, fight on through,
Nor withdraw till peace accrue.
Watching, praying day and night,

Standing firmly in the fight.

Time is like an arrow bold,
Soon we hope to be consoled.
Spirit, soul, and body must
Not throw off His ruling trust.
May we always be aware,
And for His return prepare.

Be prepared though often shamed,
Be prepared though e'en defamed.
Be prepared through all of life,
Watching, praying in the strife:
Lord, do come without delay!
Even come, dear Lord, today!

HYMN NO. 72

Peculiar Meter. (Hymns, #248)

Fainting in the desert,
Israel's thousands stand
At the rock of Kadesh.
Hark! the Lord's command,
Speak to the Rock,
Bid the waters flow,
Strike not its bosom
Opened long ago.
Speak to the Rock,
Till the waters flow.

(Chorus)

Speak to the Rock,
Bid the waters flow,
Doubt not the Spirit,
Given long ago;
Take what He waiteth,
Freely to bestow,

Drink till its fullness
All Thy being know.

Blessed Rock of Ages,
Thou art open still;
Thy blest Holy Spirit
All our being fill;
Still Thou dost say,
Wherefore struggle so?
Call for the Spirit,
Whisper soft and low,
Speak to the Rock
Bid the waters flow.

Oh, for trust more simple,
Fully to believe;
Oh, for hearts more childlike,
Freely to receive;
E'en as a babe,
On its mother's breast,
So on Thy bosom
Let my spirit rest,
Filled with Thy life,
With Thy blessing blest.

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HYMN NO. 73

7.6.7.6.D.

Lord Jesus, I am waiting
To meet You in the air;
Apart from Your soon advent
There is no other prayer.
My hope is Your returning,
Your nearness I can feel;

I feel Your 'biding presence
In spirit now so real.

Now in my deepest being
Your speaking I can hear;
Your plan revealed in secret
My thankful heart does cheer.
You are a moment nearer!
I sense Your coming face;
The day of grace now shorter
Soon Satan to displace.

Sever all cares that bind me
That I may be so free;
I'll be with You transcendent;
Begone captivity!
From things permissive loose me,
Lax snares that in me grow,
Lest when You come to greet me,
I cannot freely go.

Each hour watching, ready,
This is my heart's desire;
So not to miss that rapture,
My spirit set afire,
Lest by my slumber taking,
Not ready for Your call,
I miss Your face, unworthy
To leave this earthly ball.

Unto this heart speak freshly
A warning serious:
Why trade the kingdom's glory
For things not glorious?
Love Him with heart o'erflowing,
His coming fully mind;
Turn loose at every moment

The earthly things you find.

Though fierce might be the fighting,
Vile spirits all around,
Fear not such threat; be ready
To leave this foreign ground.
Though darkness is increasing,
Redemption's day is near;
Lift up your head, for surely
Our Lord will soon appear.

Lord, may I love You only,
Lord, be my only thought,
Rejecting this world's bribing,
The One in heaven sought.
All earth's attachments loosen,
Dear Lord, delay no more;
I long to greet Your coming,
The One whom I adore.

HYMN NO. 74

8.5.8.5.D.

Long has Satan fought, resisting
Faithful sons of God,
So the fighting church should notice,
Spread the message broad.

(Chorus)

God ordained us as His soldiers,
Bearing sword and shield,
For His purpose fully willing
On the battle field.

Hosts of darkness now are gathered,
Conflict has begun,
So the fighting church must gather
Those who'll fight, not run.

Are there rebels still in God's court
Who still love this age?
If the church is not aggressive,
Battle we'll not wage.

Who's afraid to fight the devil,
Dare the enemy?
If the saints shrink from Christ's kingdom,
Shameful they will be.

"He not with Me is against Me,"
There's no other choice.
Where's the fighting church, God-fearing?
Fealty we must voice.

Lo, God's Conqu'ror still is conqu'ring;
Rise, assume His might!
Fighting church, on Calv'ry's hillside
He did win the fight!

Once He fully faced the devil,
We must face him too,
Else the fighting church can only
Other troops review.

Christ is calling overcomers.
Who would please the King?
Now the fighting church should put on
Armor threatening.

HYMN NO. 75

10.10.10.10.

We shall not die, but raptured see the Lord!
This is the way our Father has made known.
Clearly the Holy Spirit gives the word;
May we give up the world, turn to the throne.

We shall not die, but raptured see the Lord!
How glorious! We'll know our heav'nly place!
In wink of time we'll quickly break the bonds
Raptured, ascending, see Him face to face.

We shall not die, but raptured see the Lord!
The truthful promise: He will soon appear.
Which day and hour not in our knowledge stored,
Yet we can surely feel the time is near.

We shall not die; be wakeful and be clean.
This age shall pass, soon heav'nly glories shine.
Letting no sin nor earthly homage stay,
Forth from our life piety can now outshine.

We shall be raptured, meet Him in the air,
And living now is not a wait to die;
So keep our spirit free from worldly fare,
But look for His soon rapture from the sky.

We shall not die, but raptured see the Lord!
Each day we're nearer, that sure dawning own.
Now persevere nor give up His reward,
For soon our Lord will bring us to His throne.

We shall not die, but rapture soon ascend,
God's children will enjoy the victory.
Come, Lord, do hear our spirit's pleading cries!
Come so that with You we may ever be!

HYMN NO. 76

6.5.6.5.D. with chorus. (Hymns, #634)

Cross of Christ! lead onward,
Through the holy war;
In this sign we conquer
Now and evermore.

Not of man the power,
Not to man the fame;
We are victors only
In our Leader's name.

(Chorus)

Cross of Christ! lead onward,
Through the holy war;
In this sign we conquer
Now and evermore.

Not with pomp and pageant,
Not in earthly pride;
We must fight our battles
Like the Crucified.
Overcome by suff'ring,
Conquer through defeat;
Tried and tested daily
In the furnace heat.

Kind, yet we are fighting,
Bold, yet humbly meek;
Resting while we're working,
Strong, but ever weak.
Timid, though courageous,
Gaining as we give;
Crucified with Jesus,
Yet, in Him, we live.

By a cloud encompassed,
Witnesses to prove,
Saints, apostles, prophets,
Precious ones we love;
While "advance!" is sounding,
Mounts the battle thrill.
Cross of Christ! lead onward
Where the Captain will.

Marching in the pathway
That the Master trod,
Walks One daily with us
Like the Son of God.
To the end enduring,
Armor ne'er laid down,
Till the Cross leads upward
To the blood-bought crown.

HYMN NO. 77

8.7.8.7.D. with chorus. (Hymns, #481)

Crucified with Christ my Savior,
To the world and self and sin;
To the death-born life of Jesus
I am sweetly ent'ring in:
In His fellowship of suff'ring,
To His death conformed to be,
I am going with my Savior
All the way to Calvary.

(Chorus)

All the way to Calvary,
Where my Savior went for me,
Help me, Lord, to go with Thee,
All the way to Calvary.

'Tis not hard to die with Christ
When His risen life we know;
'Tis not hard to share His suff'rings
When our hearts with joy o'erflow.
In His resurrection power
He has come to dwell in me,
And my heart is gladly going
All the way to Calvary.

If we die we'll live with Christ,

If we suffer we shall reign;
Only thus the prize of glory
Can the conqueror attain.
Oh, how sweet, on that glad morning
Should the Master say to thee,
"Yes, my child, thou didst go with me
All the way to Calvary."

HYMN NO. 78

8.6.8.6. with chorus. (Hymns, #362)

He died for me that I might live;
I live for Him who died,
My life, my love to Him I give—
Jesus, the Crucified.

(Chorus)

O Jesus, my Lord and Savior,
Help me to fully follow Thee
In life and death and loving service,
As Thou hast lived and died for me.

He died for me that I might die
To Satan, self, and sin;
O death so deep! O life so high!
Help me to enter in.

He lives for me that I may live
As spotless e'en as He;
Savior, to me Thy nature give,
And live Thy life in me.

He lives for me that I may give
His love to hearts that pine;
Let me like Him for others live,
And trace His steps divine.

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HYMN NO. 79

8.4.8.8.4. with chorus.

Crucified was my Lord Jesus,

I too was there.

He descended far and reached me

That His member I could now be,

His life to share.

(Chorus)

Crucified with Christ my Savior;

'Tis His living, 'tis no longer I.

Though I now live in my body,

Christ Himself is living in me.

He so loved me, He for me has died;

We're joined as one, my God and I.

When my Lord was resurrected,

I too was there.

As a branch with tree is living,

Resurrection I am sharing,

His image bear.

When He comes to claim His chosen,

Through rapture fine,

I will match Him, I'll be with Him,

Know His blessings, ever taste them,

His honor mine.

In His life I am transcendent,

Oh, keep me, Lord.

In His keeping I am trusting

Daily whether living, dying,

His worth accord.

HYMN NO. 80

8.6.8.6.

The battle is not ours to fight,
The struggle we don't need.
True faith is always at full rest,
From woes and struggles freed.

Our God will fight the enemy,
He truly cares for us,
And through His power firmly stand
No fear need be in us.

The battles we encounter here
On Calvary were won;
Hold fast the ground, His pow'r apply,
All work has now been done.

HYMN NO. 81

11.12.11. with chorus. (Hymns, #705)

In some way or other the Lord will provide:
It may not be my way, it may not be thy way;
And yet in His own way, "the Lord will provide."

(Chorus)

Then we'll trust in the Lord, and He will provide;
Yes, we'll trust in the Lord, and He will provide.

At some time or other the Lord will provide:
It may not be my time, it may not be thy time;
And yet in His own time, "the Lord will provide."

Despond then no longer; the Lord will provide:
And this be the token—no word He hath spoken
Was ever yet broken: "The Lord will provide."

March on then right boldly: the sea shall divide;
The pathway made glorious, with shoutings victorious,
We'll join in the chorus, "The Lord will provide."

HYMN NO. 82

8.6.8.6. (Hymns, #104)

Alas! and did my Savior bleed?
And did my Sov'reign die,
Would He devote that sacred head
For such a worm as I?

Was it for sins that I had done
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!

Well might the sun in darkness hide,
And shut his glories in,
When the incarnate Maker died
For man, His creature's sin.

Thus might I hide my blushing face
While His dear cross appears
Dissolve my heart in thankfulness,
And melt mine eyes to tears.

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away:
'Tis all that I can do.

HYMN NO. 83

8.6.8.6.6.6.7.5. with chorus.

As I am fighting for my Lord,
The devil won't give in;
Satan with dark authority
Resists when I begin.
But as I pray with might
That evil would take flight,
Calling, talking with my Lord,
All things will be right.

(Chorus)

To call on Him and talk to Him
Makes all things right;
To call on Him and talk to Him
Makes all things right.
Praise to my Lord, whene'er
I would the least despair—
To call on Him and talk to Him
Makes all things right.

Passing through dark, uncertain ways,
Facing torrent and wind,
Though bitter hardship be my lot,
Met with apparent end,
There's victory in sight,
An Overcomer's might;
He's the One I call upon,
All things will be right.

When homefolks are accusing me,
Loved ones' contact lost,
When I am lonely, poor, and weak
And by rejection tossed,
To Him I bring my need,
I'm comforted indeed.
Truly when I come to Him,
All things will be right.

Since often I converse with Him,
No anxious cares molest;
Daily I can rejoice and sing,
Lean on His loving breast.
I'll rest upon His might
Until the end's in sight;
Just to call and talk to Him,
All things will be right.

HYMN NO. 84

8.7.8.7.

Jesus, Lord, Thou art my shepherd;
Thee I thank and praise indeed!
By such grace that Thou hast given,
I have neither want nor need.

Now I lie in Thy green pastures,
Finding rest and peace secure;
Satisfied upon Thy bosom,
I will hunger nevermore.

Thou to restful waters leadest,
Life's pure waters flowing free;
Of its sweetness I am tasting,
Quenched my thirst effectively.

Full of joy, I live before Thee
Since Thou hast restored my soul;
In sure righteous paths Thou leadest
For Thy name's sake, for Thy goal.

Through the vale of death's dark shadow
From all fear I know I'm free;
Rod and staff of Thine both comfort,
For I know Thou art with me.

Lo, a table spread before me
In the presence of my foes;
Thou my head with oil anointest,
And my cup with joy o'erflows.

All my life's days, goodness, mercy
By design shall follow me;
In Jehovah's habitation
I will dwell eternally.

HYMN NO. 85

8.7.8.7. (Hymns, #127)

Hark! ten thousand voices crying,
 "Lamb of God!" with one accord;
Thousand thousand saints replying,
 Wake at once the echo'ng chord.

"Praise the Lamb!" the chorus waking,
 All in heav'n together throng;
Loud and far each tongue partaking
 Rolls around the endless song.

