

A meditation on the Song of Songs



THE

3
TREES

IN THE GARDEN

by EUGENE BACH

**THERE WERE THREE TREES IN THE
GARDEN OF EDEN**

EUGENE BACH

There Were Three Trees in the Garden of Eden

Eugene Bach

First Edition

Copyright 2019 - Eugene Bach

All Rights Reserved.

Including the right to reproduce this book, or any portion thereof in any form.

Reproduction or translation of any part of this work by any means, electronic or mechanical, including photocopying, beyond that permitted by Copyright Law, without the permission of the publisher, is unlawful.

Any dissemination, distribution, or copy of this communication is strictly prohibited.

Table of Contents

| | |
|--|--|
| There Were Three Trees in the Garden of Eden | |
| God Is Love and Love Is Eternal | |
| Love Cannot Exist in Man without the Existence of God | |
| Independent Love Is the Purest Reflection of Divine Love | |
| Love Is a Bond | |
| No Duty Is Stronger Than One Initiated and Sustained by Love | |
| Love Can Only Exist in Freedom | |
| There Are Laws of Love | |
| Without Love There Is No Life | |
| Love Is Light | |
| Love Has an Imagination | |
| Each of Us Reflects a Part of God's Image | |
| Love Is the Source of all Inspiration | |
| Love Needs to Be Proclaimed | |

THERE WERE THREE TREES IN THE GARDEN OF EDEN



“For in all the world there is nothing to equal the day on which the Song of Songs was given to Israel, for all the writings are Holy, but the Song of Songs is the Holy of Holies.” Such is the importance of the book of the Song of Songs in the Bible as expressed by Rabbi Aqiba in AD 90. These words also echo my recent fascination with these biblical writings, ones I have largely been ignorant of. But it is in the bold prose of Song of Songs that I discovered the Third Tree from the Garden of Eden.

If we are honest with ourselves, without fear of impiety, most of us would have to admit that we think the Song of Songs is an odd and seemingly scandalous book of the Bible. After all, it really does not seem to fit in with any of the canonical books of the Bible. It makes no mention of God or miracles and gives no insights to spiritual betterment. It has zero references to the Mosaic law.

At first glance, Song of Songs feels seedy and unholy, covering erotic topics that are not appropriate for polite conversation. One might think it was added to the Bible as a prank by an ornery old rabbi.

It is extremely hard, and in fact laughable, to imagine quoting verses from the Song of Songs while participating in a holy sacrament, yet the Jewish community reads it in its entirety during one of the most sacred events of the year: Passover.

I have read Song of Songs many times and have tried to decipher it the way I have been formally taught it in church and seminary, which is mainly as an allegorical or metaphorical picture of God and the Jewish people or Jesus and the Bride of Christ, but unfortunately my imagination will not play along with these figurative analogies.

The book has its challenges. I have listened with amusement as proper conservative Christian preachers feebly attempted to explain away the numerous sexual innuendos riddled throughout the book. And if I am completely honest, I have secretly cringed at the idea of seeing myself as the Bride of Christ in some of the more suggestive scenes. The conundrum of course, is that to question the validity of the book is to dance with blasphemy, so most Christians try to steer clear of the Song of Songs and prefer to ignore it all together rather than trying to uncover the true meaning God intended us to glean from it.

What a tragedy, because in recent years I have changed my position on the Song of Songs and have rather enjoyed its uniqueness in God’s Word. Song of Songs is a book that is unparalleled in any other ancient religious writings. And after exhausting all possible

interpretations, I have finally given up and accepted the book as it is: an exploration of that which makes man different from the celestial beings—sexuality.

Song of Songs cannot be read in religious sobriety. One must be intoxicated with love to even begin the journey to comprehension.

I am convinced approaching the Song of Songs as allegory or metaphor will lead to an inferior understanding of these scriptures, but if one initially reads it literally and *then* evaluates it as allegory, the book has the power to awaken some of the most basic divine God-given instincts innate in mankind.

Song of Songs taps into primal instincts.

It should not be read in fear, but with envy and desire. The book from the outset stirs honesty and raw emotions that arouse our senses.

The poetry of Song of Songs connects us with the human emotions of love and flies in the face of Christian allegorists who reject the literal interpretation altogether. The association between purity and sexual renunciation that was created during the monastic movements are fully challenged in a literal reading of this book. Erotic imagery and lust have been connected with sin for so long in Western Christianity that the Song of Songs destroys a perfectly good dogma.

Many theologians would have me believe that in the Song of Songs a kiss is not a kiss, but perhaps a reference to the incarnation of Christ, that hair like “a flock of goats” (4:1) is a reference to the nations converted to Christianity, and that the woman’s two breasts actually represent the Old Testament and New Testament.

But what if a kiss is literally a passionate kiss and breasts are indeed breasts? What then of the book’s use? After reading and rereading the heated exchange between a man and a woman who are so entirely consumed by their love for one another that they cannot think of anything else, I have come to the conclusion that the Song of Songs tells us far more than any other single piece of poetry in the world. Perhaps it really is the holiest of holies.

Song of Songs is a love story—a ravenous love story about a love that is not contained within the earthly laws of marriage or restrained to the command of procreation. The poem is eulogizing the beauty of human erotic love, a sculpture of monumental uncontainable emotion. It is a scriptural proclamation that sexuality is not sinful, evil, or shameful, but worthy of praise. Sex is the ultimate love experienced between a man and a woman hungry for each other, precisely the way God intended.

Though set in the days of Solomon, the story does not start there; it harkens back to a love story that started at the beginning of time in the Garden of Eden and explains man's addiction to the Third Tree.

Throughout the Song of Songs, the painted imagery of a garden brings us full circle back to the Old Testament writing of Genesis. That which was tainted in the Garden of Eden is captured again in the Song of Songs. Male and Female are born again for each other in the Song. They are naked and without shame. They are in love in the garden and celebrate their oneness. Paradise lost in sin is temporarily regained again in love.

In the descriptive writings of the Song of Songs we see why paradise was lost. It was lost, not because Adam and Eve ate from the Tree of Knowledge or the Tree of Life, but because of a choice that was made by Adam between God and the Third Tree.

The Third Tree is possibly the most beautiful of all creation. It was not created as punishment. It did not represent restriction or confinement. The Third Tree was made in the image of Love because it was made in the image of God. Out of this discovery of the Third Tree comes also the revelation of 14 truths of Love.

GOD IS LOVE AND LOVE IS ETERNAL



“**H**e that loveth not knoweth not God; for God is love” (1 John 4:8).

From the holy writings of Saint John we understand that God does not merely love. God does not only convey an emotion toward an object or person that we call *love*. For God, Love is more than an action; it is who He is. It is His essence. It is His character. *God is Love.*

Without Love there is nothing. Neither man nor woman would exist, and the Song of Songs never would have been written.

Love was with God and Love was God, and out of Love came forth the creation, multiplication, and perpetuation of love. From this single scripture of 1 John 4:8 from Saint John, I can determine two easily identifiable eternal truths about Love that provide a foundation of everything I read in the Song of Songs.

First, God does not just love; *He is the source of Love and is Love.* Second, *since God is eternal, Love is eternal.* In the beginning, long before there was a Tree of Life, a Tree of Knowledge or a Third Tree to choose from, before there was a garden, and even before there was a beginning, there was Love. Love was never created; as long as there has been God, there has been Love. Love was before the beginning because it has not a beginning. Love has always existed and always will, for Love is eternal. It is without beginning and without end.

If God is Love, then it is more than a mere emotion. It cannot be explained solely through the chemical reactions in the brain. Love goes to the root of who we are. It is rooted in our soul, and our soul is eternal. If our soul is eternal, then isn't love eternal? What we love now we will always love because our soul will not die. We will love in heaven, and we will love in hell. We will love in joy, and we will love in torment. Love is eternal.

The source of all Love is God and it is out of His Love that He created the Third Tree. Love created man, and when He created man, He made him in His image (Genesis 1:26).

To be created in the image of God does not necessarily mean mankind was created in an outward likeness of God, but perhaps more so an inward reflection of His character.

If God is Love and man is created in the image of God, then it is understandable that man was made in the image of Love. When He created man in His image, He created man with the character of His love stamped on his soul. God's love is an immutable character created in man.

It is therefore inconceivable that man can experience or express love without espousing the nature of who God is. If man does not love, he is rejecting himself. If he does love, he is expressing the character that is innate in him. Even if man fails to recognize the existence of God, God still remains stubbornly present in his life if he has even a trace of love - for God is Love.

When a man loves his wife, he is reflecting the image of Love. When a woman loves her child, she is reflecting God's Love. All love that is ever expressed, ever has been expressed, or ever will be expressed is never absent of God, for God is Love. If God is absent, so too is love. If man rejects God but shows the expression of love toward his mother, father, wife, son, daughter, or friend, then he is manifesting the character of God in his life.

The man who claims not to know God or believe in God but shows the characteristics of Love contradicts his own belief with his actions.

Likewise, the man who claims to know God but does not show love lies to himself because he does not know God. "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (1 John 4:7-8).

If I reject God, then I reject Love, and if I reject Love, I reject God. The two are inseparable.

LOVE CANNOT EXIST IN MAN
WITHOUT THE EXISTENCE OF GOD



This leads me to a third easily identifiable truth about love: *love cannot exist in man without the existence of God.*

The love expressed by man in the Garden of Eden and by man in the Song of Songs were both reflections of the Love that eternally springs forth from God. Even if God is not the object of the love expressed, human is nevertheless a product of His Love.

In the beginning man only had love from God and to God. Before the creation of the Third Tree, there was not yet an object that could be loved by man in the way that the character of God in His image – required or that man (being made in the image of God) desired. Man was the object of God’s love, but man – being created in the image of God – did not have an object for his love that reflected God’s love. Man loved God, but it was not the same divine reflection, for to love God is to love that which is providing sustenance and life. It is a dependent affection.

