

Daily Bread with Brother Hwa-Chi (Not reviewed by the speaker, for personal use only)

Song of Songs 5: 8-10

Brothers and sisters, peace be with you, this is Hwa-Chi. Thank the Lord, it's time to read the bible again. Today, we will continue reading Song of Songs chapter 5, verses 8 to 10.

God is quite strict with the mature saint, even to the point of seeming somewhat cruel. Simply because this saint did not immediately follow the Lord's call, the Lord hid Himself from him. He could not feel the Lord's presence, so he rose and wandered through the city. He sought the Lord but could not find Him; he called the Lord, but the Lord did not answer. At this time, he was very different from the person he was in the second stage. He is a recognized spiritual person, mature in life, seasoned in operation. In today's terms, he frequently holds special meetings, edifies saints, and becomes a help to many. Now, unable to find the Lord, there is no one who can help him.

The watchmen patrolling the city are those who faithfully serve in the church, maintaining order and peace. Perhaps they are the elders and deacons of the church. Due to their limited spiritual understanding, when they encountered this saint searching everywhere for the Lord, they assumed he must have committed an unforgivable error, causing the Lord to ignore him. To protect other saints from being influenced, they struck him and wounded him, damaging his image before others. Perhaps they stopped his ministry, forbidding him from public teaching; perhaps they prohibited him from partaking in the Lord's Supper, excluding him from the life fellowship among the saints.

The keepers of the walls are those saints with a commission to uphold God's testimony. These were originally his companions or coworkers. Due to their narrow and subjective judgments, they thought he would damage God's testimony, so they took away his cloak, leaving him naked, shamed before others, and unable to lift his head.

Dear brothers and sisters, such things continue to happen today. Church leaders, due to their limited spiritual understanding, often, under the pretext of protecting the saints, expel those they do not approve of from the church. Additionally, some commissioned saints, preachers who strengthen God's testimony among churches, frequently use theological frameworks and interpretive principles as reasons to label those who differ from them as heretics, believing they would damage God's testimony. They take away their cloak, causing them shame, yet fail to realize that they themselves are the ones damaging God's testimony.

They do not see that the wall of Jerusalem was divided into 42 sections, and these 42 sections must be built simultaneously to avoid gaps and vulnerabilities for Satan's attacks. The misunderstanding and persecution by these commissioned saints cause this saint not only to lose the Lord but also to become displaced, losing the protection of a home, leaving him unable to rest.

Verse 8: "I charge you, O daughters of Jerusalem, if you find my beloved, that you tell him I am lovesick!"

The daughters of Jerusalem are the saints saved by grace on the foundation of peace. They are ordinary, with limited knowledge of truth and shallow spiritual experiences. In the past, it was the Lord who spoke to them. In Song of Songs 2:7 and 3:5, the Lord warned them not to stir up or awaken His beloved until she pleases, fearing that their shallow understanding and meddlesome nature might disturb this saint who, having passed through spiritual checkpoints, needs rest.

Now, this saint who cannot find the Lord calls out to them and charges them, "If you find my beloved, tell him I am lovesick!" Now he seeks help from ordinary saints. Generally, people seek help from those mature in spiritual life, but as a person's life grows and experiences become seasoned, naturally, fewer people in the church can help him. Does this mean that at the fourth stage, no one can help you? The answer is no.

The true process of spiritual life growth is that a person becomes increasingly humble, to the point where he can receive help from every ordinary saint. Our natural concept is that the more spiritual a person is, the higher they stand, until they seem detached from earthly matters. That is a false image of spirituality. True spirituality does not rely on criticizing others or stepping on others to elevate one's status. A truly spiritual person becomes increasingly humble, to the point where he can receive help from every saint.

How can he receive help from ordinary saints? At this time, his heart is wholly set on finding the Lord, and he is completely pure toward the Lord. Though in this process he was struck, his cloak was taken, and he suffered many injustices, he does not retaliate or complain. He does not seek the fairness or justice that people expect; he only seeks to find the Lord. Today, we see many preachers who are frustrated in the church, criticize the elders and deacons. By criticizing and complaining, they seek sympathy from younger saints, then lead them out to start their own groups, bringing these saints into disputes. The church's establishment is for God's testimony, not for human arguments over right and wrong.

This saint who cannot find the Lord solemnly charges the ordinary saints in the church, "If you find the Lord, tell Him I am lovesick." He does not expect these ordinary saints to offer comforting or encouraging words, nor does he need human sympathy or help. He clearly knows that these young saints can find the Lord much more easily than he can, for he himself passed through the first stage, when the Lord was so gracious, almost indulgent.

As long as he turned to the Lord, the Lord was surely there; as long as he sought the Lord, he surely found Him. Thus, he says to these ordinary saints, "If you find my beloved, tell him about my condition." He seeks these ordinary saints to intercede for him, because they can so easily find the Lord. He asks them to seek the Lord, and when they meet Him, to tell the Lord about his condition.

These ordinary saints may not yet have established a daily life of reading the Bible and praying. He asks them, for his sake, to seek the Lord and pray for him to the

Lord, telling the Lord that he is sick with longing for Him, pleading that the Lord not forget him and come to meet him again.