Grateful incense this, ascending
 Ever to the Father's throne;
Every knee to Jesus bending,
 All the mind in heav'n is one.

All the Father's counsels claiming
 Equal honors to the Son,
All the Son's effulgence beaming,
 Makes the Father's glory known.

By the Spirit all pervading,
 Hosts unnumbered round the Lamb,
Crowned with light and joy unfading,
 Hail Him as the great "I AM."

Joyful now the new creation
 Rests in undisturbed repose,
Blest in Jesus' full salvation,
 Sorrow now nor thralldom knows.

Hark! the heavenly notes again!
 Loudly swells the song of praise;
Through creation's vault, Amen!
 Amen! responsive joy doth raise.

HYMN NO. 86

8.8.8.6. with chorus. (Hymns, #698)

Amid the trials that I meet,
Amid the thorns that pierce my feet,
One thought remains supremely sweet—
 Thou thinkest, Lord, of me!

(Chorus)

 Thou thinkest, Lord, of me!
 Thou thinkest, Lord, of me!
What need I fear when Thou art near,
 And thinkest, Lord, of me!

The cares of life come thronging fast,
Upon my soul their shadows cast;
Their gloom reminds my heart at last
 Thou thinkest, Lord, of me!

Let shadows come, let shadows go,
Let life be bright, or dark with woe,
I am content, for this I know
 Thou thinkest, Lord, of me!

HYMN NO. 87

11.11.11.11. with chorus. (Hymns, #707)

When upon life's billows you are tempest tossed,
When you are discouraged, thinking all is lost,
Count your many blessings, name them one by one,
And it will surprise you what the Lord hath done.

(Chorus)

 Count your blessings, name them one by one;
 Count your blessings, see what God hath done;
 Count your blessings, name them one by one,
 And it will surprise you what the Lord hath done.

Are you ever burdened with a load of care?
Does the cross seem heavy you are called to bear?
Count your many blessings, every doubt will fly,
And you will be singing as the days go by.

When you look at others with their lands and gold,
Think that Christ has promised you His wealth untold.
Count your many blessings, money cannot buy
Your reward in heaven, nor your Lord on high.

So amid the conflict, whether great or small,
Do not be discouraged, God is over all;
Count your many blessings, angels will attend,
Help and comfort give you to your journey's end.

HYMN NO. 88

11.11.11.11. with chorus. (Hymns, #974)

He looked for a city and lived in a tent,
A pilgrim to glory right onward he went;
God's promise his solace, so royal his birth,
No wonder he sought not the glories of earth.

(Chorus)

City! O city fair!
God's dwelling with man to eternity is there.

He looked for a city, his God should prepare;
No mansion on earth, could he covet or share,
For had not God told him, that royal abode
Awaited His pilgrims on ending the road.

He looked for a city; if sometimes he sighed
To be trudging the road, all earth's glory denied,
The thought of that city changed sighing to song,
For the road might be rough, but it could not be long.

He looked for a city, his goal, Lord, we share
And know that bright city, which Thou dost prepare
Is ever our portion, since willing to be
Just pilgrims with Jesus, our roof a tent tree.

HYMN NO. 89

10.10.10.10.4. (Hymns, #154)

It passeth knowledge, that dear love of Thine,
My Savior, Jesus; yet this soul of mine
Would of Thy love in all its breadth and length,
Its height and depth, its everlasting strength,
 Know more and more.

It passeth telling, that dear love of Thine,
My Savior, Jesus; yet these lips of mine
Would fain proclaim to sinners, far and near,
A love which can remove all guilty fear,
 And love beget.

It passeth praises, that dear love of Thine,
My Savior, Jesus; yet this heart of mine
Would sing that love, so full, so rich, so free,
Which brings a rebel sinner, such as me,
 Nigh unto God.

But though I cannot sing, or tell, or know
The fullness of Thy love, while here below,
My empty vessel I may freely bring;
O Thou, who art of love the living spring,
 My vessel fill.

I am an empty vessel—not one thought
Or look of love to Thee I've ever brought;
Yet I may come, and come again to Thee,
With this the empty sinner's only plea,
 Thou lovest me.

Oh, fill me, Jesus, Savior, with Thy love!
Lead, lead me to the living fount above;
Thither may I, in simple faith draw nigh,
And never to another fountain fly,
But unto Thee.

Lord Jesus, when Thee face to face I see,
When on Thy lofty throne I sit with Thee,
Then of Thy love, in all its breadth and length,
Its height and depth, its everlasting strength,
My soul shall sing.

HYMN NO. 90

8.8.8.8.4.8.8. (Hymns, #156)

I have a Friend, whose faithful love
Is more than all the world to me:
'Tis higher than the heights above,
And deeper than the soundless sea;
So old, so new,
So strong, so true;
Before the earth received its frame,
He loved me—Blessed be His name!

He held the highest place above,
Adored by all the sons of flame,
Yet such His self-denying love,
He laid aside His crown and came
To seek the lost,
And at the cost
Of heavenly rank and earthly fame
He sought me—Blessed be His name!

It was a lonely path He trod,
From every human soul apart;
Known only to Himself and God
Was all the grief that filled His heart,

Yet from the track
He turned not back,
Till where I lay in want and shame,
He found me—Blessed be His name!

Then dawned at last that day of dread,
When desolate, yet undismayed,
With wearied frame and thorn-crowned head,
He, God-forsaken, man-betrayed,
Was then made sin
On Calvary,
And, dying there in grief and shame,
He saved me—Blessed be His name!

Long as I live my song shall tell
The wonders of His dying love;
And when at last I go to dwell
With Him His sovereign grace to prove,
My joy shall be
His face to see,
And bowing there with loud acclaim
I'll praise Him—Blessed be His name!

HYMN NO. 91

8.6.8.6. with chorus.

His promises indelible,
His words are firmly fixed.
Faith has no need of witnesses,
From word to deed is fixed.

(Chorus)

Heav'n and earth will be set afire,
High mountains and hills will expire;
Souls in faith in Him retire
Knowing His word is sure.

Oh, with a heart like Abraham's

Look up into the sky
And count the stars, not problems brief;
Faith firm will testify.

There's dark clouds thick and threatening,
But just above, it's bright;
By waiting just a few more hours,
The morning brings pure light.

In face of persecution calm,
E'en in the furnace flame;
Our work together with the Son
Will cause the devil's shame.

Our friends may even forsake us,
So we approach God's face;
Jesus Himself our power is,
Provider of our grace.

In everything His power trust
Until the rapture own.
The things that we believe in will
One day be fully shown.

HYMN NO. 92

10.10.10.10.

Our home is higher than the highest stars;
There, there, our place, our final destiny.
We're looking upward from this land of scars;
There, there the Lord prepared a rest for me.

The New Jerusalem by God is built,
Which He will give to those redeemed by grace.
Those souls for whom His precious blood was spilt,
They all can enter then into that place.

Whenever I upon that city gaze,

Each time I long His glorious face to see.
I would be raptured, all my heart ablaze
To be with Him, my God, eternally.

How I wish always in His house to live,
Rejoicing with all saints, never to part,
Ever for endless love my praise to give,
Cherishing full salvation in my heart.

What I admire is not the street of gold,
Nor what I long for is some earthly good.
That I will be with Him, this thought I hold,
With Him who bought my soul with precious blood.

O Jesus, Lord, fulfill our heart's desire;
Bring us into the Father's blessed land.
To be with You, this thought our hearts inspire,
To praise You more, Your ways to understand.

Lord, by that time You will make all things new,
And You will also wipe away all tears;
All creatures will join in, Your praise pursue,
Your visage to enjoy through endless years.

HYMN NO. 93

6.4.6.4.D. (Hymns, #806)

Break Thou the Bread of Life,
 Dear Lord, to me,
As Thou didst break the loaves
 Beside the sea;
Beyond the sacred page
 I seek Thee, Lord;
My spirit pants for Thee,
 O Living Word.

Thou art the Bread of Life,
 O Lord, to me,

Thy holy Word the truth
That saveth me;
Give me to eat and live
With Thee above;
Teach me to love Thy truth,
For Thou art Love.

Oh, send Thy Spirit, Lord,
Now unto me,
That He may touch my eyes,
And make me see;
Show me the truth concealed
Within Thy Word,
And in Thy Book revealed
I see the Lord.

Bless Thou the truth, dear Lord,
To me, to me,
As Thou didst bless the bread
By Galilee;
Then shall all bondage cease,
All fetters fall,
And I shall find my peace,
My All in all.

HYMN NO. 94

8.8.8.8. (Hymns, #101)

When we survey the wondrous cross
On which the Lord of glory died,
Our richest gain we count but loss,
And pour contempt on all our pride.

Our God forbid that we should boast,
Save in the death of Christ, our Lord;
All the vain things that charm us most,
We'd sacrifice them to His blood.

There from His head, His hands, His feet,
Sorrow and love flowed mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

His dying crimson, from His head
Spreads o'er His body on the tree;
To all the world then am I dead,
And all the world is dead to me.

Were the whole realm of nature ours,
That were an offering far too small;
Love that transcends our highest pow'rs,
Demands our heart, our life, our all.

HYMN NO. 95

9.8.9.8. with chorus. (Hymns, #645)

O soul, are you weary and troubled?
No light in the darkness you see?
There's light for a look at the Savior,
And life more abundant and free.

(Chorus)

Turn your eyes upon Jesus,
Look full in His wonderful face,
And the things of earth will grow strangely dim,
In the light of His glory and grace.

Through death into life everlasting
He passed, and we follow Him there;
O'er us sin no more hath dominion
For more than conqu'rors we are!

His Word shall not fail you, He promised;
Believe Him and all will be well;
Then go to a world that is dying,

His perfect salvation to tell!

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HYMN NO. 96

7.7.7.7.

For my freedom Christ was bound,
Gave His life that I not die;
He is seeking when I stray,
When I'm wayward, He draws nigh.

Can a mother be unkind,
Harm her own beloved child?
Though some mothers might be so,
His love fully reconciled.

Full, unfathomed is His love,
High above the highest height,
Deeper than the deepest depth,
Stronger than the grave's dread might.

When His grace has done its work,
I shall reign, co-king with Him,
He whose face I so will see,
Him whose love will never dim.

Fickle is my strongest love,
Grieving my divided soul;
Yet I lift my heart to Him,
Pledge that He shall gain the whole.

HYMN NO. 97

8.7.8.7.D. (Hymns, #43)

"Abba, Father," we approach Thee
In our Savior's precious name.
We, Thy children, here assembling,

Now the promised blessing claim.
From our guilt His blood has washed us,
'Tis through Him our souls draw nigh,
And Thy Spirit too has taught us
"Abba, Father," thus to cry.

Once as prodigals we wandered,
In our folly, far from Thee;
But Thy grace, o'er sin abounding,
Rescued us from misery.
Clothed in garments of salvation
At Thy table is our place;
We rejoice, and Thou rejoicest,
In the riches of Thy grace.

Thou the prodigal hast pardoned,
"Kissed us" with a Father's love;
"Killed the fatted calf," and made us
Fit Thy purpose to approve.
"It is meet," we hear Thee saying,
"We should merry be and glad;
I have found My once-lost children,
Now they live who once were dead."

"Abba, Father," we adore Thee,
While the hosts in heaven above
E'en in us now learn the wonders
Of Thy wisdom, grace, and love.
Soon before Thy throne assembled,
All Thy children shall proclaim
Abba's love shown in redemption,
And how full is Abba's name!

HYMN NO. 98

8.7.8.7.D. (Hymns, #45)

Abba, Father! we adore Thee,
Humbly now our homage pay;
'Tis Thy children's bliss to know Thee,
None but children "Abba" say.
This high honor we inherit,
Thy free gift through Jesus' blood;
God the Spirit, with our spirit,
Witnesseth we're sons of God.

Thine own purpose gave us being,
When in Christ, in that vast plan,
Thou in Christ didst choose Thy people
E'en before the world began.
Oh, what love Thou, Father, bore us!
Oh, how precious in Thy sight!
When to Thine own Son Thou gav'st us,
To Thy Son, Thy soul's delight.

Though our nature's fall in Adam
Shut us wholly out from God,
Thine eternal counsel brought us
Nearer still, through Jesus' blood;
For in Him we found redemption,
Grace and glory in Thy Son;
O the height and depth of mercy!
Christ and His redeemed are one.

Hence, through all the changing seasons,
Trouble, sickness, sorrow, woe,
Nothing changeth Thine affections,
Love divine shall bring us through;
Soon shall all Thy blood-bought children
Round the throne their anthems raise,
And, in songs of rich salvation,
Shout to Thine eternal praise.