One of the aspects of God’s love that is evident early on in the Bible is that His love provides and protects. Man, in the beginning and before the creation of the Third Tree, could not mirror the provisional aspect of God’s love. This is one of the reasons why the Third Tree was needed. Provision is only one aspect of God’s love, but for the man whom God created in the Garden of Eden, this was an important expression and did not exist prior to the Third Tree.

In the beginning, it was clear that man was dependent on God, so his love was one of need, not one of provision, and as an observable factor about God’s love seems to be that a love that is dependent is inferior to a love that is independent.

I would not claim this as a fact, only a factor, because it would require a hierarchy of loves to be first established, and I do not mean that at all. I only mean to say that independent love, or love that is absent of dependency, has no other reason to love except for the sole purpose of Love itself, but when love is expressed from a state of dependency, it is not known if that love is really love or merely an emotion attached to a need. It is only truly known if the love is a reflection of God or not when the dependency is removed and there is no other motive for love left other than love itself.

Man needs God, but God does not need man. If God needed man, then He would not be God, because the need of God for man would put man in a superior relationship to God. The less we understand God, the less we understand Love. The more we understand God, the more we understand about His lack of need for mankind. God has no *need* for

man at all! His Love is an independent pure form of love. When we fully understand how little God needs man, which is not at all, then the question should naturally arise: Why did God create man?

The answer is simple: Love.

God created man out of His desire to Love. God does not need us, but He Loves us.

INDEPENDENT LOVE IS THE PUREST
REFLECTION OF DIVINE LOVE



This leads me a fourth observable fact about love: *the purest reflection of divine Love is independent love.*

Divine Love, God's Love, loves out of desire, not out of need.

In God's divinity, God loved man in the purest form, for man was not created out of need, but out of desire. God wanted to create man, so He did. God's love was independent of need. God did not need to love man; God *wanted* to love man, and it is this kind of longing that we find in the heated exchange of Song of Songs.

Song of Songs reflects a love that desires. It is a love that wants and yearns.

The Song of Songs, in the reflection of God's love, highlights how man has an innate desire to love that which he is also not dependent on. Independent love is the purest reflection of God's unselfish Love because it is freely given, not forced out of need.

If man did not have an object to love on which he was not dependent, then man would be incapable of fully reflecting the Love of God. Without an object to love of which he was not dependent on, man was, in a way - incomplete.

From the beginning God created man purposefully incomplete, because man alone was not a full reflection of God's Love.

In this way, man, being created in the image of God, was not complete because his love was dependent - depended on God. Man, having many mortal shortcomings, did not express his lack of reflecting God in any way greater than his inability to express his love independently.

Something was needed to complete both man's need to reflect God and God's desire to have His character of Love reflected.

So in order to create a more complete image of Himself, God created the pinnacle of all His creation: woman.

The love man had for woman and the love woman had for man was a more perfect reflection of the character and Love of God.

The initial love shared between Adam and Eve might be the greatest of all love stories. Their love was a perfect and absolute love. It was the first love. It was a love of fate and destiny.

The universe and all that existed within it was built for two. Just two.

We do not have any insight into what they felt for each other on the day they first met,

but the Song of Songs can give us an idea.

Unlike the Song of Songs, Adam and Eve had no friends to call out to or family members to hide from. They were the only two people in the world, and they completed each other in a perfect way.

All of creation gave praise to God as He breathed life into it, but it would be wrong to assume that creation was merely a gift to Himself. He created it as a wedding gift to express His love.

And then, for lonely Adam, a man for which God was not a perfect companion, the creation of Eve became the beginning of time.

Time did not start without her.

Time waited on her.

The sun and the moon preceded her, but their meaning stood in wait. The rotation of the earth had begun and the revolutions around the sun had started, but time did not truly exist. All of creation in the universe was just decoration, preparing for her arrival. The argument of woman's perfection is not just in the perceived observation of her breathtaking beauty, but can also be found in the order of creation.

Eve was the last thing created—the final product. She was the apex of everything ever made.

Like the patient attendees, the groom, and even the priest at a grand wedding procession, all creation stood and waited for her arrival, no matter how long it took.

The birds, the flowers, the mountains, the waterfalls were all made before her, and in this way they were arguably made *for* her. A man detached from emotion can argue otherwise, but any man in love would proclaim till death that God made the world for woman and made woman for man and woman became the world for man. A man's mind is not as clear as his heart in the subject of women. His mind, not his heart, can help him understand the world around him, but his heart, not his mind, helps him understand women.

What relationship can be found between fine art and a sane mind? None. The mind alone cannot fully comprehend the intrinsic value or meaning of art. It is the heart that understands.

Likewise, for a man to discuss the topic of women with logic alone, as if she were an object to be examined like the sciences, is foolish. The mortal mind of man is far too ill-equipped to understand the power and meaning of her beauty.

As is expressed in the Song of Songs, it is easy to believe that Adam too was unable to look at anything else that God created after her arrival.

Eve was man's first independent expression of love. She was the first lust. She was the beginning of desire. Adam's sober analytical thought process could not compute what he was feeling. His emotions were far deeper and more powerful than anything his brain could possibly understand.

Did Adam even know he had a penis until that day? What logical sense did it make to have one until the day Eve was created? The scholarly knowledge of how it works does not make it work. It is the heart, not the mind that understands her more completely in ways that ratiion and reason cannot express.

Her eyes. Big. Bright. Perceptive and innocent. "Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes" (Song of Songs 1:15).

Stupefied and weakened in the presence of woman, man was no longer able to function. His heart raced, pushing his brain to trip, losing control over his tongue. His eyes were not big, bright, beautiful, or perceptive. They were vacant. They were goofy.

Words had not been invented to describe woman. After several thousand years, words have been strung together in choruses, but with all the many languages of men, words still have not been invented that adequately describe the loveliness of woman.

For Adam, everything about Eve was new and to be discovered. They were the only two people in the world. Nothing occupied their thoughts except one another. No distractions. No war. No obligations other than to nurture their love for one another. No word existed for that moment of perfect love. And in truth, a word would have been useless. It would have given their love borders and boundaries. Like "I AM," the grandness of their Love, was best to be discovered anew every day and left undefined.

Eve's sweet voice was powered by estrogen, not the bass found in his stream of testosterone. Her voice quickened his body. The strongest of the strong and the richest of the rich - upon hearing her speak and watching her move would be the happiest he would ever be.

Song of Songs comes thousands of years after the creation of Adam and Eve, and still love goes back to its origin, to the garden: "Let me see thy countenance, let me hear thy voice; for sweet is thy voice" (Song of Songs 2:14).

Song of Songs speaks of love as if it were a drug and man an addict.

In the garden of old and the garden of new, man would stop at nothing to make her

happy.

I can imagine Adam running to impress Eve with his speed or lifting rocks from the river to show her his strength. He imitated the animals to make her laugh. He ran and jumped, climbed and fell, all to her entertainment.

She did not need to accomplish any extraordinary feat to impress Adam. She only needed to exist. She only needed to be present.

She was frail, but stronger than him. He was muscular, but she could crush him. Her soft eyes squeezed him till blood wringed out through his stomach.

Song of Songs speaks of rooms made by man for making love, but God made Adam and Eve's room of love from the far spread reaches of nature and boundaries and borders did not exist.

In the garden of old there were pools for bathing and swimming, but those activities were secondary. In the garden of old beds of nature were constructed for frolicking and the rest needed in between.

In the Garden of Eden, God did what He would never again do for man. He built what He would never again build for man.

Once Eve was created, she could never be uncreated. Adam could never be without her again. All Adam needed to feel lonely was for Eve to be absent.

God gave Eve things that seem to be similar to Adam, but they were not the same. She had hands, but they were not like his. His hands were blunt objects of labor, but hers were instruments of passion that caressed and cradled. They danced and gave life to arousing love: "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" (Song 5:5).

The great wise poet goes into detail, painting a picture that encompasses so much more than her hands:

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. Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies. Thy two breasts are like two young roes that are twins. Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bathrabbim: thy nose is as the tower of Lebanon which looketh toward Damascus. Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries. How fair

and how pleasant art thou, O love, for delights!

This thy stature is like to a palm tree, and thy breasts to clusters of grapes. 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 for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak. (Song of Songs 7:1–9)

These verses proclaim that all of Eve; her feet, naval, waist, breast, eyes, neck, head, nose, hair, lips, teeth, and even her breath, fascinate him.

What sense does man make in these verses? These are the babbles of a man obviously drunk on love and are fully understood only by those who have drunk from the same bubbling fountains.

The very first words recorded in the Bible spoken by man was, “This is now bone of my bones, and flesh of my flesh” (Genesis 2:23).

This is not a statement; it is poetry.

The very first words spoken by man are poetic. How can the words be anything less? It was not from his head that he spoke; it was from his heart, and the mumblings of the heart are foolish to the head, because the head is so entirely ignorant of its depths.

Song of Songs is poem, and as is common poetry, statements are repeated over and over, but isn't that love? The love of the lovers in Song of Songs has a cycle of lust, satisfy, and lust again.

The love between lovers is insatiable and all-consuming, demanding repetition and screaming for another taste.

Anyone who would attempt to remove the idea of lust from the love between Adam and Eve doesn't fully understand the lovers' exchange in the new garden found in the Song of Songs. Eve has things that Adam does not, and it moves him to crave her. She moves in ways that entrance him.

Eve's skin was unlike any other creature's. Adam could climb into it and go to sleep. Nothing else compared to it—not his and not one of the other walking beasts in the world. Her charms were binding, but there was freedom in her prison.

Everything they did together was experimental. They pleased each other. They served

each other. They were not king and queen. He was king and she was king, but they were not equal in value for she was more equal than he.

They were inseparable, not brought together by force, but by desire. They were attached in a way that was hard to see where one ended and the other began. “And they twain shall be one flesh: so then they are no more twain, but one flesh” (Mark 10:8).

