

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

Song of Songs 6: 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 6, verses 8 to 10.

In God's eternal plan, God desires to dwell forever with the people He created. God's will, revealed in Genesis 1 and 2, was established before the fall of man. Genesis 2:18, "And the LORD God said, It is not good that the man should be alone; I will make him a help meet for him." Thus, God caused Adam to fall into a deep sleep, took one of his ribs, and formed a woman, and commanded them in Genesis 2:24, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

In the first marriage of humanity, Adam is a type of Christ, and Eve is a type of the church. Eve came from Adam, just as the church comes from Christ; Eve was to marry Adam and become one flesh with him, just as the church is to marry Christ and become one with Him. This is God's will and plan established in eternity.

This eternal plan of God is fulfilled only in Revelation 21:2, "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." In chapter 21, in the new heaven and new earth, Satan has already been cast into the lake of fire, the problem of sin no longer exists, and the church is adorned, ready to match Christ. Here we see that, in God's eternal will, the church, a corporate people, is to marry Christ and become His bride; this is God's will established in eternity, unrelated to sin.

Sin entered in Genesis 3. Sin, embodied as a serpent, tempted Eve to disobey God's commandment; by eating the fruit God commanded not to eat, sin entered the world through one man, disrupting God's original created order. Thus, from Genesis 3 to Revelation 20, the entire Bible, excluding the first two and last two chapters, reveals God's plan of redemption and His work to restore man to His

eternal will and plan. Though man sinned and fell, God's plan for Christ to marry the church as His bride remains unchanged.

Genesis 24 records Isaac taking Rebekah as his wife; this event is also a type of Christ marrying the church. This event occurs after Abraham offered Isaac. In the offering of Isaac, we clearly see Isaac as a type of Christ and Abraham as a type of God the Father. In Genesis 24, Abraham sent his aged servant, who managed all his possessions, to his homeland and kindred to find a wife for Isaac; this servant is a type of the Holy Spirit. The Father sent the Holy Spirit into the world to seek a bride for Isaac from his kindred. The woman the Spirit found was Rebekah, who became a type of the church. Thus, after man's fall, God sent His Son into the world, who through death and resurrection accomplished redemption; this is Abraham offering Isaac on the altar. Then, sending the servant to find Rebekah, and having found her, bringing her to Isaac to be his wife. Thus, Rebekah is also a type of the corporate church.

We know the church is Christ's bride, and the church must be adorned to marry Christ. But how is the church adorned, and what does this have to do with each saint? You might think the church is not just you alone, so you can passively rest in the church, and when the time comes, you'll naturally become the bride. Is this true? We thank God for the Song of Songs, perhaps the only book in the Bible that speaks of Christ marrying His bride, and this bride can apply to every saint. Each saint must know the four stages of spiritual growth and grow to a stature that matches Christ to marry Him.

Of course, each saint, based on their love for the Lord, their degree of consecration, and their following of Him, will grow to different statures. For the church to become a corporate bride, each saint, according to their attained stature, will have different expressions. Some are virgins, some are concubines, some are queens, and some are saints who have passed through the four stages of spiritual growth, the most special group.

Human moral concepts apply only to man and cannot measure what God does, for man is finite, but God is infinite. In the relationship between God and man, God is

unique to each person. A small part of God is more than we can experience in a lifetime, and when each person shares their portion, together we may glimpse a bit of God's fullness. Thus, Paul says in Ephesians 3:18-19, "May be able to comprehend with all saints what is the width, and length, and depth, and height; and to know the love of Christ which passes knowledge; that you may be filled with all the fulness of God." Conversely, God places each person in different positions according to their spiritual stature. With this understanding, we read verse 8.

Verse 8: "There are threescore queens, and fourscore concubines, and virgins without number."

In 1 Kings 11:3-4, "And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his father." Solomon, as a man, married many foreign wives and concubines, who became a snare, causing his fall and leading to Israel's division, loss of God's blessing, and eventual destruction.

This is on the human level, where human love is flawed, so God ordained one husband and one wife for man. However, God's love is perfect, sacrificial, self-giving, eternal, and infinite. On God's level, Solomon's many wives and concubines prefigure Christ's bride, the church, composed of many saints. The Lord says among these saints are sixty queens, eighty concubines, and countless virgins, with numbers and titles holding spiritual meaning, not to be understood by human systems. In human systems, a king has one queen, with no higher rank. But here are sixty queens and eighty concubines. Thus, we must understand this verse spiritually.

Queens are saints who have grown to a mature stature, able to reign with the Lord. Sixty (6×10) signifies man (6) reaching full stature (10), having experienced ascension with the Lord and knowing the spiritual reality behind the material world.

These saints, having passed the third stage, are qualified to reign and fight with the Lord; they become His queens.

Eighty concubines: eight signifies resurrection, ten signifies human completeness. Eighty represents those who fully answer the call in resurrection, bearing the fruit of the Spirit and partaking in God's nature, having passed the second stage of spiritual growth; they become the Lord's concubines. The countless virgins are those saved and beginning to love the Lord, still in the first stage of spiritual experience, the most numerous, hence "without number." Their spiritual life needs growth, and their experiences need enrichment. Beyond these three groups is the most special group. Let us read verse 9.

Verse 9: "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."