HYMN NO. 99

7.6.7.6.D. (Hymns, #935)

Around Thy grave, Lord Jesus,
In spirit here we stand,
With hearts all full of praises,
To keep Thy blest command:
Our souls by faith rejoicing,
To trace Thy path of love,
Down through death's angry billows,
Up to the throne above.

Lord Jesus! we remember
The travail of Thy soul,
When through Thy love's deep pity,
The waves did o'er Thee roll;
Baptized in death's dark waters,
For us Thy blood was shed;
For us Thou, Lord of Glory,
Wast numbered with the dead.

O Lord! Thou now art risen,
Thy travail all is o'er;
For sin Thou once hast suffered,
Thou liv'st to die no more;
Sin, death, and hell are vanquished
By Thee, the church's Head;
And lo! we share Thy triumphs,
Thou firstborn from the dead.

Unto Thy death baptized,
We own with Thee we died;
With Thee, our Life, we're risen,
And shall be glorified.
From sin, the world, and Satan,
We're ransomed by Thy blood,

And here would walk as strangers,
Alive with Thee to God.

HYMN NO. 100

8.6.8.6.

O Lord, Your love did not recoil
At sting of death and shame;
So may we overcome this age,
The devil's power disclaim.

O Lord, You bore the heavy load
On that foreboding path:
The sins of man, the devil's scorn,
And God's all-righteous wrath.

The roaring wind and threat'ning waves
At Your command must crest;
For this we worship and proclaim
The name in which we rest.

Soon shall we in the Father's house
Begin the newest songs,
But here where You have met our need
E'en now new praise belongs.

HYMN NO. 101

8.6.8.6. with chorus. (Hymns, #333)

I know not why God's wondrous grace
To me He hath made known,
Nor why, unworthy, Christ in love
Redeemed me for His own.

(Chorus)

But "I know Whom I have believèd
And am persuaded that He is able
To keep that which I've committed
Unto Him against that day."

I know not how this saving faith
To me He did impart,
Nor how believing in His word
Wrought peace within my heart.

I know not how the Spirit moves,
Convincing men of sin,
Revealing Jesus through the Word,
Creating faith in Him.

I know not what of good or ill
May be reserved for me,
Of weary ways or golden days,
Before His face I see.

I know not when my Lord may come,
At night or noon-day fair,
Nor if I'll walk the vale with Him,
Or "meet Him in the air."

HYMN NO. 102

8.7.8.7.D. (Hymns, #475)

One with Thee, Thou Son eternal,
Joined by faith in spirit one,
Share we in Thy death inclusive
And Thy life, O God the Son.
One with Thee, Thou Son beloved,
Part of Thee become thru grace,
Heirs with Thee of our one Father,
We're Thy Spirit's dwelling place.

One with Thee, Thou Son incarnate,
Born with Thee, the Man of worth,
We, the members of Thy Body,
Sojourn with Thee here on earth.
One with Thee, Thou Son anointed,

Sharing too the Spirit's power,
We in full cooperation
Labor with Thee hour by hour.

One with Thee, Thou Son forsaken,
Judgment and the curse we've passed;
We to sin are dead forever,
Hell beneath our feet is cast.
One with Thee in resurrection,
Death can never us oppress;
Live we in Thy new creation,
Bearing fruits of righteousness.

One with Thee, Thou Son ascended,
Seated with Thee on the throne,
Thine authority we share and
Rule with Thee, Thy rank our own.
One with Thee, Thou Son returning,
Glorified with Thee we'll be,
E'er to manifest Thy beauty,
One with Thee eternally.

HYMN NO. 103

8.7.8.7. (Hymns, #136)

Gazing on the Lord in glory,
While our hearts in worship bow,
There we read the wondrous story
Of the cross—its shame and woe.

Every mark of dark dishonor
Heaped upon the thorn-crowned brow,
All the depths of Thy heart's sorrow
Told in answ'ring glory now.

On that cross, alone, forsaken,
Where no pity'ng eye was found;
Now, to God's right hand exalted,

With Thy praise the heavens resound.

Did Thy God e'en then forsake Thee,
Hide His face from Thy deep need?
In Thy face once marred and smitten,
All His glory now we read.

Gazing on it we adore Thee,
Blessed, precious, holy Lord;
Thou the Lamb, alone art worthy—
This be earth's and heaven's accord.

Rise our hearts, and bless the Father,
Ceaseless song e'en here begun,
Endless praise and adoration
To the Father and the Son.

HYMN NO. 104

7.7.8.7.D.

We worship Thee, Lord Jesus,
Thy Name exalted praising;
By Thy great love we are redeemed,
Thy very life obtaining.
God's sending Thee, our Savior,
Made known His heart of mercy;
Thy blood has washed us from our sins,
We share a son's place freely.

God from eternal glory
Sent us His Son beloved
So that His children may be one,
Unto His will be gathered.
Our sins on Thee befallen,
God's wrath included also,
Thou hast been judged on our behalf;
We're brought to God, endeared so.

From Hades resurrected
To head up all creation,
With all Thy saints uplifted high,
Free from all condemnation.
Unto the throne ascended,
The saints Thy grace reflecting,
Dear Lamb that's slain, receive the praise,
Power, glory, and blessing.

Thine heritage receiving,
Thy Spirit as the pledging,
We're sealed as purchased by our God
Unto that day's redemption.
Thou art the Pure and Holy!
We watch for Thy returning,
For we will then so fully taste
Thy care and grace unending.

HYMN NO. 105

7.7.7.7. (Hymns, #90)

Lord, accept our feeble song!
Pow'r and praise to Thee belong;
We would all Thy grace record,
Holy, gracious, loving Lord!

Rich in glory, Thou didst stoop,
Thence is all Thy people's hope;
Thou wast poor, that we might be
Rich in glory, Lord, with Thee.

Wherefore Thou high heaven didst spurn?
Wherefore Thou to earth didst turn?
Why leave heav'n to come to earth
Lonely, scorned, e'en suffering death?

Thou in heav'n—the glorious One!

Thou on earth—the outcast Man!
Though this suffering Thou didst know,
Love would come to bear our woe.

When we think of love like this,
Joy and shame our hearts possess;
Joy, that Thou couldst pity thus;
Shame, for such returns from us.

Yet we hope the day to see
When from every hindrance free,
When to Thee, in glory, brought,
We shall serve Thee as we ought.

Now, O Lord, we wait for Thee,
Wait "the blessed hope" to see.
May we ever for Thee live,
Till Thy saints Thou dost receive.

HYMN NO. 106

8.8.8.8.

The saints have heard His words of love,
The mystic altar we have viewed;
His precious promise we believed,
Our peace with God has been renewed.

This lasting peace can never change,
Sure as the Lord's enduring Name,
Pure and established as His throne,
Sweet, and from day to day the same.

Our heart may grow too cold to love,
Our joy's a changing, fickle range;
But this dear peace is ever sure,
For our Jehovah will not change.

'Tis in His love, and not in ours,

That is for rest the surest place.
He faithfully the saints protects;
We're safely kept in His embrace.

Although with Him we have our home,
A sure, unchanging cross He gave;
The stone no longer seals that tomb,
But there remains His restful grave.

Our glorious place is now in Him,
Our woes, our troubles in that grave;
We know our God has sent His Son,
We know He died and lives to save.

We know He now forever lives
Both in our heart and far above;
We know He rules upon the throne,
We know His faithfulness and love.

HYMN NO. 107

8.6.8.8.6.8.8. (Hymns, #110)

O solemn hour! O hour alone,
In solitary night,
When God the Father's only Son,
As Man, for sinners lost, undone,
Expires—amazing sight!
The Lord of glory crucified!
The Lord of Life has bled and died!

O mystery of mysteries!
Of life and death the tree!
Center of two eternities,
Which look with rapt, adoring eyes,
Onward, and back to Thee!
O cross of Christ, where all His pain
And death is our eternal gain.

O how our inmost hearts do move,
While gazing on that cross!
The death of the incarnate Love!
What shame, what grief, what joy we prove,
That He should die for us!
Our hearts were broken by that cry,
"Eli, lama sabachthani!"

Worthy of death, O Lord, we were;
That vengeance was our due;
In grace Thou, spotless Lamb, didst bear
Thyself our sins, and guilt, and fear;
Justice our Surety slew.
With Thee, our Surety, we have died;
With Thee, we there were crucified.

Quickened with Thee with life divine,
Raised with Thee from the dead;
Thine Own, now human and divine,
Shall with Thee in Thy glories shine,
The church's living Head!
We, who were worthy but to die,
Now with Thee, "Abba Father," cry.

HYMN NO. 108

8.6.8.6. (Hymns, #141)

Jesus, Thy head, once crown'd with thorns,
Is crown'd with glory now;
Heaven's royal diadem adorns
The mighty Victor's brow.

Thou glorious light of courts above,
Joy of the saints below,
To us still manifest Thy love,
That we its depths may know.

To us Thy cross with all its shame,
With all its grace be giv'n;
Though earth disowns Thy lowly name,
God honors it in heav'n.

Who suffer with Thee, Lord, today,
Shall also with Thee reign:
Then let it be our joy to pay
The price, this goal attain.

To us Thy cross is life and health;
'Twas shame and death to Thee;
Our present glory, joy, and wealth,
Our everlasting stay.

HYMN NO. 109

6.4.6.4.6.6.4. (Hymns, #65)

Jesus! that name we love,
Jesus, our Lord!
Jesus, all names above,
Jesus, the Lord!
Thou, Lord, our all must be;
Nothing that's good have we,
Nothing apart from Thee.
Jesus, our Lord!

As Son of Man it was,
Jesus, the Lord!
Thou gav'st Thy life for us,
Jesus, our Lord!
Great was indeed Thy love,
All other loves above,
Love Thou didst dearly prove,
Jesus, our Lord!

Righteous alone in Thee,

Jesus, the Lord!
Thou wilt a refuge be,
Jesus, our Lord!
Whom, then, have we to fear,
What trouble, grief, or care,
Since Thou art ever near,
Jesus, our Lord!

Soon Thou wilt come again,
Jesus, the Lord!
We shall be happy then,
Jesus, our Lord!
When Thine own face we see,
Then shall we like Thee be,
Then evermore with Thee,
Jesus, our Lord!

HYMN NO. 110

8.6.8.5. with chorus.

As young ones we to Jesus come;
His love is very great,
As Son of God, yet came to us
In the human state.

(Chorus)

Jesus truly loves all men,
He came to a world of sin,
Saving young and old from sin,
Bleeding precious blood.

Our Jesus, caring, good, and kind,
The young ones He loves dear;
The young ones whom He loves and saves,
All their sins forbear.

Though young or old, we all have sins,
But He's the sinless one;

Thus qualified, He saves from death;
He has life alone.

HYMN NO. 111

7.6.7.6.D. (Hymns, #42)

By Thee, O God, invited,
We look unto the Son,
In whom Thy heart delighted,
Who all Thy will hath done;
And by the one chief treasure
Thy bosom freely gave,
Thine own pure love we measure,
Thy willing mind to save.

O God of mercy—Father!
The one unchanging claim,
The brightest hopes, we gather
From Christ's most precious name:
What always sounds so sweetly
In Thine unwearied ear,
Has freed our souls completely
From all our guilt and fear.

The trembling sinner feareth
That God can ne'er forget;
But one full payment cleareth
His memory of all debt.
When nought beside could free us,
Or set our souls at large,
The death of God's Beloved
Secured a full discharge.

No wrath God's heart retaineth
To usward who believe;
No dread in ours remaineth
As we His love receive;

Returning sons He kisses,
And with His robe invests;
His perfect love dismisses
All terror from our breasts.

HYMN NO. 112

8.6.8.6. (Hymns, #47)

Father, Thy name our souls would bless,
As children taught by grace,
Lift up our hearts in righteousness,
And joy before Thy face.

Sweet is the confidence Thou giv'st,
Though high above our praise;
Our hearts resort to where Thou liv'st
In heaven's unclouded rays.

Eternal ages shall declare
The riches of Thy grace,
To those who with Thy Son shall share
A son's eternal place.

Absent as yet, we rest in hope,
Treading the desert path,
Waiting for Him who takes us up
Beyond the pow'r of death.

We joy in Thee, Thy fullness shall
Our endless portion be,
Like Thine own Son, with whom we'll dwell
In bright eternity.

O Holy Father, keep us here
In that blest name of love,
Walking before Thee without fear,
Thy perfect will to prove.

HYMN NO. 113

7.7.7.8. (Hymns, #108)

"Man of Sorrows," what a name
For the Son of God who came
Ruined sinners to reclaim!

Hallelujah! what a Savior!

Bearing shame and scoffing rude,
In my place condemned He stood;
Sealed my pardon with His blood;

Hallelujah! what a Savior!

Guilty, vile, and helpless, we,
Spotless Lamb of God was He;
Full redemption—can it be?

Hallelujah! what a Savior!