This is the ultimate visual of Love—two becoming one—because it is sacrificial in nature. It is the killing of two and the living of one. It is a picture of two individuals giving up their own ego to be absorbed into another.

LOVE IS A BOND



If lovers are, as the Bible says, one flesh, then I can determine a fifth identifiable eternal truth about Love: *Love is a bond.*

Independent Love does not love because it needs; it loves because it wants.

If there is nothing more than two bodies meeting each other's needs, then it is a kind of business transaction. It is mutually beneficial, and the relationship ends when the terms of the relationship are no longer of any benefit.

But when two people become one, then it is something more.

This is why I cannot accept that love is an evolutionary by-product, because emotional attachments in an evolutionary sense would, by design, require the abandonment of a non-beneficial partner. In theory, evolution would not be compatible with the biblical practice of maintaining an emotional attachment to a non-beneficial partner because it would not contribute to the advancement of a given species.

Love, biblical Love given by God, bonds two beings together and continues long past any tangible benefit. Love is independent of benefit and is fiercely loyal in its absence. Love exists before the benefit is calculated and long after the benefit is gone. Love exists in good times and bad, in sickness and in health.

To become one with another denotes a commitment that is loyal even against self-interest.

NO DUTY IS STRONGER THAN
ONE INITIATED AND SUSTAINED BY
LOVE



This leads me to a sixth immutable biblical fact: *Love gives birth to duty, and no duty is stronger than one initiated and sustained by Love.*

Ephesians 5:25 compels husbands to love their wives with a self-sacrificial love: “Husbands, love your wives, even as Christ also loved the church, and gave himself for it.”

With love, man is charged with a duty by God and a bond that is unbreakable.

The Love painted in Scripture is not one of convenience. It is loyal till death and continues long after convenience is gone. Love that bonds two into one is long-suffering and best expressed in devotion and loyalty. Love is exclusive between lovers and selfishly monogamous.

Lack of love is, therefore, equally expressed by lack of loyalty.

Love and loyalty open exclusive rooms in relationships that are not available to others. In Song of Songs, the man cries out, “A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed” (4:12), indicating that the bride has a sacred location that is sealed off from the rest of the world and is exclusively accessible to her lover. In the sacred location is the “a fountain of gardens, a well of living waters, and streams from Lebanon” (v. 15).

She opens the locked gates and unseals the fountains for her lover and allows him to enter into her sacred garden: “Let my beloved come into his garden, and eat his pleasant fruits” (v. 16).

By allowing him in, she is making herself vulnerable. She is lowering her guard. Loyalty, like love, is vulnerable.

LOVE CAN ONLY EXIST IN FREEDOM



Vulnerability leads me to a seventh easily identifiable biblical truth about love: *Love can only exist in freedom.*

One can ask, “When it comes to love, do we ever really have freedom?” Do we really have the freedom to fall in love or not to? If we have the freedom to fall in love then why do so many people search to find it and fail? Why do so many people who do not intend to fall in love do so? What choice is there in one who falls in love with a blonde and the other a brunette? Was that a choice? Who makes the choice that he will willingly lose sleep and live in torment remembering a single glance from the eyes of the one he loves?

Love can be inadequately described as an emotion.

I have emotions of fear, anger, lust, and hate, but they are not equal to love because love is something different and far greater. Love feels like a desire, but still that definition seems inadequate, for what is a desire? I have a desire to have a chair to sit on, but I do not love a chair.

I cannot really call love a normal need either. I have a need to eat, but I do not love what I eat. If I did truly love what I ate, it would not be possible to eat, because wouldn't eating it end the thing I say I love?

Love cannot be forced, because then it would be nothing more than mechanical. Love must involve the freedom of one's will, but what of free will? How much do we have and how much do we want? If I have free will and desire love, but choose lust even though I do not want to, what can be said of free will? I chose what I didn't want and wanted what I could not choose.

What choice did Adam have beyond Eve or Eve beyond Adam? Adam did not design Eve, nor did God create several women for him to choose from.

In the love story found in the Song of Songs, those two people did not choose where they would be born or the time or generation they were born in; perhaps there could have been someone more suitable for them in a different century.

There also seem to be innate preferences we appear to be programmed with, whether they are from nurture or nature. In addition, we appear to be predisposed to certain desires, whether it is for older or younger, taller or shorter, darker or lighter, etc.

When we are captured by love, we become prisoners to a single being, forgetting everyone else in the world. What choice or free will is involved in that? Habitual

abandonment of food and leisure becomes the common pastime for the man tormented by love.

Is that a freedom that any sane being would choose?

Yes! A thousand times yes!

Love must be a choice because Love lives in freedom, even if the freedom brings pain and rejection.

Love and loyalty must allow for the freedom of rejection and betrayal. Without choice, it is not love. Love must exist with the full knowledge that rejection is possible. Without the choice to not love, love cannot exist. Without the choice to be disloyal, loyalty cannot exist. Fidelity springs forth from true love only when infidelity is an option.

When God created man, He willingly made Himself vulnerable to rejection and betrayal of the man He made. If He had not, then it would have been impossible for man to return love and loyalty to God. If man had been compelled by his nature to automatically love God, then his love would not be a choice and by definition would not be love.

Love and loyalty can only exist when the option to not love and be disloyal exists.

Love is free, and in that freedom lies the power to hurt.

When God created man out of love and with a desire to be loved in return, He opened Himself up to be rejected. This is the dark side of freedom. God allowed man the freedom to love Him or reject Him.

It is this freedom of choice that often leads us to assume the role or purpose of the Tree of Knowledge and the Tree of Life. We assume these two trees represented choice and allowed Adam to exercise his loyalty or lack of loyalty toward God, but what if there was a third choice? What if we foolishly overlooked the Third Tree in the garden that presented love over Love?

What if the first tree was a choice of life over Love, the second tree a choice of knowledge over Love and the third tree love over Love?

What if the choice to love or not to love was really the only thing Adam owned?

It seems that his decision was the only real thing that belonged to Adam.

Nothing in the universe came forth from Adam. Adam created nothing and owned nothing. The things of the world were only borrowed.

Even now, like Adam, I cannot name one thing I really, truly own.

I can buy property, but how long can I own it? Forever? Of course not. The land, water, grass, and soil were never created by me. They came before me and will last after me. If anything, a better argument can be made that the land owns me, for it was from the soil of the land that I came forth and it is to the soil I shall return. Dirt has more of a claim of ownership over me than I have over it.

I own nothing, and I have nothing except for one thing: my decisions. And that is the only thing man owned in the Garden of Eden.

My decisions exist with me, and they shall die with me. My earthly body may be consumed by the soil, but my decisions shall forever remain with me. They do not exist in my absence because they are mine alone.

The consequences of my decisions might exist long after I am gone, but my ability to make my decisions perishes with me.

Adam's life, body, and the garden were all borrowed, given by God and returned to God upon His request.

My life is not my own. It is given by Him, for Him, and can be taken by Him at any time. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Colossians 1:16).

We are vulnerable to His decision. He created the universe and all that is in it. Even the beating of my heart and the air in my lungs are borrowed from Him. "The spirit of God hath made me, and the breath of the Almighty hath given me life" (Job 33:4).

I do not have the right to own anything on earth. I do not have the right to life. I cannot write any constitutional list of my rights that He must abide by. I am not owed anything.

God owes me nothing.

God does not even owe me to be good.

Many ask, "How can God exist when there is so much pain in the world?" What a stupid question! Why would you assume that God is good and why would your definition of goodness and the existence of God be mutually exclusive? If God does exist and if He is good (as only a Christian-Judeo worldview would assume), why do you deserve His goodness? What if God's goodness necessitates suffering due to wretched evil and evil exists because God, in His goodness, gave freedom of choice to His creation and that which He has created chose evil?

I deserve nothing good.

All I have is borrowed except for the choices I make.

I own my decisions.

God has given me the freedom to choose, and in that choice, I can take ownership. I do not own the tangible results of those decisions, but I own the decisions themselves that lead to the results.

This means, for example, that I can choose to make a sword, but I will never really own the sword. The fire, the steel, the molding, the energy, the stability of earthly laws, and even the mental capacity needed to forge the sword were all borrowed, but the *decision* to take the action to make the sword belonged to me alone.

Even if my choices are limited so as to persuade me to choose one over the other, the choice belongs to me.

My choice belongs to me even if the things I am choosing from are not real and do not exist.

For instance, if the only choice I have for my religion is between the fake Hindu gods of Shiva or Vishnu, I still make the choice. My ability to choose is real even if the things I am choosing from are not.

My choices are real and they are mine, and thus my decision to love or not to love is also mine.

Love itself is borrowed, but my *decision* to love or not to love belongs to me. Love is on loan to me by God. It was woven into my spirit when I was created, but it is too big to come from me or to be owned by me. I can only choose to express it or not to express it. If I choose to express it, it can grow, but if I choose to oppress it, I can lose it and it will become my enemy.

Love can influence my decision, but it cannot choose for me. Love can both limit and expand my choices, but the choice is mine.

In the garden of old, Adam owned nothing except for his ability to choose, and from what I can see, his most important choice was Love.

I used to think Adam's choice was one of simply choosing God or eating the fruit of the Tree of Life or the Tree of Knowledge in disobedience, but maybe his choice was something less contrasting and more complicated.

Instead of being a choice between good and evil, maybe Adam was forced to choose between good and . . . not as good. Maybe Adam's choice was between his love for God

and his love for woman, or to be more precise—a choice between Love and love.

In order to incubate love, God created a world of freedom, and the freedom created was represented not so much in the Tree of Life and the Tree of Knowledge, but in the Third Tree. The Third Tree that competed with God's own Love.

The Tree of Life and the Tree of Knowledge were forbidden fruit, but the Third Tree was not forbidden at all.