This saint, having passed the fourth stage of spiritual growth, represents the most special group, likely the smallest in number. The Lord's address is unique: "My dove" signifies their pure, singular devotion to the Lord, not boasting in spiritual attainments but humbling themselves, relying solely on God. Saints reaching this stage, perhaps in their seventies or eighties, yet relying on God like children, are truly rare.

"My undefiled" means without blemish, perfectly holy in the Lord's eyes. "The only one of her mother, the choice one of her that bare her." The mother prefigures grace; this saint is born in Christ's grace, nurtured by it, continually experiencing Christ's grace, and through it renewed, supplied, grown, and formed. They become a model of Christ's grace, unique and precious to the Lord.

As stated, the Lord is infinite, we are finite, and each feels uniquely precious to Him. This saint represents this special group, not singular in number. The daughters, the countless virgins from verse 8, just beginning to love and follow the Lord in the first stage, call this saint blessed. They may not fully understand the heights a saint can

reach or the stages to pass through, but they recognize this saint's uniqueness, feel comforted and supplied in their presence, and call them blessed, perceiving God's special blessing.

The queens and concubines, having grown spiritually and matured, recognize the rarity of such a stature and praise this saint. Generally, praise belongs to God, but this saint, fully one with the Lord, is praised as praising the Lord, for being one with Him means possessing all in Him—a glorious state.

I emphasize again: human moral concepts cannot measure our love relationship with the Lord. Each saint is to be the Lord's lover, fully enjoying His love. Due to His infinity and our finitude, there is no competition among us; rather, we complete and encourage one another. By sharing our love with the Lord, we are inspired to love and follow Him more, praising those ahead of us, following their footsteps to experience the same love.

Returning to Matthew 13:1-9, the parable of the sower, the seed falls on four soils, prefiguring four types of hearts or four transformations of one heart. Initially, the wayside heart is too hard; the seed cannot root and is eaten by birds. Then, the stony ground heart has shallow soil; the seed sprouts but, with stones beneath, lacks deep roots and withers under the sun. Later, the thorny ground heart sprouts and grows, but thorns choke it, preventing fruit. This person is saved and follows the Lord, like the lily among thorns in Song of Songs 2:2, but overcome by worldly cares and wealth's deceit, they bear no fruit. Saved but not victorious, they remain in the first stage, one of the countless virgins, needing growth. Finally, the good soil heart bears fruit—thirtyfold, sixtyfold, hundredfold. All in good soil are overcomers.

Thirtyfold are those who, in the Triune God's supply, answer the resurrection call, completing the second stage, becoming concubines. Sixtyfold are those who, within human limits, reach full stature, completing the third stage, becoming a locked garden, a sealed fountain, wholly the Lord's, reigning as queens. Hundredfold are the most special saints, surpassing human limits, reaching the maturest stature, fair as Tirzah, comely as Jerusalem, awesome as an army with

banners. Having passed the fourth stage, they are the most special, most precious to the Lord, receiving His highest praise, nearing the end of their journey.

Verses 10 to 14 conclude this saint's spiritual journey. These four verses feature four speakers: verse 10, the Spirit testifying; verses 11-12, the saint's response; verse 13a, the daughters of Jerusalem's cry; verse 13b, the Lord's final answer. Let us read verse 10.

Verse 10: "Who is she that looks forth as the morning, fair as the moon, clear as the sun, and awesome as an army with banners?"

Throughout this saint's growth, the Spirit is present, often speaking as a third party at key moments. In 3:11, at the third stage, this saint had grown significantly; following the church's praise, the Spirit testified they were the crown on the Lord's head at betrothal. Now, in the fourth stage, after the Lord's praise, the Spirit testifies again, in question form, to their beautiful stature.

"She that looks forth as the morning" has keen vision. Initially, God praised their dove's eyes for pure devotion; then, as dove's eyes behind the veil, for focusing solely on the Lord, separated from the world. Now, in the fourth stage, they have the Lord's vision, looking outward and around, like the morning light, as Proverbs 4:18 says, "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Fully one with the Lord, no longer in darkness, their eyes are like the morning light, ever brighter with His presence.

"Fair as the moon." The moon reflects the sun's light, shining in darkness to guide those in it. This saint, like the fair moon, guides and helps others, echoing the Lord's praise, fair as Tirzah, beloved by all.

"Clear as the sun." The sun typically describes the Lord, the Sun of righteousness; but now, fully one with Him, this saint is clear as the sun. The Spirit's praise echoes the Lord's, comely as Jerusalem, fully consecrated, free of flesh, pleasing God, and one with Him.

“Awesome as an army with banners” speaks to Satan. Clad in the Lord’s full armor, this saint fights and overcomes Satan, raising the banner of victory. The Spirit’s praise aligns with the Lord’s, exclaiming who this is that looks forth as the morning, fair as the moon, clear as the sun, awesome as an army with banners. Having passed the four stages, fully one with the Lord, this saint is a victorious overcomer, receiving the Lord’s praise and the Spirit’s confirmation—what glory!

Let us pray together: Lord, thank You! From the beginning, You sowed the seed of life in our hearts, desiring our hearts to become good soil, bearing thirtyfold, sixtyfold, even hundredfold fruit. May our stature be like concubines, partaking in Your nature; or further, like queens, reigning with You; or, as You most desire, like this saint, passing through the four stages to be the most special, bearing hundredfold fruit. Dear Lord, we long for this. Have mercy, grant us grace, and supply us daily through Your Word and circumstances to grow into a stature pleasing to You. Bless our daily lives. We pray in the holy name of Jesus Christ.