Lifted up was He to die,
"It is finished!" was His cry;
Now in heaven exalted high;

Hallelujah! what a Savior!

When He comes, our glorious King,
To His kingdom us to bring,
Then anew this song we'll sing:

Hallelujah! what a Savior!

HYMN NO. 114

8.6.8.6. (Hymns, #163)

O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace.

My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad,

The honors of Thy name.

Jesus! the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

His love my heart has captive made,
His captive would I be,
For He was bound and scourged and died,
My captive soul to free.

He breaks the power of canceled sin,
He sets the prisoner free;
His blood can make the foulest clean;
His blood availed for me.

So now Thy blessed Name I love,
Thy will would e'er be mine.
Had I a thousand hearts to give,
My Lord, they all were Thine!

HYMN NO. 115

8.6.8.6. (Hymns, #299)

A mind at perfect peace with God;
O what a word is this!
A sinner reconciled through blood;
This, this indeed is peace.

By nature and by practice far,
How very far from God;
Yet now by grace brought nigh to Him,
Through faith in Jesus' blood.

So nigh, so very nigh to God,
I cannot nearer be;
For in the person of His Son

I am as near as He.

So dear, so very dear to God,
More dear I cannot be;
The love wherewith He loves the Son,
Such is His love to me.

Why should I ever anxious be,
Since such a God is mine?
He watches o'er me night and day,
And tells me "Mine is thine."

HYMN NO. 116

8.8.6.8.8.6. (Hymns, #131)

O Jesus, Lord, 'tis joy to know
Thy path is o'er of shame and woe,
By Thee so meekly trod.
All finished is Thy work of toil,
Thou reapest now the fruit and spoil,
Exalted by our God.

Thy holy head, once bound with thorns,
The crown of glory now adorns;
Thy seat, the Father's throne.
O Lord, e'en now we sing Thy praise,
Ours the eternal song to raise,
Worthy the Lord alone!

We triumph in Thy triumphs, Lord,
Thy joys our deepest joys afford,
The fruit of love divine.
While sorrowing, suff'ring, toiling here,
How does the thought our spirits cheer,
The throne of glory's Thine!

HYMN NO. 117

8.6.8.6. (Hymns, #129)

Behold the Lamb with glory crowned,
To Him all pow'r is giv'n:
No place too high for Him is found,
No place too high in heav'n.

He fills the throne—the throne above;
Its rights to Him belong;
The object of His Father's love,
Theme of the ransomed's song.

Though high yet He accepts the praise
His people offer here;
The faintest, feeblest note they raise
Will reach the Savior's ear.

This song be ours, we join in one
To celebrate the Name
Of Him that sits upon the throne,
And to exalt the Lamb.

To Him whom men despise and slight,
To Him be glory giv'n;
The crown is His, and His by right
The highest place in heav'n.

HYMN NO. 118

8.8.8.8. (Hymns, #113)

How pleasant is the sound of praise!
It well becomes the saints of God;
Should we refuse our songs to raise,
The stones might tell our shame abroad.

For Him who washed us in His blood,
Let us our sweetest songs prepare;
He sought us wandering far from God,
And now preserves us by His care.

One string there is of sweetest tone,
Reserved for sinners saved by grace;
'Tis sacred to one class alone
And touched by one peculiar race.

Though angels may with rapture see
How mercy flows in Jesus' blood,
It is not theirs to prove, as we,
The cleansing virtue of this flood.

Though angels praise the heavenly King,
And worship Him as God alone,
We can with exultation sing,
"He wears our nature on the throne."

Lord, we adore Thy wondrous love,
Which brought Thee here to bleed and die
That Thou lost sinners may restore
And to the Father bring them nigh.

HYMN NO. 119

8.6.8.6. (Hymns, #87)

O Lord! When we the path retrace
Which Thou on earth hast trod,
To men Thy wondrous love and grace,
Thy faithfulness to God;

Thy love, by man so sorely tried,
Proved stronger than the grave;
The very spear that pierced Thy side
Drew forth the blood to save;

Though Thou didst pass through woes and grief,
Thy works were ever good;
Although midst sorrows all Thy life,
Thou spak'st no murmuring word.

Faithful amidst unfaithfulness,
 'Mid darkness only light,
Thou didst Thy Father's name confess,
 And in His will delight;

Unmoved by Satan's subtle wiles,
 Or suffering, shame, and loss,
Thy path, uncheered by earthly smiles,
 Led only to the cross.

We wonder at Thy lowly mind,
 And fain would like Thee be,
And all our rest and pleasure find
 In learning, Lord, of Thee.

HYMN NO. 120

8.6.8.6. with chorus.

Redemption! Oh rejoicing sound,
 And word we love to hear;
It quenches souls of thirsting men,
 And leaves no room for fear.

(Chorus)

May the honor, glory, power
Be unto the Lamb forever!
Jesus Christ is our Redeemer!
Hallelujah! Hallelujah!
 Hallelujah! Praise the Lord!

We once were sin's obedient slaves,
 Our darkened hearts deceived;
Redemption's work did grace reveal,
 And we God's life received.

Redemption! May the throbbing word
 Unto all nations sound,

The echo reach to throngs on high,
All praise to Christ abound.

Redemption! Dear slain Lamb of God,
Receive Your worthy praise!
Our conscience touched by work divine,
Our tongues Your blessings phrase.

HYMN NO. 121

7.6.7.6.D. with chorus. (Hymns, #280)

Lord, may Thy blood now cleanse me,
Wash all my sins away,
That with Thy Holy Spirit
Thou may anoint, I pray.
My service, I confess, Lord,
Is failure-full and weak;
The filling of Thy Spirit
To live for Thee I seek.

(Chorus)

Oh, from myself deliver,
From all its misery;
I'd henceforth be forever
Completely filled with Thee.

Oh, Lord, how dry my heart is,
It yearns and pants for Thee;
The filling of Thy Spirit
Is now my fervent plea.
Within the smitten Rock, Lord,
I would entirely hide;
Pour thru Thy living water,
Till I am satisfied.

How cold my heart has been, Lord,
How slow obeying Thee;
So fill me with Thy Spirit,

I'll ne'er rebellious be.
I lie upon Thy altar
And dare not move away;
Oh, may Thy flame descending
Consume my all, I pray.

Oh, may Thy Cross within me
Deepen its work and burn,
In me enlarge Thy measure,
And me to ashes turn.
Oh, may Thy Spirit fill me
Each day more than before,
And may Thy living water
On me and thru me pour.

HYMN NO. 122

6.6.8.6.D. (Hymns, #797)

Revive Thy work, O Lord!
Now to Thy saints appear!
Oh, speak with power to every soul,
And let Thy people hear!

(Chorus)

Revive Thy work, O Lord!
While here to Thee we bow;
Descend, O gracious Lord, descend!
Oh, come, and bless us now!

Revive Thy work, O Lord!
And every soul inspire;
Oh, kindle in each heart, we pray,
The Pentecostal fire!

Revive Thy work, O Lord!
Exalt Thy precious name!
And may Thy love in every heart
Be kindled to a flame!

Revive Thy work, O Lord!
And bless to all Thy Word!
And may its pure and sacred truth
In living faith be heard!

Revive Thy work, O Lord!
And make Thy servants bold;
Convict of sin and work once more
As in the days of old.

Revive Thy work, O Lord!
Give Pentecostal showers!
Be Thine the glory, Thine alone!
The blessing, Lord, be ours!

HYMN NO. 123

6.6.8.6. (Hymns, #778)

Keep up the song of faith,
However dark the night;
And as you praise, the Lord will work
To change your faith to sight.

Keep up the song of faith,
And let your heart be strong,
For God delights when faith can praise
Though dark the night and long.

Keep up the song of faith,
The foe will hear and flee;
Oh, let not Satan hush your song,
For praise is victory.

Keep up the song of faith,
The dawn will break ere long,
And we shall go to meet the Lord,
And join the endless song.

HYMN NO. 124

8.8.8.8.

Now we are resting in the Lamb—
Who can enough His love relate?
Our gross offenses, countless sins,
Banished by blood that cleared our slate.

He paid the price for perfect peace,
We sing His praises all the day;
Both God and man are satisfied,
For blood has washed our sins away.

The stains are gone—oh, precious blood!
Our conscience does not come between;
Nor filth nor fault of sin is here,
For God has said that we are clean.

Now we are filled with such a peace;
We will go on, and not in fear:
We will know peace that's sweeter still,
And righteous at His side appear.

HYMN NO. 125

8.8.6.8.8.6. with repeat.

Thou Son of God, our Savior dear,
Through Thee redemption did appear,
From sin and death to free.
Thy saints Thy blessings do expound,
Thou art with glory ever crowned,
And seated heavenly.
And seated heavenly.

Love of the Father lifted Thee,
Bestowed such power, majesty;
Upon His right art Thou.
We praise Thy wisdom, Sovereign true,

And consecrate our all anew;
Thou reignest ever now.
Thou reignest ever now.

Head of the Church in righteousness,
Thy members Thou didst fully bless:
All that Thou hast is ours.
Our life and power Thou become,
In all our motives, set Thy throne,
And conquer Satan's pow'rs.
And conquer Satan's pow'rs.

Not long that glor'ous day shall come,
Your Body will be raptured home,
Ever to see Thy face.
Such happy day! Thyself to see,
And know that we belong to Thee,
And rest in Thine embrace.
And rest in Thine embrace.

HYMN NO. 126

8.7.8.7.7.7. (Hymns, #158)

Lord, Thy love has sought and found us
Wand'ring in this desert wide;
Thou hast thrown Thine arms around us,
For us suffered, bled, and died.
Sing, my soul! He lovèd thee,
Jesus gave Himself for me.

Hark! what sounds of bitter weeping
From yon lonesome garden sweep;
'Tis the Lord His vigil keeping,
While His followers sink in sleep.
Ah, my soul, He lovèd thee,
Yes, He gave Himself for me.

He is speaking to His Father,

Tasting deep that bitter cup,
Yet He takes it, willing rather
For our sakes to drink it up.
Oh, what love! He lovèd me!
Gave Himself, my soul, for thee.

Then that closing scene of anguish:
All God's waves and billows roll
Over Him, there left to languish
On the cross, to save my soul.
Matchless love! how vast, how free,
Jesus gave Himself for me.

Hark again! His cries are waking
Echoes on dark Calvary's hill;
God, my God, art Thou forsaking
Him who always did Thy will?
Ah, my soul! it was for thee,
Yes! He gave Himself for me.

Lord, we joy, Thy toils are ended,
Glad Thy suff'ring time is o'er;
To Thy Father's throne ascended,
There Thou liv'st, to die no more.
Yes, my soul, He lives for thee,
He who gave Himself for me.

Lord, we worship and adore Thee
For Thy rich, Thy matchless grace;
Perfect soon in joy before Thee,
We shall see Thee face to face.
Yet e'en now our song shall be,
Jesus gave Himself for me.

HYMN NO. 127

11.9.11.9. with chorus. (Hymns, #717)

O let us rejoice in the Lord evermore,
Though all things around us be trying,
Though floods of affliction like sea billows roar,
It's better to sing than be sighing.

(Chorus)

Then rejoice evermore, rejoice evermore,
It is better to sing than be sighing:
It is better to live than be dying;
So let us rejoice evermore.

O let us rejoice in the Lord evermore,
When the darts of the tempter are flying,
For Satan still dreads, as he oft did of yore,
Our singing much more than our sighing.

O let us rejoice in the Lord evermore,
When sickness upon us is stealing,
No cordial like gladness our strength can restore,
For joy is the fountain of healing.

HYMN NO. 128

8.6.8.6.

How vast, immense, and measureless
The love of Christ to me!
How else could such a wretch as I
Be blessed so graciously?

To bring me back unto Himself,
My Lord His all did spend;
So I would gladly bear the cross
And follow to the end.

My all I have forsaken now,
This blessed Christ to gain;
Now life or death is no concern—
What else can me restrain?

My dear ones, wealth, ambition, fame—
What can they offer me?
My gracious Lord for me was poor;
For Him I poor would be.

My precious Savior now I love,
Him only would I please.
For Him all gain a loss becomes,
And comfort holds no ease.

Thou art my comfort, gracious Lord!
I've none in heav'n but Thee.
And who but Thee is there on earth
With whom I love to be?

Though loneliness and trials come,
My griefs I'd rise above.
This only would I ask Thee, Lord:
Surround me with Thy love!

O gracious Lord, I now beseech,
Guide me through every stage;
Stand by and strengthen me to go
Through this dark, evil age.

The world, the flesh, and Satan too,
Do tempt my soul apace;
Without Thy love and strength'ning power
I may Thy name disgrace.

The time, dear Lord, is running short;
From earth my soul set free.
When Thou dost come, I'll sing with joy,
Hallelujah to Thee!