Woman better represents choice than the other two trees because the Tree of Knowledge and the Tree of Life did not seem to present a real challenge. But the love of woman was sweeter to the tongue than either knowledge or life. The two trees in the garden did not tempt Adam, but the Third Tree did. Eve was perfectly formed and crafted to fit every desire Adam would ever have.

The Third Tree was good. She was made in the image of God, and she was perfect. God did not make the Third Tree bad; Adam did.

God made the Third Tree so well that she would truly represent a choice for Adam, and then Adam would have to own whatever decision he made.

Both God and the Third Tree desired to be loved by Adam. Both desired praise. The Third Tree was perfect in every way, as was God.

Was the Third Tree so perfect that Adam did not have a chance? Was the gift too good?

Song of Songs touches on this dilemma by tapping into the nature of both light and darkness that is found in love.

“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. 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 contemned.” (8:6–7)

In this daring poem the woman claims ownership over the man and beckons him to wear a seal upon his heart and a band around his arm. She is charging him to mark himself with a seal of her ownership.

This poetry reveals the heated passion of a lover's heart; without these emotions it is impossible to say one is in love. The love of two lovers is passionate, consuming, and exclusive. The desire to own or be owned by the one you are in love with gives voice to the act of devoting oneself to another.

But even the unbridled passion of love seems to be guided by a set of unseen laws, and when those laws are broken, the puddles of love begin to evaporate and transform into something that is more scorching than death. In love, the woman denies the command of God and claims ownership over the man. By doing so, she changes the order of nature, breaks a law of love, and invokes the dark side of love. It begins to reveal a dark love that is as “hath a most vehement flame” (v. 6).

When love reflects Love, it is perfect, but when love (the lesser) attempts to replace Love (the greater), it is no longer perfect. In fact, it begins to erode into something quite the opposite.

Perfect Love brings perfect order. That order starts with God, the source of all Love. This is both written law and natural law. It is both legislated in heaven and intuitive on earth.

A story is recorded in the gospel of Matthew about an expert in the Jewish law approaching Jesus and asking what He would say was the greatest of all the laws. The Jewish teacher had no doubt memorized hundreds of laws and ceremonies and could recite them at will.

However, when Jesus answered him, He merely pointed to Love.

Jesus said to the professional of Jewish law, “Thou shalt *love* the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment” (Matthew 22:37–38, emphasis mine).

THERE ARE LAWS OF LOVE



This leads me to an eighth identifiable truth about biblical love: *there are laws of love*. If there were not laws of love, Jesus would not have pointed out a law that governs love. It is not clear how many laws there are, but for this portion of Jesus' teaching, it is not important. Jesus mentions two laws that are greater than all other laws and then points out the most important one of all.

Of all the laws that govern love, there is none greater in heaven or on earth than to love God. This is the first law, and this is the first law violated by the first man. When man chose to love something more than he loved God, he essentially changed the holy order of Love.

Adam perverted the hierarchy of Love and freely chose to place someone other than God at the top. Love is the center of the universe because God is the center of His creation. Love is the beginning of duty, and there is no higher duty than to love God. When something or someone is loved more than God, the original duty is abandoned and the hierarchy of the universe is out of order.

Loving someone more than God is the original sin.

There were two trees in the Garden of Eden, but we have no indication that Adam was ever tempted by them. Adam clearly loved God more than what those two trees represented.

Adam did eat the forbidden fruit from the forbidden tree, but he was not tempted by the fruit. It was woman who was tempted: "Adam was not deceived, but the woman being deceived was in transgression" (1 Timothy 2:14).

The serpent did not tempt Adam, or if it did, it did not succeed. Adam did not fall because of the fruit springing forth from the Tree of Life or the Tree of Knowledge, nor did Adam fall because of the clever serpent.

Instead, he ate from the fruit of the Third Tree.

Her eyes overpowered him as she looked at him with the fruit in her hands. Her voice moved through the air and caressed him. This was the moment of real free will and choice.

It was the Third Tree that Adam succumbed to, but it was not the fault of the Third Tree. She was blameless. She was not a temptress. She was innocent and vulnerable.

Adam's choice was not her fault; it was his. She did not participate in his sin. She was

tricked. We have no indication in Scripture that she would have ever willingly led him into sin. Her love for Adam was deep and pure, and she would have not betrayed him. Her love for Adam was fiercely loyal. She trusted in him, and he let her down.

Adam's hierarchy was misplaced, and the whole world suffered. His love for Eve was misplaced, and Eve suffered because of it. Adam broke the greatest commandment.

Adam turned into a servant of love and sold the freedom of the entire human race.

Intoxicated by love, he became a true beggar, as we all do. Love turns us all into beggars. When love strikes, we desire only one thing.

For anyone who has truly found love, Adam's choice of the Third Tree can be understood. We might not agree, and we think if we were in a sober state of mind we would not have eaten the forbidden fruit, but a heart in love is the enemy of sobriety.

Intelligence, power, wealth, and religious zeal cannot insulate us from a fool's choice made in blinded love. Love has the power to turn kings into vagabonds.

At first glance, it would seem an honorable thing for Adam to love Eve more than himself, and indeed it would be. But to love Eve more than God made Eve less loved—not more.

When Adam ate of the fruit of the Third Tree, he was not choosing God or Eve. He was choosing himself, for if he loved Eve more than himself, he would have put God first. By putting God first, he would have ensured the safety of Eve and solidified his enduring love for her.

To love anything outside of God is impossible. Love is ONLY possible because God exists. When we love God first, then we are filled with His presence in our lives, hearts, and minds. It is His love that then reflects and shines in us and through us.

The more God is in us, the greater our capacity is for love. The less God is in us, the less our capacity is for love.

If we love God less, then we love everything and everyone less. If we love someone more than God, then we love that person less because our capacity to love is less.

By loving God more, our capacity to love others is increased.

When Adam chooses his love for Eve over God, he was not loving Eve more, he was loving her less. He loved her more than God, but he loved her and God less because his capacity for love was less.

When man loves God first, he greatly elevates his ability to love everything more.

It is not a noble thing for a man to love his wife or children more than God, because when they are elevated above God, his own love is diluted. The man might love God less than his wife and children but his affection for them drops dramatically, because God is the source of all Love. The further you are away from the source, the less capacity you are to access it.

There is endless pleasure in loving the Lord for all the world to share. Salvation perches in the threshold of each heart that invites Him in. To love Him more steals nothing from society, but adds to the increase for all.

Jesus, at His Sermon on the Mount, said, “Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you” (Matthew 6:33).

By seeking God first, all things are added to you. By seeking God last, all things are subtracted from you.

This is very important when evaluating the statement Jesus said about the second most important law of Love: “And the second is like unto it, Thou shalt love thy neighbour as thyself” (Matthew 22:39).

This second law of Love is a natural extension of the first. If you love God with all of your heart, mind, and soul, then you will find you emanate Love. You will love that which He loves.

God created men out of Love, so to love God is to love all He created. We have no choice. His love is so grand and wide that it overtakes its victims like a tsunami and then pours out like a tidal wave. It is unstoppable. It gushes in and thrusts out. His love rushes in with such force and strength that it bursts all barriers we have and flows out of us and into the streets, consuming everything in its path. Streams of blithe transform into torrent rapids of merriment.

But when we deny God, we deny His love, and it is like turning off the valve of a fire hydrant. When water is flowing out of a hose, the pressure of the water inside the hydrant takes several men to hold steady any hose attached, but when the valve is closed, the hydrant sits silent and still.

Not to love God is to lack depth in the cistern of emotion. The well of love dries up without God.

It is no wonder that it is difficult to find love in societies that reject God. Societies that reject God are cursed with the most human suffering. They lack love for one another. They deny the first commandment and find they are incapable of fulfilling the second.

The hydrant is closed. The more they reject God, the less love they have for each other. They suffer from denying the first and greatest command. Ironically, to be free from Love is to be chained to oppression. The thirsty die for lack of water, though they sit next to the hydrant.

When love reflects Love, it is perfect, but when love attempts to replace the hierarchy of Love, it is no longer perfect. In fact, it begins to erode into something opposite of perfection.

Perfect Love brings perfect order, and Love is the only force greater than evil. Love has the power to conquer death. Love is Life and has the power to give Life. “And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life” (1 John 5:11–12).

WITHOUT LOVE THERE IS NO LIFE



This leads me to a ninth observable fact about biblical love: *Love is life. Without Love there is no life.*

Death, pain, suffering, and oppression are all the result of sin, and sin is the result of love denied to God. Death was carried in on the tray of rejection when Adam chose to eat from the fruit of the Third Tree.

Love is the foundation of every Mosaic law. The Ten Commandments are not laws of arbitrary restriction but of love.

The first command is the greatest of the commandments: “Thou shalt have no other gods before me” (Exodus 20:3). If you love the Lord your God with all of your heart, soul, and mind, then this command is natural. God is at the top of the hierarchy, and there is nothing above Him. In Love, your loyalty belongs to God.

The real love story between man and woman starts with the Love between man and God.

The second command is also like it: “Thou shalt not make unto thee any graven image . . . Thou shalt not bow down thyself to them, nor serve them” (vv. 4–5).

The third: “Thou shalt not take the name of the Lord thy God in vain” (v. 7).

What love would lead a lover to debase the name of the loved? The mere name of a lover can invoke visions and scents of passion. “Thy love is better than wine. Because of the savour of thy good ointments thy name is as ointment poured forth” (Song of Songs 1:2–3).

Even the observance of the Sabbath is based on love. The fourth commandment is, “Remember the sabbath day, to keep it holy” (Exodus 20:8). This day breaks the rhythm of the week. All labor comes to an end, and a holy time is set aside for fellowship between God and man.

All the other duties of the world are secondary to the nurturing of love between God and man.

God is never too busy for this intimacy, and if man is truly consumed in his love for God, then the Sabbath is a drink of eagerly awaited fresh water.