Dear brothers and sisters, this saint is truly pure. He has suffered many injustices, yet he knows these are permitted by the Lord for his benefit, to refine him. Thus, he has no complaints; his only desire is to meet the Lord again. This teaches us a principle: young saints find the Lord most easily, and their prayers are most effective. In the church, young saints often ask seasoned saints to pray for them, but this is seeking far when the near is at hand.

Prayer is for God to hear and answer, just as an old father can hardly refuse a child's request. Likewise, the prayers of young saints are most likely to receive God's answer. Of course, prayers must not be presumptuous or violate God's righteous principles, causing loss to others. This seasoned saint knows young saints can easily find the Lord, so he asks them to seek Him and, when they meet Him, to bring his request, saying he is lovesick and pleading for the Lord to appear to him.

Verse 9: "What is your beloved more than another beloved, O fairest among women? What is your beloved more than another beloved, that you so charge us?"

The daughters of Jerusalem, the ordinary saints in the church, hear this saint's charge and are somewhat flattered. They know their lives are immature and lack experience in seeking the Lord. How could this seasoned saint turn to them, asking them to tell the Lord he is lovesick? How could someone be lovesick for the Lord? Recall that being lovesick for the Lord was in Song of Solomon 2:5, at the end of the first stage of his life growth, when he experienced being lovesick for the Lord.

The ordinary saints in the church have not had such an experience, so they cannot understand how someone could be lovesick for the Lord, for to them, the Lord is still objective. They know the Lord has great grace, great mercy, and great, tolerant love, but they have not yet subjectively experienced these. Thus, they ask, "What is your beloved more than another beloved, O fairest among women?"

In Song of Solomon 1:8, the Lord called him “O fairest among women,” and now the daughters of Jerusalem call him “fairest among women.” Though at this time he was wounded by the watchmen patrolling the city and had his veil taken by the keepers of the walls, the ordinary saints in the church do not understand these deep spiritual matters. They simply compare themselves with this saint and see that he is indeed more beautiful, so they call him the fairest among women.

Every person pure toward the Lord would call him this. Conversely, those saints with responsibilities and commissions lose their simplicity toward the Lord. Thinking they are being dutiful, they do not realize they add their own ideas and judgments to their standards for evaluating others, losing impartiality. But thank the Lord, the saints’ eyes are discerning; they see this saint as the fairest among women. They ask twice, “What is your beloved more than another beloved?”

They are shocked by this saint’s persistent search for the Lord, disregarding everything, even sacrificing his image. Why does he seek the Lord so desperately? What is so excellent about his Lord? Why have we never felt the Lord is anything special? This “excellence” is a subjective recognition, so compelling that it makes one lovesick and repeatedly charges us to relay the message to the Lord.

From verses 10–16, the saint answers the daughters of Jerusalem’s question, describing his beloved. Verse 10 is an overall description, and from verses 11–16, he describes from head to foot, then returns to an overall description. From verses 11–16, there are ten items, which we will read tomorrow. Today, we only read the initial overall description, which is verse 10.

Verse 10: “My beloved is white and ruddy, chief among ten thousand.”

“White” is a holy white, without blemish, a radiant white. It does not refer to fair skin but to a person so holy that he shines. As in Matthew 17:2 (NKJV), “He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.” Shining like the sun, white as the light, describes this white. Before such holy white light, all darkness must flee, and all sin must hide.

The Lord is wholly white, not only white but white and ruddy. “Ruddy” refers to being full of vitality, abounding in life; it also represents sacrificial, universal love. The Lord Himself has abundant life and is always ready to supply life. This is the simplest and most direct description of the Lord. White and ruddy, holy and full of life, “chief among ten thousand,” He is the first among millions.

In John 12:32 (NKJV), Jesus said, “And I, if I am lifted up from the earth, will draw all peoples to Myself.” Being lifted up from the earth refers to Jesus being crucified on the cross. The Lord is chief among ten thousand; He sacrificed Himself to become the salvation of all, drawing all peoples to Himself.

Through the redemption accomplished by Jesus on the cross, people come before the Lord, believe in Him, and are born again. Not only does eternal life begin, but they can also receive the supply of life from the Lord. The Lord is ruddy; He sacrificed Himself to perfect us. We receive the supply of life, our life begins to grow, and we become increasingly white, gradually becoming holy, like the Lord.

When this saint introduces the Lord, he needs no preparation; these are his own experiences. Thus, when the ordinary saints in the church ask what is so excellent about his beloved compared to others, he immediately responds, “My beloved is white and ruddy, chief among ten thousand.” This is his personal experience. Next, he describes in greater detail why his beloved is chief among ten thousand, listing ten points, all of which he has experienced and knows clearly in his subjective experience.

Dear brothers and sisters, when someone asks you what is excellent about your beloved, can you answer immediately? Not by consulting reference books or even flipping through the Bible, but from the Lord you know through your personal experiences—what is so good about Him? This is something we should all practice. It is also the most effective way to preach the gospel: introducing the Lord you have experienced.

Let us pray together: Lord, thank You for showing us a truly mature and seasoned saint who is humble. He can receive help from ordinary saints in the church. He knows You especially treasure these immature saints, so he asks them to pray for

him. Help us have such experiences in the church, where older saints lead younger ones, and younger saints pray for older ones. This is the mutual care in the church. Through such fellowship, all are brought before You. Bless the church I am part of, that it may be full of brothers and sisters loving one another. We pray in the holy name of the Lord Jesus Christ.