HYMN NO. 129

8.8.8.8. (Hymns, #693)

He faileth not, for He is God;
He faileth not, His grace how good!
He faileth not, His Word is clear;
If we have God, whom need we fear?

The highest mount, He can make plain;
The wildest flood, He can restrain!
God of Impossibilities!
Poor puny man, now learn His ways.

The axe did swim on Jordan's wave!
Our God the Red Sea's waters clave!
He stopped the sun! made long the day!
This is the God to whom we pray.

He bars the sea with feeble sand!
The proud waves bow at His command!
If God is thine, what more your need?
Can He not work for you indeed?

Our God is love; your needs are known;
His promises He'll fully own.
Our gracious God bows down His ear
The feeblest, weakest cry to hear.

Our God is light, and never yet,
One promise did He e'er forget.
His promises in Christ the Son
Are fully pledged, Yea and Amen.

Our faithful God, faith cannot break,
Nor death, nor hell, His promise shake!
Who ask in faith, He'll not deny;
His Word is sure, He must reply.

He faileth not, let all men hear;

He faileth not, His Word is clear.
He faileth not, His grace how good;
He faileth not, for He is God!

HYMN NO. 130

10.10.10.10. (Hymns, #671)

Deep down into the depths of this Thy Name,
My God, I sink and dwell in calm delight;
Thou art enough however long the day,
Thou art enough however dark the night.

Thou art my God—the All-sufficient One,
Thou canst create for me whate'er I lack;
Thy mighty hand has strewn the lonely track
With miracles of love and tender care.

For me Thy trusting one. My God I dare
Once more to fling myself upon Thy breast,
And there adore Thy ways in faith's deep rest,
And there adore Thy ways in faith's quiet rest.

HYMN NO. 131

8.7.8.7.D. (Hymns, #628)

Via Bethlehem we journey,
We whose hearts on God are set;
Babelike souls of Jesus learning,
While our cheeks with tears are wet;
For the manger and the stable
Are not pleasant to our eyes,
But our feet must follow Jesus,
If our hands would grasp the prize.

Via Nazareth! the pathway
Narrows still as on we go,
Years of toil none understanding,
Yet God teaches us to know

That the servant is not greater
Than the Lord, who through long years
Hid Himself from this world's glory,
Follow Him! Count not the tears.

Via Galilee, we see Him!
Stones are hurled, and curses hissed
By the men who gather round Him,
Has He not the pathway missed?
No! unharmed the Savior passes,
And this rough bit of the way
We must travel, since like Jesus,
Nothing can our purpose stay.

Via too, the awful anguish
Of the hours beneath the trees,
Where the hosts of Satan linger,
Awful hours of anguish these!
Yet we fail not, for God's angels
Minister to us, and say,
"Look, beloved, at the glory,
Conflict is but for a day!"

Then the Cross! for via Calvary
Every royal soul must go;
Here we draw the veil, for Jesus
Only can the pathway show;
"If we suffer with Him," listen,
Just a little, little while,
And the memory will have faded
In the glory of His smile!

Then the grave, with dear ones weeping,
Knowing that all life has fled;
(Fellow-pilgrims, art thou numbered
With the men the world calls dead?)
Thence we rise, and live with Jesus,

Throned above the world's mad strife,
Gladly forfeiting forever,
All that worldlings count as life.

On we press! and yonder gleaming,
Nearing every day, we see
The great walls of that fair city,
God has built for such as we;
And we catch the tender music
Of the choirs that sing of One
Who once died to have us with Him
In His kingdom, on the throne.

Just a few more miles, beloved!
And our feet shall ache no more;
No more sin, and no more sorrow,
Hush thee, Jesus went before;
And I hear Him sweetly whispering,
"Faint not, fear not, still press on,
For it may be ere tomorrow,
The long journey will be done."

HYMN NO. 132

6.5.6.5.D. (Hymns, #377)

If the path I travel
 Lead me to the cross,
If the way Thou choosest
 Lead to pain and loss,
Let the compensation
 Daily, hourly, be
Shadowless communion,
 Blessed Lord, with Thee.

If there's less of earth joy,
 Give, Lord, more of heaven.
Let the spirit praise Thee,

Though the heart be riven;
If sweet earthly ties, Lord,
Break at Thy decree,
Let the tie that binds us,
Closer, sweeter, be.

Lonely though the pathway,
Cheer it with Thy smile;
Be Thou my companion
Through earth's little while;
Selfless may I live, Lord,
By Thy grace to be
Just a cleansèd channel
For Thy life through me.

HYMN NO. 133

6.6.6.6.D.

Once more, before we part,
Bless the Redeemer's name:
Let ev'ry tongue and heart
Praise and adore the Lamb.

(Chorus)

Jesus, the sinner's Friend,
Him whom our souls adore;
His praises have no end:
Praise Him forever more.

Lord, in Thy grace we came;
That blessing still impart:
We met in Jesus' name:
In Jesus' name we part.

Still on Thy Holy Word
We'd live, and feed, and grow;
Go on to know the Lord,
And practice what we know.

We long that day to come,
No more of parting ways,
Stay in our Father's home,
Always exult and praise.

Stanzas 1 through 3 written by Robert S. Hawker.

HYMN NO. 134

6.6.6.6. with chorus. (Hymns, #997)

I hear the Savior say,
"Thy strength indeed is small,
Child of weakness, watch and pray,
Find in Me thine all in all."

(Chorus)

Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow.

Lord, now indeed I find
Thy pow'r, and Thine alone,
Can change the leper's spots,
And melt the heart of stone.

For nothing good have I
Whereby Thy grace to claim—
I'll wash my garments white
In the blood of Calv'ry's Lamb.

And when, before the throne,
I stand in Him complete,
"Jesus died my soul to save,"
My lips shall still repeat.

HYMN NO. 135

8.8.8.8. (Hymns, #1048)

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come! I come!

Just as I am, and waiting not
To rid my soul of one dark blot;
To Thee whose blood can cleanse each spot,
O Lamb of God, I come, I come!

Just as I am, though tossed about
With many a conflict, many a doubt;
Fightings within, and fears without,
O Lamb of God, I come, I come!

Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind;
Yes, all I need, in Thee to find,
O Lamb of God, I come, I come!

Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come, I come!

Just as I am, Thy love unknown
Has broken every barrier down;
Now, to be Thine, yea, Thine alone,
O Lamb of God, I come, I come!

HYMN NO. 136

6.6.8.6. with chorus. (Hymns, #1051)

I hear Thy welcome voice,
That calls me, Lord, to Thee,
For cleansing in Thy precious blood
That flowed on Calvary.

(Chorus)

I am coming, Lord,
Coming now to Thee:
Wash me, cleanse me in the blood
That flowed on Calvary.

Though coming weak and vile,
Thou dost my strength assure;
Thou dost my vileness fully cleanse,
Till spotless all, and pure.

'Tis Jesus who confirms
The blessed work within,
By adding grace to welcomed grace,
Where reigned the power of sin.

And He the witness gives
To loyal hearts and free,
That every promise is fulfilled,
If faith but brings the plea.

All hail, redeeming blood!
All hail, life-giving grace!
All hail, the gift of Christ our Lord,
Our strength and righteousness.

HYMN NO. 137

Peculiar Meter. (Hymns, #1000)

Working will not save me;
Purest deeds that I can do,
Holiest thoughts and feelings too,
Cannot form my soul anew;
Working will not save me.

(Chorus)

Jesus wept and died for me;

Jesus suffered on the tree;
Jesus waits to make me free,
He alone can save me.

Weeping will not save me;
Though my face were bathed in tears,
That could not allay my fears,
Could not wash the sins of years;
Weeping will not save me.

Waiting will not save me;
Helpless, guilty, lost I lie,
In my ear is mercy's cry;
If I wait I can but die:
Waiting will not save me.

Praying will not save me;
All the prayers that I could say
Could not wash my sins away,
All I owe could never pay:
Praying will not save me.

Faith in Christ will save me;
Let me trust Thy gracious Son,
Trust the work that He has done,
To His arms, Lord, help me run;
Faith in Christ will save me.

HYMN NO. 138

9.8.9.8.D. with chorus. (Hymns, #721)

I'll sing of the wonderful promise
That Jesus has given to me;
"My strength is made perfect in weakness,
My grace is sufficient for thee."
And lest my poor heart should forget it,
Or ever forgetful should be,
He still keeps repeating the promise,

My grace is sufficient for thee.

(Chorus)

Yes, over and over and over,
My Savior keeps saying to me;
My strength is made perfect in weakness,
My grace is sufficient for thee.

His grace is sufficient to save me,
And cleanse me from guilt and from sin;
Sufficient to sanctify wholly,
And give me His Spirit within.
His grace is sufficient for trials,
No matter how hard they may be,
This promise stands over against them,
My grace is sufficient for thee.

His grace is sufficient for sickness,
Sustaining and making me whole;
His grace is sufficient when sorrows
Like billows roll over the soul.
His grace is sufficient for service,
It sets us from selfishness free,
And sends us to tell to the tried ones,
His grace is sufficient for thee.

His grace is sufficient to live by,
And should we be summoned to die
'Twill light up the valley of shadows,
And bear us away to Him nigh.
Or when we shall stand in His vict'ry,
And Christ in His glory shall see,
We'll fall at His footstool confessing,
Thy grace was sufficient for me.

It is not our grace that's sufficient,
But His grace, it ever must be:

Our graces are transient and changing;
His grace is unfailing as He.
And so I am ever repeating
His wonderful promise to me,
My strength is made perfect in weakness,
My grace is sufficient for thee.

HYMN NO. 139

9.9.9.9. with chorus. (Hymns, #720)

God hath not promised skies always blue,
Flower-strewn pathways all our lives through;
God hath not promised sun without rain,
Joy without sorrow, peace without pain.

(Chorus)

But God hath promised strength for the day,
Rest for the labor, light for the way,
Grace for the trials, help from above,
Unfailing sympathy, undying love.

God hath not promised we shall not know
Toil and temptation, trouble and woe;
He hath not told us we shall not bear
Many a burden, many a care.

God hath not promised smooth roads and wide,
Swift, easy travel, needing no guide;
Never a mountain, rocky and steep,
Never a river, turbid and deep.

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HYMN NO. 140

8.6.8.6.

Lord, it belongs not to my care
Whether I die or live.
To love and serve Thee is my share,

And this Thy grace must give.

If life be long, I will be glad
That I may long obey;
If short, yet why should I be sad
To soar to endless day?

Christ leads me through no darker rooms
Than He went through before;
He that into God's Kingdom comes
Must enter by this door.

Come, Lord, when grace hath made me meet
Thy blessed face to see;
For, if Thy work on earth be sweet,
What will Thy glory be?

My knowledge of that life is small;
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with Him.

Words by Richard Baxter.

HYMN NO. 141

8.6.8.6.D. (Hymns, #395)

O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed.

(Chorus)

Each day let Thy supporting might
My weakness still embrace;
My darkness vanish in Thy light,
Thy life my death efface.

In Thy bright beams which on me fall,
 Fade every evil thought;
That I am nothing, Thou art all,
 I would be daily taught.

More of Thy glory let me see,
 Thou Holy, Wise, and True;
I would Thy living image be,
 In joy and sorrow too.

Fill me with gladness from above,
 Hold me by strength divine;
Lord, let the glow of Thy great love
 Through all my being shine.

Make this poor self grow less and less,
 Be Thou my life and aim;
Oh, make me daily through Thy grace
 More meet to bear Thy name.

HYMN NO. 142

8.6.8.6. (Hymns, #367)

Be Thou supreme, O Jesus Christ,
 Nor creed, nor form, nor word,
Nor holy Church, nor human love,
 Compare with Thee, my Lord!

Be Thou supreme, O Jesus Christ,
 Thy love has conquered me;
Beneath Thy Cross I die to self,
 And live alone to Thee.

Be Thou supreme, O Jesus Christ,
 My inmost being fill;
So shall I think as Thou dost think,
 And will as Thou dost will.

Be Thou supreme, O Jesus Christ,
Thy life transfigure mine;
And through this veil of mortal flesh,
Lord, let Thy splendor shine.

Be Thou supreme, O Jesus Christ,
My soul exults in Thee;
To be Thy slave, to do Thy will,
Is my felicity.

HYMN NO. 143

8.8.8.8.8. (Hymns, #423)

Thou hidden love of God, whose height,
Whose depth unfathomed no man knows,
I see from far Thy beauteous light,
Only I sigh for Thy repose;
My heart is pained, nor can it be
At rest, till it finds rest in Thee.

Thy secret voice invites me still
The sweetness of Thy yoke to prove;
And fain I would: but though my will
Seems fixed, yet wide my passions rove;
Yet hindrances strew all the way;
I aim at Thee, yet from Thee stray.