On this day, the world of obligations is held in suspended space and time. The burden does not grow. The workload is not neglected. All of creation gladly waits on both God and man to return from their sabbatical, rested and nourished by Love. It is a weekly

honeymoon. His love breeds life.

The core of the human spirit is not found in the adventure of new experiences but in the revelation of new, unexpected love. Love unexplored is the destination of every venture. Old maps are useless on the Sabbath because every discovery is new.

The next commandment—"Honour thy father and thy mother" (v. 12)—is an acknowledgement of the love that has gone before us to breathe life into our breathless bodies. As children we were not just nurtured by the tender care of our mother and the toiling provision of our father, but it was in the passionate escape of their mutual caress that we were given life. We were born out of love.

The rest of the commandments are all connected to Love. They are all His holy order that does not need to be given voice to those who love the Lord, but they are written in stone because we have not loved. When we love our neighbor as we love ourselves, then it is impossible to murder, steal, lie, or covet their belongings. What need does a lover have for these commands?

The sad Mosaic laws became necessary the moment love for God was lost.

If we can find our love for God, then we can find our salvation. Our crooked path is straightened. Our evil desires repulsed and life is restored.

Love is Life.

But if Love has righted all the wrong, why eat of the fruit? Why give up perfection? Who would give up God's Love? Who would leave heaven? Who would abandon paradise? Who would sell their own children and children's children into slavery as Adam did?

We would.

All of us.

Not just Adam.

Both Love and perverted love can cause us to forget our own name.

Was Adam tricked? The Bible makes it clear that he was not, but made his choice with a lucid mind (1 Timothy 2:14).

Was Adam forced? It is clear he had free will and exercised choice, but there was something greater than an army that controlled him. Eve was not a predator, but that does not mean Adam was not prey. Perhaps Eve would have been easier to resist had she been a carnivorous beast or an ugly, drooling demon haunting his dreams, but she wasn't. She was a different kind of animal—the kind that devours the flesh from the inside out,

leaving the prey half eaten and begging for more.

She fed him death, and it tasted like honey. His bones crumbled from the ache of wanting to witness—just for a moment—the trace of a smile.

Adam knew the consequences, but in that moment of choice, did the consequences matter?

He looked at the forbidden fruit born from a tree that did not tempt him in the least and then looked to her. Eating of the tree meant that he would never go back to God again and join Him in the kind of close companionship they had enjoyed since the beginning of time. Adam could never go back to a time before the fruit. His choice would change the course of history forever, both in heaven and on earth. Adam had the power to choose the future for both God and man.

Because of Adam's choice, God would have to give His only Son to suffer and die on the cross. This is no trivial matter. Adam determined the future of every human being who would ever be born on earth for the rest of time, even the future for the Son of man.

Did he hesitate? Did he wince? Was there a second thought, or was he so completely engrossed in Eve that nothing else mattered?

It wasn't the fruit. It was never the fruit. It was her hand. Her eyes. His need to please her. It was not her fault. She was made perfect. The sin was not in her heart. It was in his. She did not pervert love. He did. He makes excuses to touch her. He wants to touch her, and she wants to be touched. He wants to look at her, and she wants to be looked at. He brings a bouquet; she looks at the flowers, but he looks at her. She brings perfect balance and reveals that homosexuality is not real. There is always a man and women in every romantic relationship, even when if one is a man and the woman is another man. Man cannot live without woman, even if a man has to pretend to be a woman.

The lover in Song of Songs, after being gifted with a supernatural increase in wisdom, found himself falling in love with women even more. Knowledge leads man deeper in love with women. The more intelligent he is, the deeper he loves.

Song of Songs is untamed, biblical erotism that points us to the first passions of man in the Garden of Eden.

What other purpose is there for wealth and power if not for love? Man builds up his wealth . . . but for what? Man builds up his power . . . but to what end? Man fights for gold and power, but uses all of the gold and power on the best women. There is no greater treasure.

Revolutions fought for power and money are meaningless without the love of a woman.

He penetrates. She receives.

He plows. She grows.

He kills. She nurtures.

He conquers. She rules.

The warrior king ultimately serves the one who nurtures his soul. A man in love is the most dangerous kind of soldier, not the kind that is forced into battle, but the one that begs to go and die for her honor.

The love of women must be earned. It is not given for free. Those who would accept a woman's love for free are not men.

Is there anything better to be found on earth to represent the love of Christ than women? Women defeat violence through love. They conquer aggression through kindness. The beast of man wants to be tamed, and the nature of women is more than able.

Women are the strongest when they are the most vulnerable.

A woman who competes on the same level of a man, desiring to be equal to man, has to lower her capacity. Why would she wish to be as strong as a man when she is stronger? Her strength is not found in her muscle; it is found in her gentle, sweeping touch.

Eve was the Third Tree. She was the perfect tree, and the serpent knew this all too well. Unlike the other two trees, Eve's fruit was not forbidden.

Adam's sin was love—deep, unhealthy, insatiable love. Adam's love for Eve is the original torment. If love ever existed between a man and woman, it was then, in that perfect moment, just before Adam ate of the fruit. If there was ever lust, it was there in the quiet, dark space found during the moments between creation and the fall.

He would give his life for her. He would give the world for her. He would commit treason against the Creator of the earth for her.

Time stood still when Eve stretched out her hand. Minutes and hours had not been invented. Everything he ever wanted in life was offering him something more than fruit. It was a choice between his love for her and his love for God.

Adam disobeyed the first command of God and defied every command of God that was built on the first. Adam's sin gave birth to every sin of man that would ever exist.

How many adulteries would take place because of love debased? How many lies, fits of pride, acts of jealousy, and murders have been committed in the name of love? Millions? Billions? Every sin that has ever been committed and every sin that will ever be committed trace itself to this first one. Debased love has the glitter of gold, but it is perishable. It dissolves in your mouth and sours in your stomach. It does not serve you; it only uses you. It promises everything and delivers nothing.

Lust is the powerful advocate of debased love. She makes persuasive arguments to both judge and jury and wins almost every short-term debate. She masquerades as real love, but time illuminates her deception. If only we were good students we would know better, but we are not. Our minds are clouded with emotion, and truth be told, we enjoy the murky film that blinds us. We like the feeling. We slurp from its teat.

The incarnation of love in a maiden's heart sounds ever more delightful to man than true Incarnate Love. The enemy serves men a platter of secularized sacredness, and they devour it and ask for seconds, leaving no crumb unmolested.

There were three trees in the garden, and Adam indulged in selfish love offered to him by the Third Tree, which brought about darkness. God did not create the darkness and give Adam a choice between darkness and light. God only offers light. Adam created the darkness and left the Light that God created.

There is no darkness in Love because there is no darkness in God. "God is light, and in him is no darkness at all" (1 John 1:5).

LOVE IS LIGHT



This leads us to the tenth identifiable biblical truth: *Love is light, and darkness cannot reside in Love.*

God is Light, and God is Love. In God there can be no darkness, but can darkness reside in love?

Can love, an action that comes forth from Love, be tainted and blemished?

If God is Love and all love comes from Him, either directly or indirectly, can that which is created by God be darkened?

It seems Adam brought darkness to light. The world and everything in it were filled by Light, but a choice existed to create darkness.

Darkness had to exist before Adam, because we know there was a tempter that preceded forth from that which was not Light. But the darkness did not affect Adam. Adam created his own darkness and he did it for love—a selfish expression of love.

Darkness followed the tempting serpent, but the serpent's darkness was somehow mysteriously contained. Adam and Eve looked upon the serpent, and yet they did not discern the darkness within the creature.

The signs of sin had not yet taken hold in the Garden of Eden. Eve ate from the fruit offered by the serpent, and still the world had not been affected. It was not until Adam partook of the fruit that the world changed into darkness. When Adam ate of the fruit, both Adam and Eve felt the shame of their nakedness. They were left with the guilt of their transgression, which caused them to hide from the Holy Light of God.

The first death pierced the perfection of the garden and shattered the realm of righteousness that sustained the entire universe. And when God took the life of His own creation to provide covering for man and woman there was a groan in all of nature.

Man tried to cover his own sins, but his covering was lame and pitifully inadequate, but the covering that God provided was accompanied by death. The darkness brought on by Adam came with death. The eternal spirit of man in a sinless nature died. The eternal balance of nature died. The animals that were needed for the pelts that covered man and woman died. The intimacy of the relationship between Adam and God died.

There was death all around when Adam chose the Third Tree, but perhaps the immediate death that Adam noticed right away was the death of his eternal gaze upon the beauty of Eve.

Eve had never been covered before. Her body was never made to be covered. There was no view of nature that rivaled her. Her mountains and valleys were far superior to any on earth.

Perhaps the greatest anguish brought on by sin is clothing for women and their love for it. Men desire nothing more than to see women without clothing, and women desire nothing more than to be covered in the most adorning fashion. The desire of women to cover themselves might be almost as great as the male desire to have her unclothed.

Clothing is her enemy. Even at her worst, she is the best creation ever made, and now she is covered. There has never been a covering for women that competes in beauty with what it covers up, and now Adam and his descendants must forever thrash in the torment of having the most beautiful of creation concealed.

The pathway to perdition would forever be paved with the plague of clothed women. The most exotic creation ever designed by God would forever be a locked treasure, only available for long, intoxicating moments in the realms of man's imagination.

And it is there, in man's imagination, that he can partially taste of the Garden of Eden again. An imagination occupied by love abandons the body. Thoughts of food, shelter, or the future find no space.

Song of Songs is a string of images that are painted upon the canvases of two lovers' minds. The imagery is so strong it is hard to see where reality starts and the imagination begins. Perhaps reality and imagination are the same. Who is to say whether reality feeds imagination or imagination feeds reality? Are the sessions of the lovers in Song of Songs made more intense when they are together because of the imagination, or are the imaginations made more intense because of the brief sessions?

The imagination on display in Song of Songs is derived from something deep and sacred. It is a gift from God that conceives.

LOVE HAS AN IMAGINATION



This leads me to the eleventh identifiable biblical truth: *Love has an imagination*. Imagination is not a hobby as some would pretend; it is a holy attribute that takes us far beyond what is possible in the physical. It is not born out of reality but gives birth to reality. When our imagination is returned to the Creator, it is free to explore and create.

Our imagination can take us into the holy of holies. It takes us into the throne room of God and allows us to be in His presence. God's imagination is greedy, insatiable, and unstoppable. Like the Immaculate Conception, so, too, is imagination in the womb of man's mind with no earthly father. It is of holy origins.

On earth, our imagination is the closest we can ever be to God, and our imagination is the closest we can ever be to Satan.

Creation is born out of the Imagination, and there is no greater imaginative creator than God. "In the beginning God created . . ." God created, and His creativity is perpetual and it perpetuates. His creativity echoes in His creation and His creation creates, which is the planned continuation of His creativity. God's creation is like a stone thrown into the water that dances with ripples upon the surface of placid water, except the ripples God makes have the power to create ripples of their own.

God created the universe, and the universe creates still. God created and, even if only through proliferation, has never stopped. His creativity never started. It has always been. It is a part of His essence. It prompts creation to cry, "Holy, holy, holy." His creativity imprints continual creativity in the DNA of His creation.

It is the songs of the birds, the voice of the wind, the color of the fall leaves, the mist of a raging waterfall that dances like glitter in the sunlight. Before the creation of man, this beauty existed for the sole purpose of pleasing God with His own creation.

He created and saw that it was good.

The beauty of the universe finds purpose in pleasing God. The ultimate praise that creation can receive from the Creator is for Him to call it good.

The beauty of purpose is the purpose of beauty. Oh, what beauty there is when God finds pleasure in releasing His own creativity. Oh, what great purpose there is in being a creation of beauty that He finds pleasure in.

God created the waters. No wave is ever repeated.

God created the mountains. Every mountain peak and slicing valley is unique and

never made again the same.

God created and commanded reproduction, and no animal is exactly the same. But unlike all the other inferior creations, God created man in His image.

Which man was created in His image? All men? All women? Both?

What if one man is too small to reflect the image of God? Could it be that it takes both the masculinity and femininity together to adequately reflect the image of God?

But even one man and one woman joined together in union is far too small to properly see the image of God. How can a small puddle of water glimmer the slightest reflection of Mount Everest? What if the entire world is populated with both men and women who all make up the image of God?

Together?

Could it be that every man and woman who has ever been born and ever will be born, who was ever aborted or prematurely killed, since the beginning of time to the end of time, all make up the image of God?

In His image—His *imagination*—He created man and woman in the garden of old and then gave them the power to use their imagination to continue to create and procreate.

Song of Songs exposes the imagination that leads to procreation:

“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” (7:12, emphasis mine).

Few things fuel love like the imagination or fuel the imagination like love. With our God-given imagination we can create almost anything we want, but there is nothing we can imagine greater than Love.

The composite of the imagination of every man and woman powers an engine of creativity that could, even though it doesn't, fill the universe.

Is there anyone alive who could possibly count the number of rain droplets in the grand arc of a rainbow? Yet stretched across the sky exists every color of the spectrum, and each of those colors exist in each and every single droplet of mist. Every color of the rainbow can be seen both collectively and individually.

The imagination of mankind is a collective and an individual spectrum of rainbow colors.

The universe is the creative canvas all men should aspire to. We must aspire to create a

canvas of beauty that reflects God's creative powers in us. It is our duty to aspire to capture the essence of God and to bring pleasure to Him through our creation. If we love God, then we must be more like Him, and to be more like Him prompts our creativity.

It is our inspired creation, when done in surrender, that bring us closer to God. Being closer to God brings unbridled, passionate inspiration that in turn leads to additional creativity, and creativity leads to more inspiration. Are we not inspired to know God more and create ways to obtain that aspiration?

We can choose to be creative, but unlike choice, the creativity of man does not belong to man. It is bigger than man. It was given by God and is owed to Him. To abandon creative imagination given by God is to abandon God's will, a will that is much bigger than man.

All creative expression comes from divine imagination, even if it is not used for divine purpose, and is greater than man. Doesn't every action have an equal and opposite reaction? Is this not a natural law? If so, any creative thought that is bigger than man could not have possibly originated with man. Therefore, every thought that is bigger than man could not have been created by man, for it defies the law of relativity, and relative to the thoughts of man, man is too small to have been the originator of divine thoughts.

God imagines, creates, and breathes life into His creation. Life is so much more than just blood and movement. Life given by God has the power to create. God is holy; therefore His imagination is holy. The imagination of God paints pictures of eternal value and life, not in two or three dimensions, as with man, but the imagination of God creates the immeasurable dimension of imagination, owned not by Him, but given over to His creation.

God plants the force of imagination in His creation, powers it with inspiration to create, and commissions it with the intentional ability to continue creating. God's imagination is, in its nature, multiplied through His creation. His creation tells the story of an imagination that never ends. God's imagination creates anew every day through the power and freedom of multiplication.

Our imagination can take us to the realms that are holier than our current situation if it is inspired by Love. We live in a sinful world and are temporal beings imprisoned in a state of entropy; a constant state of decay - but it is possible to escape, if only for a moment, through holy imagination.

An imagination inspired and powered by Love makes it possible for man to draw closer

to God than at any other time on earth. If the imagination of man is inspired by the opposite of love, like hate, then the dark storms of our mind's creation can take us to the depths of evil, making us closer to Satan than is possible in any other way on earth.

Michelangelo escaped to the holy realms of heaven through his imagination. This doesn't mean that his image of heaven was wholly accurate, but his aspiration to capture the imagination of it was, I assume, from a divine place. His creation was inferior to his imagination because sin makes it impossible for man to rightly capture imagination in his wanting creation. The hands of man, chained by the laws of a fallen world, lack the complete ability to replicate everything the imagination creates. While God's creation can be exactly as He imagines it, the creation of man is only a fraction of his imagination.

While it is Divinity that gives inspiration, the inspiration is retarded by the thorns of the flesh. The one who pursues Love can taste of more inspiration than those who do not.

This being true, it is those who are closest to God that create the most, because being in Love with God brings us closer to Him, and those who are close to Him cannot help but create.

Measure the societies that do not chase after God. Not only do they lack God, but without God they lack Love, which means they also lack the ability to create. Creation from inspiration prompts the further pursuit of creativity.

Measure the societies that do not chase after God. Not only do they lack God, but without God they lack Love, which means they also lack the ability to create.

Observe the kingdoms of the world that reject the Creator. Their academic institutions suffer. Their hospitals no longer give adequate care. Their economy falls flat, shrivels up, and leaves its citizens begging for food. What time does a beggar have for inspiration and creativity outside of survival? What passionate creations can he pursue? The enemy leaves him as a hungry dog scavenging for food, nothing more.

When leaders reject the Creator, the masses following that leader die a thousand colorless deaths, stabbed through the heart with cold, gray shrouds of anguish. They are lifeless before their warm bodies ever hit the ground.

Godless leaders lead nations of men who envy the dead. They catch those who are searching for Love and torture and rape them.

I sought him, but I could not find him; I called him, but he gave me no answer. 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. I

charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick [with] love. (Song of Songs 5:6–8)

Beware of the godless men and women who offer a worldly exchange for your godly inspiration, because inspiration is a perishable delicacy. It is fleeting. Like warm embers, it will only burn when fed but will die when suppressed, shunned, and deprived of oxygen. If you have been crushed by the world, do not despair. It is never too late to love. Delayed pursuit is pursuit nonetheless and is a part of a cycle that continues to bring man closer to God. The cycle receives its genesis from the Creator.

To be inspired is to prompt creativity. To be inspired and not create is a sin against the Creator.

Not only is the inspired withholding praise from the Creator with their creation when they do not create, but they are withholding inspiration from the potentially inspire'able – or those that would be inspired and further create from that inspiration.

The wider we throw our imagination nets, the greater chances we can have to reach holiness. Our imaginations cannot make us holy, but if creativity originated from the Creator, then the more we allow our imagination to run boundless, the more likely we might have a chance to reach the heavens and taste a drop of holiness for only a moment.

What nugget of gold is more valuable than the imagination of a child? Jesus said, “Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein” (Mark 10:15). A child’s imagination is not as fragile as adults would have you believe. It is strong and runs deep and does not fade with new information, but instead morphs to fit the new information.

New information is not the enemy of imagination; doubt is. Pride is. We are.

We are the enemy of imagination. Somewhere between birth and death we lose the magic of imagination and become doubtful prudes, prideful in the idea that tomorrow can be calculated, planned, or controlled. There is a great sadness in knowing that man takes pride in making calculations that are achievable, thus losing the glory of tasting the unachievable. Holy inspiration marinated in His Love can take man far beyond what is achievable.

Responsibilities are often blamed for lack of imagination, but they are not the enemy of the imagination; fear is. Fear of being overwhelmed by responsibilities. Fear of abandonment. Fear of starvation, nakedness, and vulnerability. Fear that we are not valuable enough to be loved.

I am a rose of Sharon, and the lily of the valleys.

As the lily among thorns, so is my love among the daughters. (Song of Songs 2:1–2)

The lack of faith that causes us to believe we are not as important as the lilies of the fields strips us of our imagination for the sake of safety. Damn us for trading such a gift for the slavery of assurance.

Like Love, imaginations only exist in freedom, and freedom doesn't flourish in an environment of fear. Fear leads man into the dark chambers of prison. In this prison man has everything he needs: food, water, shelter, health care, and security. In this prison man has everything he needs to feel safe but nothing he needs to feel alive. In this prison he lacks the one thing that makes us different from the animals: freedom.