'Tis mercy all, that Thou hast brought
My mind to seek her peace in Thee;
Yet, while I seek but find Thee not,
No peace my wand'ring soul shall see.
Oh, when shall all my wand'rings end,
And all my steps to Thee-ward tend!

Is there a thing beneath the sun
That strives with Thee my heart to share?
Ah! tear it thence, and reign alone,

The Lord of every motion there.
Then shall my heart from earth be free,
When it has found repose in Thee.

Oh, hide this self from me, that I
No more, but Christ in me may live;
My vile affections mortify,
Nor let one darling sin survive.
In all things nothing may I see,
Nothing desire or seek but Thee.

O Lord, Thy sovereign aid impart,
To save me from low-thoughted care;
Chase this self-will through all my heart,
Through all its latent mazes there.
Make me Thy duteous child, that I
Ceaseless may Abba, Father, cry.

Each moment draw from earth away
My heart which lowly waits Thy call;
Speak to my inmost soul and say,
"I am Thy Love, Thy God, Thy All."
To feel Thy power, to hear Thy voice,
To taste Thy love, be all my choice.

HYMN NO. 144

7.6.7.6. (Hymns, #467)

This day the Lord has spoken,
 This day my choice is made:
I will be all for Jesus,
 Who all for me has paid.

Now His shall be the empire,
 In all things over me;
And I will be His bond slave,
 Yet gloriously free.

From henceforth, owning nothing,
I cannot lose at all;
I cannot well be poorer,
Whatever may befall.

Yet could I not be richer,
If I the world should gain;
For heav'n and earth shall perish,
But Jesus will remain.

And He will be my treasure,
And He my boundless store;
And those who live on Jesus,
Will never hunger more.

Though I am utter weakness,
In Him I shall prevail;
And though my love may falter,
Yet His will never fail.

HYMN NO. 145

9.7.9.7. with chorus. (Hymns, #722)

The cross that He gave may be heavy,
But it ne'er outweighs His grace;
The storm that I feared may surround me,
But it ne'er excludes His face.

(Chorus)

The cross is not greater than His grace,
The storm cannot hide His blessed face;
I am satisfied to know
That with Jesus here below,
I can conquer every foe.

The thorns in my path are not sharper
Than composed His crown for me;

The cup that I drink not more bitter
Than He drank in Gethsemane.

The light of His love shineth brighter,
As it falls on paths of woe;
The toil of my work groweth lighter,
As I stoop to raise the low.

His will I have joy in fulfilling,
As I'm walking in His sight;
My trials more blessings are bringing,
Christ in them is my delight.

HYMN NO. 146

10.10.10.10. with chorus. (Hymns, #486)

Dying with Jesus, by death reckoned mine;
Living with Jesus a new life divine;
Looking to Jesus till glory doth shine,
Moment by moment, O Lord, I am Thine.

(Chorus)

Moment by moment I'm kept in His love,
Moment by moment I've life from above;
Looking to Jesus till glory doth shine;
Moment by moment, O Lord, I am Thine.

Never a battle with wrong for the right,
Never a contest that He doth not fight;
Lifting above us His banner so white;
Moment by moment I'm kept in His sight.

Never a trial that He is not there,
Never a burden that He doth not bear;
Never a sorrow that He doth not share,
Moment by moment, I'm under His care.

Never a heartache, and never a groan,

Never a teardrop, and never a moan;
Never a danger but there on the throne
Moment by moment He thinks of His own.

Never a weakness that He doth not feel,
Never a sickness that He cannot heal;
Moment by moment, in woe or in weal,
Jesus, my Savior, abides with me still.

HYMN NO. 147

10.9.10.9.D. (Hymns, #310)

Once I was bound by sin's galling fetters,
Chained like a slave I struggled in vain;
But I received a glorious freedom,
When Jesus broke my fetters in twain.

(Chorus)

Glorious freedom, wonderful freedom,
No more in chains of sin I repine!
Jesus the glorious Emancipator,
Now and forever He shall be mine.

Freedom from all the carnal affections,
Freedom from envy, hatred, and strife;
Freedom from vain and worldly ambitions,
Freedom from all that saddened my life.

Freedom from pride and all sinful follies,
Freedom from love and glitter of gold;
Freedom from evil temper and anger,
Glorious freedom, rapture untold.

Freedom from fear with all of its torments,
Freedom from care with all of its pain;
Freedom in Christ my blessed Redeemer,
He who has rent my fetters in twain.

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HYMN NO. 148

6.6.9.6.9. with chorus. (Hymns, #582)

When we walk with the Lord
In the light of His Word,
What a glory He sheds on our way;
While we do His good will,
He abides with us still,
And with all who will trust and obey.

(Chorus)

Trust and obey,
For there's no other way
To be happy in Jesus,
But to trust and obey.

Not a shadow can rise,
Not a cloud in the skies,
But His smile quickly drives it away;
Not a doubt or a fear,
Not a sigh or a tear,
Can abide while we trust and obey.

Not a burden we bear,
Not a sorrow we share,
But our toil He doth richly repay;
Not a grief or a loss,
Not a frown or a cross,
But is blest if we trust and obey.

But we never can prove
The delights of His love,
Until all on the altar we lay;
For the favor He shows,

And the joy He bestows,
Are for them who will trust and obey.

Then in fellowship sweet
We will sit at His feet,
Or we'll walk by His side in the way;
What He says we will do;
Where He sends, we will go,
Never fear, only trust and obey.

HYMN NO. 149

8.7.8.7.D. (Hymns, #437)

Hast thou heard Him, seen Him, known Him?

Is not thine a captured heart?
Chief among ten thousand own Him;
Joyful choose the better part.

(Chorus)

Captivated by His beauty,
Worthy tribute haste to bring;
Let His peerless worth constrain thee,
Crown Him now unrivaled King.

Idols once they won thee, charmed thee,
Lovely things of time and sense;
Gilded thus does sin disarm thee,
Honeyed lest thou turn thee thence.

What has stripped the seeming beauty
From the idols of the earth?
Not a sense of right or duty,
But the sight of peerless worth.

Not the crushing of those idols,
With its bitter void and smart;
But the beaming of His beauty,
The unveiling of His heart.

Who extinguishes their taper
Till they hail the rising sun?
Who discards the garb of winter
Till the summer has begun?

'Tis that look that melted Peter,
'Tis that face that Stephen saw,
'Tis that heart that wept with Mary,
Can alone from idols draw:

Draw and win and fill completely,
Till the cup o'erflow the brim;
What have we to do with idols
Who have companied with Him?

HYMN NO. 150

10.10.10.10. with chorus. (Hymns, #730)

Pressed out of measure, pressed beyond all length;
Pressed so intensely, seeming beyond strength;
Pressed in the body, pressed within the soul,
Pressed in the mind till darksome surges roll.

(Chorus)

God is my hope and God is my joy;
He is the resurrection life I enjoy.

Pressure by foes, and pressure from our friends;
Pressure on pressure, till life nearly ends;
Pressed into knowing none to help but God,
Pressed into loving both the staff and rod.

Pressed into liberty where nothing clings,
Pressed into faith for hard and hopeless things;
Pressed into life, a life in Christ the Lord,
Pressed into life, the life of Christ outpoured.

HYMN NO. 151

8.7.8.7.D. with chorus. (Hymns, #438)

I've turned my back upon the world

With all its idle pleasures,

And set my heart on better things,

On higher, holier treasures;

No more its glitter and its glare,

And vanity shall blind me;

I've crossed the separating line,

And left the world behind me.

Far, far behind me!

Far, far behind me!

I've crossed the separating line,

And left the world behind me.

I've left the old sad life of sin,

Its follies all forsaken;

My standing place is now in Christ,

His holy vows I've taken;

Beneath the standard of the cross

The world henceforth shall find me;

I've passed in Christ from death to life,

And left the world behind me.

Far, far behind me!

Far, far behind me!

I've passed in Christ from death to life,

And left the world behind me.

My soul shall ne'er return again

Back to its former station,

For here alone is perfect peace,

And rest from condemnation;

I've made exchange of masters now,

The vows of glory bind me,

And once for all I've left the world,

Yes, left the world behind me.

Far, far behind me!

Far, far behind me!

And once for all I've left the world,

Yes, left the world behind me.

My choice is made forevermore,

I want no other Savior;

I ask no purer happiness

Than His sweet love and favor;

My heart is fixed on Jesus Christ,

No more the world shall blind me;

I've crossed the Red Sea of His death,

And left the world behind me.

Far, far behind me!

Far, far behind me!

I've crossed the Red Sea of His death,

And left the world behind me.

HYMN NO. 152

7.6.7.6. with chorus. (Hymns, #650)

O doubting, struggling Christian,

Why thus in anguish pray?

O cease to doubt and struggle,

There is a better way.

(Chorus)

O settle it all with Jesus,

O settle it all today;

O cease to doubt and struggle,

O cease to plead and pray;

O rest in His word forever,

And settle it all today.

Give up thy will to Jesus,

And trust Him though He slay;
Hush all thy fears and questions,
And settle it today.

O soul so tossed with tempest,
Upon His promise stay;
Cast out faith's strong sheet anchor,
And settle it today.

Lord, I give up the struggle,
To Thee commit my way;
I trust Thy word forever,
And settle it today.

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HYMN NO. 153

Peculiar Meter. (Hymns, #692)

There's a little word that the Lord has giv'n
For our help in the hour of need:
Let us reckon ourselves to be dead to sin,
To be dead and dead indeed.

(Chorus)

Let us reckon, reckon, reckon,
Let us reckon, rather than feel;
Let us be true to the reck'ning,
And He will make it real.

There's another word that the Lord has giv'n,
In the very same verse we read,
Let us reckon ourselves as alive in Him,
As alive and alive indeed.

While we trust in feeling or inward frames
We shall always be tossed about,

Let us anchor fast to the Word of God,
And reckon away our doubt.

As the mariner, when the skies are dim,
Sails on by his compass true;
So our faith would cling to the promise firm,
And reckon the journey through.

O how sweet it is to be anchored fast
To a hope that can never fail;
Let us reckon on with a firmer trust,
Till we anchor within the veil.

You may claim the promise from every pain,
You may know His power to heal;
But your faith must rest in His word alone,
And reckon, rather than feel.

HYMN NO. 154

8.3.8.3. with chorus. (Hymns, #690)

Hark! a voice from heav'n proclaiming,
"It is done."
Faith repeats the echo claiming,
"It is done."

(Chorus)

Hear the message from the throne,
Claim the promise, doubting one;
God hath spoken, "It is done."
Faith has answered, "It is done."
Prayer is over, praise begun.
Hallelujah, "It is done."

Hear the bleeding Savior crying,
"It is done."
Claim His finished work, replying,
"It is done."

Yield thyself in consecration,
 "It is done."
Take the Lord for full salvation,
 "It is done."

Claim the promise of His healing,
 "It is done."
Trust without a sign or feeling,
 "It is done."

Say of every promised blessing,
 "It is done."
Rest upon His word, confessing,
 "It is done."

This the secret of receiving,
 "It is done."
Take Him at His word believing,
 "It is done."

HYMN NO. 155

8.5.8.5. (Hymns, #451)

Not by wrestling, but by clinging
 Shall we be most blest;
Wrestling only brings us sorrow;
 Clinging brings us rest.

When we stay our feeble efforts,
 And from struggling cease,
Unconditional surrender
 Brings us God's own peace.

Lean we all our weight on Jesus,
 Who alone can save;
He by might of love hath triumphed
 O'er His willing slave.

Yielding, we shall know true conquest;
Dying, we shall live;
"Not my will, but Thine" prevai-leth,
Victory to give.

HYMN NO. 156

8.6.8.6. with chorus. (Hymns, #468)

Am I a soldier of the Cross—
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?

(Chorus)

In the name, the precious name,
Of Him who died for me,
Through grace I'll win the promised crown,
Whate'er my cross may be.

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize
And sailed through bloody seas?

Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?

Since I must fight if I would reign,
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by Thy Word.

HYMN NO. 157

7.7.7.6. (Hymns, #226)

For the bread and for the wine,
For the pledge that seals Him mine,
For the words of love divine,
We give Thee thanks, O Lord.

Only bread and only wine,
Yet to faith, the solemn sign
Of the heav'nly and divine!
We give Thee thanks, O Lord.

For the words that turn our eye
To the cross of Calvary,
Bidding us in faith draw nigh,
We give Thee thanks, O Lord.

For the words that fragrance breathe
These plain symbols underneath,
Words that His own peace bequeath,
We give Thee thanks, O Lord.

For Thy words in Spirit shown,
For Thy will to us made known,
"Do ye this until I come,"
We give Thee thanks, O Lord.