God creates out of nothing, and He has chosen to give that awesome power to man. God has gone even further and given him the freedom to create according to his inspiration. Out of this power man thinks, then uses creation to give life and form from the vision of his mind's eye.

Creation by man is not just merely done as an act of imitation, for that would insinuate it is somehow mechanical or unoriginal. Instead, the divinely inspired creation of man is reproducing power endowed by the Creator for His own pleasure. It is original. In its purest form, it is the ultimate expression of worship.

The imagination has infinite possibilities and is borderless, the breadth, width, and depth of which we have not even begun to explore.

Creativity does not make us God-like in the manner that we can ever achieve divinity. The ambition for divinity brings pride, and pride retards creativity. Instead, creativity breeds in surrender and brings us closer to God, and the closer we are to God, the more of our human nature is crucified. The more crucified we are in Christ, the freer our minds are and the more they are released to power the most creative force in the universe. Explosive creativity experienced in a euphoric moment has orgasmic qualities that are impossible to explain to the ignorant. The enemy hides our talents in shrouds of comparisons. The woman cries out for her lover, but knows she is darker than the other women and feels ashamed in comparison.

Look not upon me, because I am [dark], 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. (Songs of Songs 1:6)

She does not know she is the loveliest in the eyes of her lover. Her beauty cannot be compared. There is none like it. She compares herself to the other fair maidens and sees her darkness as a blemish, but how woefully wrong she is. How evil is the world that would steal her beauty and convince her she ought to be other than what she is. Her beauty is a gift to the world, but it is a burden to her. Her thoughts drift to a world in which she might have evolved differently to be more pleasing in the sight of her lover.

What part does beauty play in evolution if there were such a process? What rational theory in the survival of the fittest does beauty play? For which purpose is beauty useful?

Wouldn't practicality be in itself the most beautiful in a theory as gray as evolution? Would not the more practical and useful mate be the most beautiful in the eyes of the evolutionary survivalist? If beauty were barren and unable to reproduce, wouldn't evolution consider it less valuable and thus less beautiful? Can the weak vulnerable minority still be beautiful?

Not to the evolutionist.

Evolutionist see no value in the minority, for the minority is a product of inferior survivability, and what use is that to a species that wishes to advance?

Strength, protection, and reproduction traits in a mate would provide a higher likelihood of survival and make a more rational argument for evolution.

Why not cross-mate? Wouldn't a bird be more effective if it could swim as well as fly? As a bird, why not mate with a fish and increase the likelihood of survivability? Why even mate at all? Why can't every reproductive being grow its own ability to reproduce itself without the need of another life form? Wouldn't that allow for a better survival?

The woman of Song of Songs found her beauty subjected to the comparison of those who had not been kissed by the sun. If beauty is truly subjective and can be found in desire, wouldn't the desire of a king reign above all other factors? Would he not look for a woman who could advance the power of his kingdom? Why would beauty matter at all? Fertility would be supreme.

Desiring to survive is a natural instinct, but if that instinct is evolutionary only, without a divine Creator, then how can beauty be beautiful if it is useless to our survival? If beauty were only beautiful as it pertains to our survival, then the Sistine Chapel in Rome would be but a colossal waste of space when compared to the efficient, dreary block

buildings of Communist-era Soviet Russia.

Truly, is there anything uglier than an atheist who believes survival is the only reason for life, which is merely the by-product of a cosmic accident? What a sad waste of existence to ignore the powerful beauty of a woman so piercing that it sucks the breath from a man's deflated lungs, leaving the body limp and totally and unwillingly ignorant of anything else in the room, only to be left with the insatiable craving to see her again. The godless explanation of the power of beauty and the impact of creativity outside of survival falls dead in a lifeless desert of thinking sand.

The small-minded evolutionist has obviously not sat quietly beside a woman and enjoyed the crescent maroon glow of a sunset hugging the peaks of a majestic mountain range and felt her hand touch his. If he had, he would not still conclude that beauty is not profitable for survival.

The woman's skin growing darker in the sun is as God planned. He made her skin unique and put it on display. Her beauty is unique and cannot be explained, only enjoyed.

EACH OF US REFLECTS A PART OF
GOD'S IMAGE



This leads me to the twelfth easily identifiable biblical truth about Love: *God, out of the expression of His deep and profound Love, created each of us different so that each one of us would reflect a part of His image.*

We were created in His image, and His image is too great to be wasted by creating two people exactly alike. Each of us reflects a special part of God, meaning each of us has been uniquely created. God loves us because of our uniqueness.

Beauty is like talent. It is uniquely given to us by God at the beginning of creation, and there is none other like it. We are unique inside and out.

Has there been an unequal distribution of talent? Is one mind more creative than the other, or are they all equal with an unequal distribution of access?

Can Picasso sit next to Ludwig van Beethoven and claim superiority over him or Beethoven over Picasso? What if Beethoven were only given a brush and Picasso a piano? The silence of Beethoven's brush and the dull colors of Picasso's musical notes would have surely labeled them common, or worse, less than common, lacking any ability.

How sad it is for a lover to hear the claims of the one whom they love say that they are lacking beauty. How much more heartbreaking must it be for the Lord to watch His creation struggle and fumble like a drunk man crossing an icy street in the dark with only one leg when using tools that were never placed in their box only to abandon those tools they were given to the dusty cobweb-infested shelves of ignorance.

What do we actually know of our beauty? Our envy hides it, and evil denies it.

“Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou?” (Isaiah 45:9).

When we question our gifts, when we ignore our beauty, we are essentially saying, “God, why did You make me this way? God, why did You give me this set of gifts? Why didn't You give me those gifts instead?”

God can protect us from many things, but He is often unable to protect us from ourselves. Only we are the guardians of the uniquely creative gift we have been given, and we are not to guard it from getting out, but to guard its innocence and holiness and keep it from ever being trapped.

It must get out!

It must be released in order to reflect the image of God the Creator. If I desire fame, money, cars, houses, money, and sex, and put all of my efforts into obtaining these things, it is possible I can have them, but even with all of the willpower in the world I cannot force, learn, or possess creativity in places it does not exist. I can't buy it. I can't conquer it with the world's fiercest armies. I can only admire it, enjoy it, despise it, hate it, and possibly even kidnap the artist and force production for my own amusement, but that is as close as I will ever be to a creativity I have not been entrusted with.

We are all keys on a piano and colors on a canvas. The G cannot be an F flat any more than red can pretend to be yellow.

I dare say that creativity cannot be taught; only access to it can be taught.

Creativity cannot be learned, only released. Taught expression is not really an expression at all. Expressions before God can be enjoyed by all but copied by none. Our creativity is our own unique fingerprint of worship. It cannot be manufactured, recycled, or reproduced by another. God made only one of you, and you are enough for the entire world.

Aptitude cannot be learned; it can only be watered, nurtured, and fed or neglected and starved.

How can the worship of an infinite Creator be only one-dimensional with a single expression?

It is not possible. God is worth more than our anorexic charity. These gifts cannot be passed down in the bloodline and are not carried in the DNA. Creative expression is as random as the bends of a riverbank. It pops up where ever God desires it. A bread maker and drug-addicted housewife can give birth to a prodigy and a prodigy can give birth to a criminal.

Love is of a similar flavor. If and when it comes, it carries a beauty that cannot be mimicked. It cannot be learned or taught. Love is something you fall into and exist in. It cannot be bought or passed down from generation to generation. It is a state of being that is both fragile and strong. It lives in the conscience and unconscious. It disappears in the breath of a moment and endures forever. It is experienced alone and it is shared. It is at our origin and is our destination, and if we are lucky, it is always a part of our journey.

Love is as unique as creativity and the inspiration that propels it.

Love inspires.

Romance is the inspiration of love, and it is never truer on earth than when it is shared

in marriage, which allows the acts of affection that are not permitted in any other relationship.

Naked and vulnerable, a wife stands in front of her husband, and he is aroused at both her nakedness and her vulnerability. He has never seen another like her, and regardless of how she feels about herself, he is intoxicated. She is Eve, again uncovered. The dance of submission and the righteous lust of one another arouses even more. One only needs to spend time tracing the soft outline of a woman's body to truly appreciate the creative power of God. The mere thought of it promotes blushing.

The woman in Song of Songs sinfully compared herself to the other women and saw that she was dark, but her rich, dark skin was just as God had imagined, and in His imagination she was created from the foundations of the earth. As much as I enjoy gazing upon the beautiful, the beautifully created should surely enjoy being gazed upon even more.

Flowers grow on the unexplored mountainside longing to be seen. They grow every year whether there is anyone to look upon them or not. They grow to be beautiful as imagined by their Creator. Their beauty is a part of their worship to Him.

Everything in life that compels us to compare our uniqueness is not love, and that which is not love is a sinful distraction.

The desire of inclusion, acceptance, and conformity often hides us from our beauty and talents, but rejection from peers, leaders, parents, and society can sometimes drive us to dig deep into the inner core that exists and assist us in breaking out of conformity.

Don't let a beautiful woman deny her beauty. Let her enjoy it and use it before the Lord and give life to her lover. Don't let the creative painter deny his talent by selling merchandise his whole life. The world is too impoverished to live without one more person not fulfilling their calling and expressing their God-given talent and beauty. Don't let the babies be led to the slaughter of Ba'al and snuff out their gift to the world before it even begins.

Don't let the farmer just farm, but let him farm better than anyone has ever farmed before with creativity that has never been seen and providing more food than any other generation before him. The farmer should grow more than his father and his father before him. And he should not just merely grow the same crops that have been grown for generations, but he should break barriers and push boundaries to feed more people than has ever been possible. What is more beautiful than the unique beauty in us coming

alive?

Creation is in the blood. Gaining more ground, creating new methods, bettering old methods. Survival isn't worth survival if the world lacks beauty. Love is why we were created, and what better product of love is there than creativity that brings beauty, and what beauty is greater than that which God created in us?

Creativity doesn't come from man, but from within man. There is a difference. It is inside ready to come out. The source is both deeper than man and beyond him. It existed before him and will exist after him, but that does not mean that something does not happen outside of man to spark that which is inside of him.

The early Romans believed that genius was a god that existed outside of man and followed man all the days of his life. Genius would visit man from time to time and give him creative ideas that were supernatural.

There is something deep inside of man that reaches out to something that is far from him. The creativity that is born in man reaches out for the inspiration that comes from without. When the shallow wells of creativity are found wanting, it is not because the wells do not go deeper—they do, but they are powered from an outside source. Both the inside source and the outside source are greater than man.

LOVE IS THE SOURCE OF ALL INSPIRATION



This leads me to the thirteenth biblical truth about Love: *Love is the source of all inspiration*. Not all inspiration is good, but all inspiration comes from Love. Good inspiration comes from Love, and evil inspirations spring forth from loving that which is not God. Loving God divinely inspires, and loving that which is not God inspires carnally.

Man can never be the source of inspiration. He can only be the recipient of inspiration, but Love is the source.

Love comes from an inside source that longs for an outside connection. In its search, innate love seeks to be connected with the outside energy source of Love, from where it originally came.

We find meaning in Love. We find life in Love. We are reborn in Love. We are redeemed in Love.

When God is the source of inspiration, then all narcissism is removed from the equation. The glory of the masterpiece impregnated from inspiration goes to God, the source, not to the artist, the recipient. When the glory goes to the artist, then there is a weight of guilt for the artist to continue producing with equal inspiration, and that inspiration is unachievable by man, so the responsibility to the audience becomes too much. The creative man knows his own wells are too shallow for divine inspiration, and it is divine inspiration that touches the soul of man.

When the shallow wells are found wanting, there is a desperation in man to give provision, but he is not able. It is impossible. He will often turn to other resources of inspiration outside of himself, like drugs, or escape through suicide.

An extended evaluation into the lives and history of creative artists reveals just how many have died at their own hands. It would seem the most creative minds are the most tormented.

When man is confused about being inspired or being the source of inspiration instead of being the recipient of inspiration, there is only pain, disappointment, and shame. Likewise, the same is found when man clings to inspiration that is not birthed from Love. How many have had just a glimpse of inspiration? It was there, so close it could almost be tasted, but it was out of reach. It visited, but the moment was not captured and it passed without witness. Nothing was written down to remember it, and nothing can be done to bring it back again.

What happened to it? Did the inspiration move on? Did it visit another soul? Did it

find another host?

How many lyricists saw the corner hem of inspiration as it passed by and in that moment tried to grab it and hold on to it? Lyricists attempt to wrestle inspiration to the ground to force a lyric or melody and squeeze with such force that it injects the mind with a tune that is hummed, but the humming that is captured is only a fraction of what was available.

The ghosts of inspiration cannot be robbed at gunpoint, bought with gold, or bullied by sheer will and determination; inspiration only dwells in the houses made by Love.

Lying in our beds many years from now, maybe we will all be surrounded by the ghosts of inspiration that were meant to dwell with us but never found the environment hospitable. They couldn't find the Love in us that was needed to sustain them, to feed them. Only we could have given life to those inspirations, but our love was inadequate. Only we could have given voice to those inspirations, but we lacked the Love needed to embrace them, and in a moment they disappeared forever.

Inspiration cannot be shaped or molded into what we think it should look like. We are not the masters of it; we are merely hosts, and who knows when it will visit? How can we be ready?

The moments come at the most inopportune times, when we are driving or walking or working. They come to us in our dreams. They come in our fleeting boredom. They come when our minds are the most vulnerable to the supernatural and never when planned.

We often think inspiration and Love can be summoned on demand during Bible study or prayer, but who can tell Love and inspiration when they should be available and when they should not, as if God operates according to our schedule?

Who can mandate Love to arrive at exactly four o'clock?

I gave inspiration a schedule, and she did not keep it. I arranged for Love in my daily planner, but the planned date came and went without a pause.

Love finds *me* with inspiration when I am least expecting it. It is in that moment that we spring to our feet from a drunken stupor like a soldier ever on watch and seize it. We must clutch the moment and cherish it like gold. Everything else is secondary.

Being touched by Love—there is nothing like it.

You become the richest man, the most successful - you can succeed at everything you ever do in life, but if you do not taste that touch and know that God is using you for that which you were created, then you will never be satisfied.

The pain of the world is magnified because self is being glorified. As we glorify self, we lose inspiration to help others. Inspiration is a multiplier. It can multiply evil or it can multiply good.

Inspiration, like Love, is never given for lone consumption. If it visits you, please know it is never for you. It is for others.

Contact me, Love. I await your call. Breathe on me the wind of inspiration, for I stand at the door and knock. Be my ever-unintentional shadow that I have not made but follows me as I walk in the warmth of your light. I am watching for you even when my eyes are closed.

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.

I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? (Song of Songs 5:2–3)

All that I long for is found in Love. I have longed for it since I was a child. I am certain my desire for love is longer than my memory. I have longed for so many things, but in the end they are all attached to my desire for love in one way or another. I have never known a time where I did not long for love. I longed for it first from my mother, I suppose, then my family and friends, and as I grew, my longing to be loved grew with me.

It is a lifelong addiction.

It is impossible to live without it once you have lived with it. It is the food indistinguishable from medicine. Love is a truth that is as pure for the one who gazes up at the warm southern skies from a grass hut as it is for the one experiencing the green dancing streaks of the Northern Lights in the snowy lands of the Arctic. It is a human experience that gives us meaning and connects us to the divine.

The Love in us is innate and transcends race and religion, whether we are Hindu, Buddhist, Taoist, Confucianist, Muslim, or Mormon. It matters not in the least whether our passport is from China, Sweden, Canada, or Uganda. It properly separates right from wrong, holy from carnal, selfish from unselfish, and dark from light.

Love is a superior faith. It leads us to servanthood by choice. Its ideas and results are superior to the reason of man.

Love gives us Faith. It gives us Hope. It gives us Life. It gives us God. But Love must be

proclaimed. Christ is Love proclaimed to the world through Logos, the Word:

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men” (John 1:1–4).

Not only is Logos a character of God, but it is who He is—not only possessing the attributes of Logos, but being equal to His existence. The Love of Christ was expressed through His Logos.

LOVE NEEDS TO BE PROCLAIMED



This leads me to a final truth found in the Song of Songs: *Love needs to be proclaimed. It must be spoken in Truth through the Word.*

“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14).

Jesus is the embodiment of God’s Love for mankind and was proclaimed through His Word. Likewise, Song of Songs is a proclamation of a man’s love for woman.

Love can seem to be passion and intellect going opposite directions and colliding head-on at full speed, but both passion and intellect are aligned upon declaration through the Word. Passion and intellect are the two bodies of male and female coming together through Logos. Love spoken is the most powerful force in the universe. The world was created by Logos.

Song of Songs shows us that Love is Logos. It is spoken word. It is declaration. It must be proclaimed and brought into existence by words. Words don’t just float around, mutually understood. Words give meaning to matter. Words speak matter into existence. Matter did not exist until the Spoken Word created it.

Logos creates order from chaos. It is the beginning of being, not just the beginning of time. Both matter and energy, that which cannot be created or destroyed, were spoken to existence by the proclamation of God’s Word. His Love, His Truth, His Word create perfect harmony. His Word was at the beginning and it will be there at the end: “And he was clothed with a vesture dipped in blood: and his name is called The Word of God” (Revelation 19:13).

The Bible is not the Word; it is only the tiniest fraction of a fraction of the Word. The Word is too much for written books to contain (John 21:25). The Bible is only a passing flash of light illuminating a dark world with words of Truth. The small fraction we understand is only part of the story, but there is so much more that we do not understand, and even worse, there are parts we think we understand that we truly do not, which only magnifies our ignorance about Love.

The good news is there are other things that tell us about God as well.

On the face of each man and woman is written something about God. The personality of each human being shares with us the nature and character of God. Their faces and

character are like books we have not yet learned to read, but if we do take the time to try to understand them, we will learn something more about God by learning more about each other. Love can't be experienced alone. It is a collective experience. God, in perfect truth, does not keep love to Himself. Love is shared in the Godhead, experienced in perfect trinity. The Third Tree was placed in the garden of old to complete the trinity of love between man, woman, and God. The Third Tree gave voice to sexual intimacy and orgasmic sensations, and made all creation brand-new. Song of Songs has no other point than to go back to the original instincts found in the garden, as created by Love, and celebrate erotic sexuality between man and woman.

Song of Songs has no beginning chorus and no formal ending. It picks up in the middle of a romance and ends in the middle. It gives no indication of when it was written. The location is not mentioned in the book because the story is everywhere throughout time. The names of the two lovers are never revealed because perhaps we are all found in the garden chasing the one we love.

We are all Adam and we are all Eve.

We are to pick up where Song of Songs leaves off. This is the song of mankind. It is the song celebrating the Third Tree as the most beautiful in all creation and a reminder from God, inserted into the holiest of Scriptures, that there is no more crushing load in all of life as the load of man without Love.

The world is riddled with sin and misery. The enemy lurks behind every corner. War, death, disease, hate, pain, and repeated torturous suffering all make the weight of our baggage harder to bear, but Love . . . Love makes the journey exciting and, for those mad enough, the heavy burden desirable.

Peace, inspiration, creativity, hope, faith, truth, light, salvation, redemption, righteousness, freedom, joy, holiness, purpose, tranquillity, and all of the things we search for can be found in Love.

If I had only one wish, it would not be for fame, power, longevity, or money. It would be to find Love.

If I had two wishes, it would be for others to find the same.

And if there is a law of love that has ever been given by God that the entire world should know, keep, and practice as much and as often as possible, none have a sweeter medley than Genesis 9:7: "And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein."