Till He come we take the bread,
Type of Him on whom we feed,
Him who liveth and was dead!
We give Thee thanks, O Lord.

Till He come we take the cup;
As we at His table sup,
Eye and heart are lifted up!
We give Thee thanks, O Lord.

For that coming, here foreshown,
For that day to man unknown,

For the glory and the throne,
We give Thee thanks, O Lord.

HYMN NO. 158

6.6.6.6.8.8.

Praise and unceasing praise!
A Savior's grace supplied!
Our boundless thanks to Him
Who grieved and bled and died.
Behold, God's Son on Golgotha;
For you and me He's crucified.

Nor friend's nor parent's love
Could reach this deep or wide;
Sinners redeemed must sing
A Savior's love applied.
Behold, God's Son on Golgotha;
For you and me He's crucified.

Sinners redeemed defeat
The snake that came and lied;
Nothing can keep us now
From Christ's own loving side.
Behold, God's Son on Golgotha;
For you and me He's crucified.

HYMN NO. 159

8.5.8.5.D. (Hymns, #890)

Hallelujah! Christ is Victor,
Tell with every breath,
That the Savior still is conqu'ror
Over sin and death.

(Chorus)

Hallelujah! Christ is Victor,
Tell where'er you go,

That the Lord is still the conqu'ror,
Over every foe.

Hallelujah! Christ is Victor,
Pain and sickness flee,
When we plead the mighty victory
Won on Calvary.

Hallelujah! Christ is Victor,
Therefore do and dare;
Go wherever Jesus sends you
In prevailing prayer.

Hallelujah! Christ is Victor,
No defeat nor fear
Evermore must dim thy vision!
Christ the way will clear.

Hallelujah! Christ is Victor,
Soon His voice shall ring,
"Come ye conquerors, come up hither,
Join thy conquering King."

HYMN NO. 160

8.8.6.8.8.6. (Hymns, #1003)

Why should I worry, doubt, and fear?
Has God not caused His Son to bear
My sins upon the tree?
The debt that Christ for me has paid,
Would God another mind have made
To claim again from me?

Redemption full the Lord has made,
And all my debts has fully paid,
From law to set me free.
I fear not for the wrath of God,
For I've been sprinkled with His blood,

It wholly covers me.

For me forgiveness He has gained,
And full acquittal was obtained,
All debts of sin are paid;
God would not have His claim on two,
First on His Son, my Surety true,
And then upon me laid.

So now I have full peace and rest,
My Savior Christ hath done the best
And set me wholly free;
By His all-efficacious blood
I ne'er could be condemned by God,
For He has died for me!

HYMN NO. 161

8.8.8.8. (Hymns, #462)

How shall I follow Him I serve?
How shall I copy Him I love?
Nor from those blessed footsteps swerve,
Which lead me to His seat above?

Privations, sorrows, bitter scorn,
The life of toil, the mean abode,
The faithless kiss, the crown of thorn—
Are these the consecrated road?

Lord, should my path through suffering lie,
Forbid it I should e'er repine;
Still let me turn to Calvary,
Nor heed my griefs, rememb'ring Thine.

O let me think how Thou didst leave
Untasted every pure delight,
To fast, to faint, to watch, to grieve,
The toilsome day, the homeless night:

To faint, to grieve, to die for me!
Thou camest, not Thyself to please;
And, dear as earthly comforts be,
Shall I not love Thee more than these?

HYMN NO. 162

8.7.8.7.8.7. (Hymns, #1032)

Come, ye sinners, poor and wretched,
Weak and wounded, sick and sore;
Jesus ready waits to save you,
Full of pity, love, and pow'r:
He is able, He is able,
He is willing, doubt no more.

Come, ye needy, come and welcome;
God's free bounty glorify;
True belief and true repentance,
Every grace that brings us nigh,
Without money, without money,
Come to Jesus Christ and buy.

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him:
This He gives you, this He gives you,
'Tis the Spirit's rising beam.

Come, ye weary, heavy laden,
Lost and ruined by the fall;
If you tarry till you're better,
You will never come at all:
Not the righteous, not the righteous,
Sinners Jesus came to call.

Agonizing in the garden,

Your Redeemer prostrate lies;
On the bloody tree behold Him!
Hear Him cry, before He dies,
"It is finished!" "It is finished!"
Sinner, will not this suffice?

Lo! th' incarnate God, ascended,
Pleads the merit of His blood;
Venture on Him, venture wholly;
Let no other trust intrude:
None but Jesus, none but Jesus,
Can do helpless sinners good.

HYMN NO. 163

10.10.10.10. (Hymns, #225)

Here, O my Lord, I see Thee face to face;
Here faith can touch and handle things unseen;
Here would I grasp with firmer hand Thy grace,
And all my weariness upon Thee lean.

Here would I feed upon the Bread of God;
Here drink with Thee the royal wine of heav'n;
Here would I lay aside each earthly load;
Here taste afresh the calm of sin forgiv'n.

I have no help but Thine; nor do I need
Another arm save Thine to lean upon;
It is enough, my Lord, enough indeed;
My strength is in Thy might, Thy might alone.

This is the hour of banquet and of song;
This is the heav'nly table spread for me;
Here let me feast, and, feasting, still prolong
The brief bright hour of fellowship with Thee.

Too soon we rise; the symbols disappear;
The feast, though not the love, is past and gone;

The bread and wine remove, but Thou art here,
Nearer than ever still our Shield and Sun.

Feast after feast thus comes and passes by,
Yet passing, points to the glad feast above,
Giving sweet foretastes of the festal joy,
The Lamb's great bridal-feast of bliss and love.

HYMN NO. 164

8.8.8.8. (Hymns, #578)

My will is weak, my strength is frail,
And all my hope is nearly gone;
I can but trust Thy working true
To gently hold and lead me on.

I've tried my best, but still have failed,
E'en as before I've failed and erred;
Thy patience is my only trust
To hold and keep me to Thy word.

Whene'er my heart is lifted up,
How very near I am to fall;
I dare not do, I dare not think,
I need Thyself in great or small.

Thou art my Savior, strength and stay,
O Lord, I come to seek Thy face;
Though I'm the weakest of the weak,
My strength is nothing but Thy grace.

HYMN NO. 165

8.7.8.7.D. (Hymns, #511)

Jesus only is our message,
Jesus all our theme shall be;
We will lift up Jesus ever,
Jesus only will we see.

(Chorus)

Jesus only, Jesus ever,
Jesus all in all we sing,
Savior, Sanctifier, and Healer,
Glorious Lord and coming King.

Jesus only is our Savior,
All our guilt He bore away,
He, our righteousness forever,
All our strength from day to day.

Jesus is our Sanctifier,
Saving us from self and sin,
And with all His Spirit's fullness,
Filling all our hearts within.

Jesus only is our Healer,
All our sicknesses He bare,
And His risen life and fullness,
All His members still may share.

Jesus only is our Power,
He the gift of Pentecost;
Jesus, breathe Thy pow'r upon us,
Fill us with the Holy Ghost.

And for Jesus we are waiting,
List'ning for the Advent Call;
But 'twill still be Jesus only,
Jesus ever, all in all.

HYMN NO. 166

10.7.10.7. with chorus.

Jesus waits for you, hoping you will come
In the years that you are giv'n.
Jesus calls again, through repentance come

To enjoy the peace of heav'n.

(Chorus)

He is calling, calling; hear Him calling now,
That you might His grace receive;
He is able, willing, waiting to redeem,
Ready that you might believe.

You've been wandering, wand'ring for some ways,
Sinking in the grip of sin.
Yet He's patient still, patient as He sways,
Weary hearts He wants to win.

Many times He called, though you've turned away;
He is caring still for you.
He will not allow His love to be swayed
As He urges you anew.

To His call submit, find His love your home;
Jesus now yet waits for you.
He is calling still, "Unto Me now come."
Answer to Him, "Yes, I do."

HYMN NO. 167

11.11.11.7. with chorus. (Hymns, #1034)

"Whosoever heareth!" shout, shout the sound!
Send the blessed tidings all the world around;
Spread the joyful news wherever man is found:
"Whosoever will may come!"

(Chorus)

"Whosoever will! whosoever will!"
Send the proclamation over vale and hill;
'Tis a loving Father calls the wand'rer home:
"Whosoever will may come!"

"Whosoever cometh" need not delay,

Now the door is open, enter while you may;
Jesus is the true, the only Living Way:

"Whosoever will may come!"

"Whosoever will!" the promise is secure;
"Whosoever will," forever must endure;
"Whosoever will!" 'tis life forevermore;
"Whosoever will may come."

HYMN NO. 168

10.10.10.6. with chorus. (Hymns, #1014)

Oh, what a Savior that He died for me!
From condemnation He hath made me free;
"He that believeth on the Son" saith He,
"Hath everlasting life."

(Chorus)

"Verily, verily, I say unto you;"
"Verily, verily," message ever new!
"He that believeth on the Son"—'tis true!—
"Hath everlasting life!"

All my iniquities on Him were laid,
All my indebtedness by Him was paid;
All who believe on Him, the Lord hath said,
"Hath everlasting life."

Though poor and needy, I can trust my Lord;
Though weak and sinful, I believe His word;
Oh, glad message; every child of God
"Hath everlasting life."

Though all unworthy, yet I will not doubt;
For him that cometh He will not cast out:
"He that believeth"—oh, the good news shout!
"Hath everlasting life."

HYMN NO. 169

8.8.8.8.8. (Hymns, #1047)

Eternity! Eternity!
How will you spend Eternity?
This question comes to you and me!
How will you spend Eternity?
Tell me, what shall your answer be—
How will you spend Eternity?

Eternity! Eternity!
How will you spend Eternity?
Many are choosing Christ today,
Turning from all their sins away;
Christ shall their blessed portion be:
How will you spend Eternity?

Eternity! Eternity!
How will you spend Eternity?
Leaving the strait and narrow way,
Going the downward road today,
What shall the final ending be—
How will you spend Eternity?

Eternity! Eternity!
How will you spend Eternity?
Turn, and believe this very hour,
Trust in the Savior's grace and power:
Then shall your joyous answer be,
Saved through a long Eternity!

HYMN NO. 170

8.7.8.7. with chorus. (Hymns, #697)

Weary pilgrim on life's pathway—
Struggling on beneath thy load—
Hear these words of consolation,
"Cast thy burden on the Lord."

(Chorus)

Cast thy burden on the Lord!
Cast thy burden on the Lord,
And He will strengthen thee,
sustain and comfort thee—
Cast thy burden on the Lord.

Are thy tired feet unsteady?
Does thy lamp no light afford?
Is thy cross too great and heavy?
"Cast thy burden on the Lord."

Are the ties of friendship severed?
Hushed the voices fondly heard?
Breaks thy heart with weight of anguish?
"Cast thy burden on the Lord."

Does thy heart with faintness falter?
Does thy mind forget His word?
Does thy strength succumb to weakness?
"Cast thy burden on the Lord."

He will hold thee up from falling;
He will guide thy steps aright;
He will strengthen each endeavor;
He will keep thee by His might.

HYMN NO. 171

8.7.8.7.D. with chorus.

Why grasp riches, harbor worry?
God's own servant will be fed;
If our God controls your outlays
You will not to drought be led.
Daily new demands may threaten,
Daily He has fresh supply;
You are His endeared creation—

Trust His path, not asking why.

(Chorus)

Show your love and give your substance;

Still some measure will remain.

For your love and giving action,

God will bless and bless again.

Trust! More time you needn't borrow;

Though not fast, it is not slow.

Trust! The bottle will not empty;

From His means He will bestow.

Though the lily may be naked,

Though the bird is short of aid,

Yet the flour for the widow

By her using didn't fade.

Why be anxious for tomorrow?

In your hand is what He gave.

Wherefore, try tomorrow's worries?

Thank your God for what you have.

Love is living, life is giving,

Spending doesn't wealth reduce.

When your small supply seems wasted,

Then God's blessing's more profuse.

HYMN NO. 172

6.4.6.4.6.6.6.4.

Do come to Jesus now;

Jesus is here.

Don't follow death below;

Jesus is here.

Draw near while still you may;

Come while there is today.

What reason to delay?

Jesus is here.

Do come to Jesus now;
Jesus is here.
Nor drift, sure loss allow;
Jesus is here.
The Savior's favor gain;
Break now from Satan's chain;
Love not this world again.
Jesus is here.

Do come to Jesus now;
Jesus is here.
Nor doubt nor wonder how;
Jesus is here.
Though great your sins may be,
He loves you fervently.
Leave your anxiety;
Jesus is here.

Do come to Jesus now;
Jesus is here.
To His dominion bow;
Jesus is here.
Redemption's work is done;
He is your hope alone;
Unto His welcome run.
Jesus is here.

HYMN NO. 173

8.6.8.6. (Hymns, #207)

Lord Jesus! when we think of Thee,
Of all Thy love and grace,
Our spirits long and fain would see
Thy beauty face to face.

And though the wilderness we tread,
A barren, thirsty ground,

With thorns and briars overspread,
Where foes and snares abound;

Yet in Thy love such depths we see,
Our hearts o'erflow with praise—
Content ourselves, while, Lord to Thee
A joyful song we raise.

Our Lord, our Life, our Rest, our Shield,
Our Rock, our Food, our Light;
Each thought of Thee doth constant yield
Unchanging, fresh delight.

Blest Savior, keep our spirit stayed,
Hard following after Thee,
Till we, in victory displayed,
Thy face in glory see.

HYMN NO. 174

8.7.8.7. with chorus. (Hymns, #93)

Lord, we treasure with affection
All Thy path of sorrow here,
And those closing scenes of anguish
To our hearts Thyself endear.

(Chorus)

Praise Thee, Savior! Praise Thee, Savior!
Praise Thee, Lord, for sinners slain!
Give Thee glory! Give Thee glory!
Give Thee glory for the life we gain!

Deep Thy sorrow then, Lord Jesus,
Deeper far than thought can reach;
Grief intense and suff'rings holy,
Far beyond all tongues to teach.

None could follow there, blest Savior,

When redemption's work was done;
For those suff'rings, deep, unfathomed,
Were, Lord Jesus, Thine alone!

Thou didst measure then sin's distance,
Darkness, wrath, and curse were Thine;
Man-betrayed, by God forsaken;
Thus we learn Thy love divine!

HYMN NO. 175

6.6.4.6.6.4. (Hymns, #429)

My faith looks up to Thee,
Thou Lamb of Calvary,
Savior Divine;
Now hear me while I pray;
Take all my guilt away;
Oh, let me from this day
Be wholly Thine.

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As Thou hast died for me,
Oh, may my love to Thee
Pure, warm, and changeless be,
A living fire.

While life's dark maze I tread,
And griefs around me spread,
Be Thou my Guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

All thru life's transient dream,
Until death's sullen stream

Shall o'er me roll,
Blest Savior, with Thy love,
Fear and distrust remove;
Make me Thy grace to prove
Transform my soul.

HYMN NO. 176

Peculiar Meter.

Jesus is my King all-glorious, so wide, so deep His love;
From His throne He came, a seeking shepherd He,
Humbly placed in borrowed manger, to Egypt then escaped,
Later called the Nazarene from Galilee.
For thirty-three years serving, despised, refused by men,
Preaching everywhere God's kingdom not to miss,
Healing, teaching, suffering hunger, no bed His aches to cheer,
So immense, so wonderful a love is this.

He, my King, my Lord, my Savior, my welling Fount of love,
Walked the lonely path to dark Gethsemane.
Sweat like blood-drops for my peril, obeyed His Father's will,
Paid the price to save all men eternally.
Despised, man's insult's taking, the sinner's blame endured,
Bore the cross unto Golgotha willingly,
Scarred by nails and scarred by spear, whence blood and
water streamed,
So immense His love expressed to full degree.

Jesus is my King of mercy, with love immeasurable;
On the cross He prayed, and mercy's heart was shown.
There a dying thief repented, received salvation's word;
Jesus bore all sins, rejected left alone.
What piercing pain and sorrow, with vinegar and gall,
Unto God He did depart victorious,
Resurrected and ascended, our interceding Christ,
He reveals His love so deep and wonderous.

Jesus is my King victorious; His love my heart has touched.
For this sinner He has died, His love to show.
I am healed and cleansed completely, and in His mercies rest,
Taught by Him and guided, on His path I go.
Temptations fierce unheeding, salvation is my wall;
I'm empowered daily as I go along.
With eyes on Him in glory, I sing with heart renewed,
And His love is all the message of my song.

HYMN NO. 177

10.9.10.9.D. (Hymns, #398)

O to be like Thee! blessed Redeemer;
This is my constant longing and prayer;
Gladly I'll forfeit all of earth's treasures,
Jesus, Thy perfect likeness to wear.

(Chorus)

O to be like Thee! O to be like Thee!
Blessed Redeemer, pure as Thou art;
Come in Thy sweetness, come in Thy fullness;
Stamp Thine own image deep on my heart.

O to be like Thee! full of compassion,
Loving, forgiving, tender, and kind,
Helping the helpless, cheering the fainting,
Seeking the wand'ring sinners to find.

O to be like Thee! lowly in spirit,
Holy and harmless, patient and brave;
Meekly enduring cruel reproaches,
Willing to suffer, others to save.

O to be like Thee! Lord, I am coming,
Now to receive th' anointing divine;
All that I am and have I am bringing;
Lord, from this moment all shall be Thine.

O to be like Thee! While I am pleading
Pour out Thy Spirit, fill with Thy love.
Make me a temple meet for Thy dwelling,
Fit for a life which Thou wouldst approve.

HYMN NO. 178

11.11.11.11. with chorus. (Hymns, #112)

How sweet is the story of Christ's boundless love,
That brought Him to suffer from glory above!
He died in our stead upon Calvary's tree,
Obtaining redemption that we might be free.

(Chorus)

Sound His praise! Sound His praise!
All the work has been done;
Praise His name! Praise His name!
Jesus, God's blessed Son.
We give Him the glory, our Savior and Friend;
Our song is of Jesus and never will end.

How wondrous the story! the law's holy claims
Were met by the blood which redemption proclaims.
The judgment of sin has been borne by the Son,
Who glorified God in the work He has done.

How brilliant the glory where Christ is enthroned
How rightly His name above others is owned!
Yes, Jesus, the Savior, the glory-crowned Lord,
Is worthy by all to be ever adored.

HYMN NO. 179

9.9.6.6.6.4

"Almost persuaded," now to believe;
"Almost persuaded," Christ to receive;
Seems now some soul to say,
"Go, Spirit, go Thy way,

Some more convenient day
On Thee I'll call."

"Almost persuaded," come, come today;
"Almost persuaded," turn not away;
Jesus invites you here,
Angels are ling'ring near,
Prayers rise from hearts so dear,
O wand'rer, come.

"Almost persuaded," harvest is past!
"Almost persuaded," doom comes at last!
"Almost" cannot avail;
"Almost" is but to fail!
Sad, sad, that bitter wail,
"Almost," but lost!

Please be persuaded, He is so good;
Please be persuaded, trust in His blood;
Jesus forgives your sins,
All vileness He can cleanse;
His death your only means,
Open your heart.

Now be persuaded; please, sinner, come.
Now be persuaded, make Christ your home.
Jesus is calling you,
Yield, all you need to do;
Blessing will come anew,
Believe Him now.

Stanzas 1 through 3 written by P. P. Bliss.
1951 Inspiring Hymns, Alfred B. Smith, Singspiration, Inc.
Zondervan Publishing House, Grand Rapids, Michigan.

HYMN NO. 180

7.6.7.6.D. with chorus.

Once I had a fervent heart,
And growth in Christ did seek.
Sadly now I love the world;
My walk with Him is weak.
Day and night I was refreshed,
In testimony bold,
Minding not the sufferings,
But now my heart is cold.

(Chorus)

How was I distracted—
The Father to ignore?
In deep grief He acted,
How can my heart ignore?

Once I yielded all my heart.
Not serving for reward;
But the world has used me now;
I'm with the worldly hoard.
Once I worshipped, now I roam,
Indulging to amuse;
Wasting days, repenting not;
I precious grace refuse.

Once my heart loved only Him,
And time with Him would keep;
Ardently I thought of Him
In waking and asleep.
Worldly favor then I shunned,
The things did disregard;
Now those worldly things I seek,
By earth I now am marred.

At His throne I knelt each day,
And glory filled my heart;
Union to His will I vowed,
Nor wanted to depart.

Happily my choice I'd lose,
None else but His to seek.
But much time has passed since then;
My zeal for God is weak.

Lab'ring vainly 'neath the sun
Like shadow and like wind,
Far from His directed flock,
To vanity did tend.
Things of earth will soon be gone;
Why let them rule my soul?
Once I watched for His return;
Why take the wav'ring role?

Soon the Morning Star appears;
All life on earth grows short.
This foul place I then must leave,
Unto His arms resort.
Satan and his world reject,
Taste new grace once again,
Now regain my long lost love,
Refuse my shameful stain.

(Chorus)
To His path returning,
All the world ignoring,
Glory soon appearing
I'd suffer willingly.

HYMN NO. 181

6.5.7.5. (Hymns, #306)

I belong to Jesus;
I am not my own;
All I have and all I am,
Shall be His alone.

I belong to Jesus;

He is Lord and King,
Reigning in my inmost heart,
Over everything.

I belong to Jesus;
What can hurt or harm,
When He folds around my soul
His almighty Arm?

I belong to Jesus;
Blessed, blessed thought!
With His own most precious blood
Has my soul been bought.

I belong to Jesus;
He has died for me;
I am His and He is mine
Through eternity.

I belong to Jesus;
And ere long I'll be
With my precious Savior there
In His royalty.

HYMN NO. 182

8.7.8.7.

Though we waver as the seasons,
He will every change endure;
Not in vain He gives His promise,
Though our world remains impure.

Our heart may be changing often,
But our need He won't forsake.
Though we spurn Him, still He loves us;
Worldly friends our hearts would break.

He responds with faithful keeping

All that we to Him would trust.
To the uttermost He loves us,
Ever loving us He must.

We remain unfair, rebellious,
Grieve His heart, His love forget,
Quickly bow unto some idol,
Strangely never feel regret.

Idols quickly tarnish, vanish,
Powerless to meet our need;
He to whom we've been ungrateful
Is a changeless friend indeed.

He receives us, loves and comforts,
Brings us closer to His heart;
He consoles through changing seasons,
And His love will ne'er depart.

Lord, upon such care reflecting,
For Your love we shout Your praise;
Our hearts melt with grateful worship,
We give thanks through endless days.

HYMN NO. 183

10.4.10.4.10.10. (Hymns, #52)

Father, to Thee a joyful song we raise
With all Thine own;
And in Thy presence sound a note of praise
To Thee alone;
Bro't nigh, bro't home to Thee—O wondrous grace,
That gives us now with Thine own Son our place.

How deep the holy joy that fills that scene,
Where love is known!
Thy love, our God and Father, now is seen,
In Him alone;

As, in the holy calm of Thine own rest,
He leads the praise of those Thy love has blessed.

He leads the praise! How precious to Thine ear
The song He sings!
How precious, too, to Thee—how near, how dear
Are those He brings
To share His place: 'twas thus that Thou didst plan;
Thou lovedst Him before the world began.

HYMN NO. 184

11.10.11.10. with chorus. (Hymns, #918)

Christians, make haste, your mission high fulfilling,
To tell to all the world that God is Light,
That He who made all nations is not willing
One soul should perish, lost in shades of night.

(Chorus)

Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release.

Behold how many thousands still are lying,
Bound in the darksome prison-house of sin,
With none to tell them of the Savior's dying
Or of the life He died for them to win.

'Tis yours to save from peril of perdition
The soul for whom the Lord His life laid down;
Beware lest, slothful to fulfill your mission,
You lose one jewel that should deck His crown.

Proclaim to every people, tongue, and nation
That God, in whom they move and live, is love;
Tell how He stooped to save His lost creation,
And died on earth that men He might approve.

Give of your sons to bear the message glorious;

Give of your wealth to speed them on their way;
Pour out your soul for them in prayer victorious,
And all you spend our Savior will repay.

He comes again; O brothers, ere you meet Him,
Make known to every heart His saving grace;
Let none whom He hath ransomed fail to greet Him,
Through your neglect unfit to see His face.

HYMN NO. 185

Peculiar Meter.

Let me love and not be respected;
Let me serve and not be rewarded;
Let me labor and not be remembered;
Let me suffer and not be regarded.
'Tis the pouring, not the drinking;
'Tis the breaking, not the keeping—
A life suff'ring to seek others' blessing,
A life of loving and of true comfort giving.
Not expecting pity or concern,
Not accepting solace or praise;
Lonely, even forgotten;
Wordless, even forsaken.
Tears and blood for the righteous crown
My price shall be; losing all,
My cost for a faithful pilgrim's life.
'Twas the life, O Lord, that You chose to live
In those days when on earth You walked,
Gladly suff'ring all injuries and loss
So that all might draw near and repose with You.
I cannot see how much farther I shall go;
Still I press on, knowing there is no return.
Let me follow Your pattern, so perfect and true,
Bearing all gratefully without complaint.
In this time of trial, O my Lord,
I pray that You would wipe my hidden tears away;

Let me learn, O Lord, that You are my reward;
Let me be a blessing to others all my days.