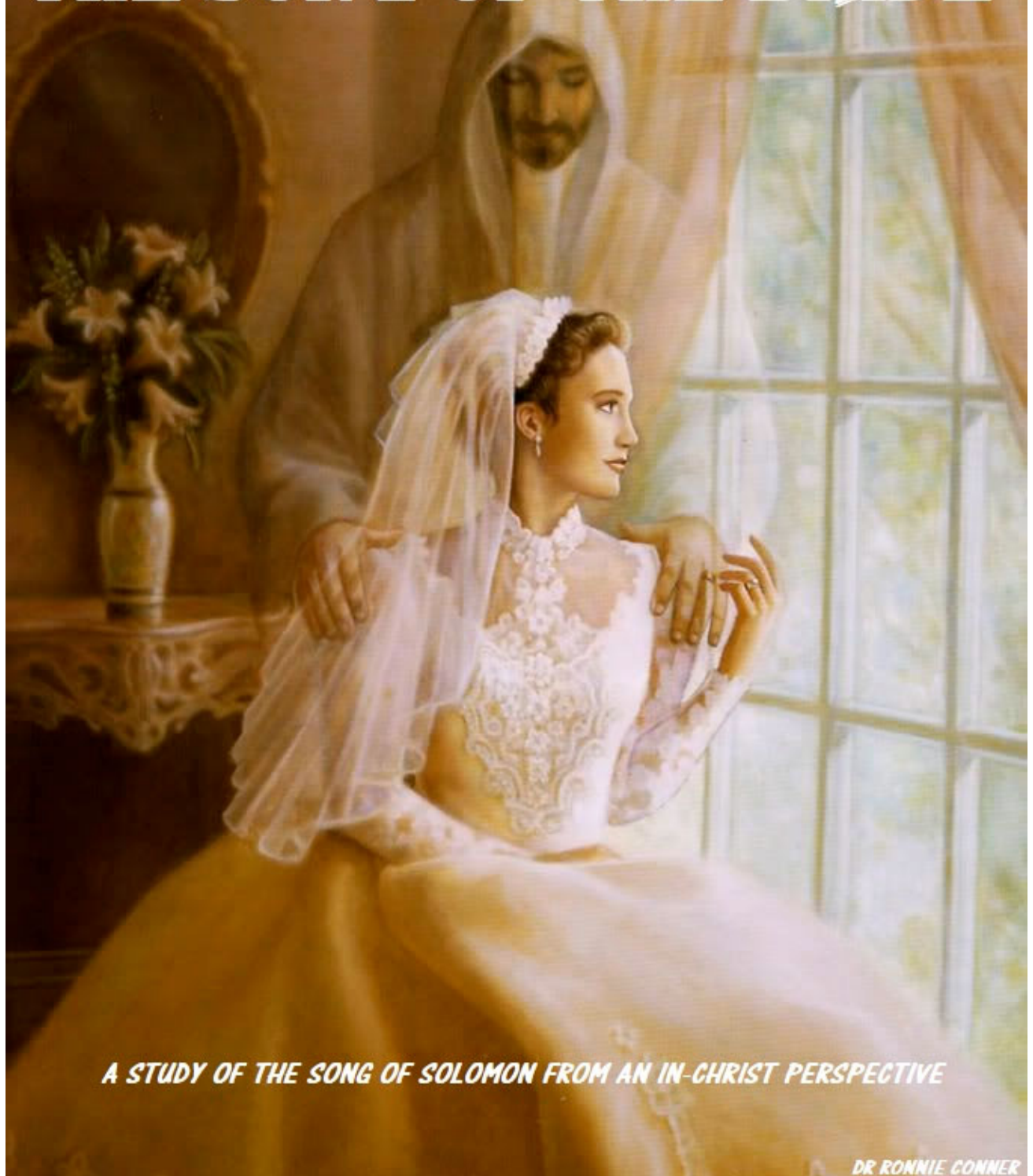


THE SONG OF THE BRIDE



A STUDY OF THE SONG OF SOLOMON FROM AN IN-CHRIST PERSPECTIVE

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Intro: I believe we can see every book in the bible from a *present day* application (2 Peter 1:12). This story pictures the love between the **Lord** and a **believer**. Real spiritual growth begins at the point that we first meet the Shulamite in this story. She pictures a believer that has *already been* filled with the Spirit and has *spent enough time in the Word* to have received many blessings from the King. The King knows that she has come to the place where He can bring her into His presence and fulfill in her what she was destined to be (Romans 8:29).

v1 The song of songs, which is Solomon's.

Solomon is a type of KING JESUS in this book, his name, "My Beloved," appears 33 times. One time for each of the years of Jesus' earth walk. The Shulamite is typical of the believer that desires a more meaningful relationship with the King .

This book pictures a *love relationship* that points to any Christian who will be satisfied with nothing less than a life lived within the "Holy of Holies." The redemptive work of Christ has not only made this life available but has made it a present reality (Ephesians 2:5-6). We must allow our minds to be renewed to the things that are true of us because we are **in** Christ. It's important to interpret every Old Testament book in the light of the Pauline revelation because Paul's revelation was given him to fulfill the Word (Colossians 1:25)

v2 Let him kiss me with the kisses of his mouth: for thy love is better than wine.

(She is speaking)

This verse begins a description of the spiritual condition of the woman in this story. She reveals that she would be thrilled with a kiss from the king. The word kiss in this verse points to a kiss on the cheek. She will grow much in her experiences with the King as seen in Song 5:16; 7:9.

She is Spirit-filled as pictured by the "wine" in this verse. Wine in Scripture points to the infilling of the Spirit/revelation in the following verses: Luke 10:34; Acts 2:1-40; Ephesians 5:18-19; Luke 5:36-39. (Note: We must also understand that *being filled* with the Spirit doesn't necessarily that we are *fulfilled*.) The infilling is a **vital step** to that end but it is just a **beginning step** (1 Corinthians 13; Ephesians 13-14; Ephesians 3:17-19; .John 15:12).

Her statement that "love is better than wine" reveals a desire to experience more than what she currently knows is hers. The love spoken of here is not the fruit of the Spirit (Galatians 5:22-23); she already has that, but the love that the Spirit will reveal within us concerning the work of the cross (Romans 5:5-8). The wine is good but nothing can compare to His love .

In the Bible, a kiss was a rare thing. It was given as a token of espousal; the next time was given at the consummation of their love, usually a year later (Hosea 2:14-23).

v3 Because of the savour of thy good ointments thy name is as ointment poured forth therefore do the virgins love thee.

(She is speaking)

She reveals that the love that many have for Him is because of His gifts. The virgins in this verse point to all those in the family of God (2 Corinthians 11:2). We all are *pure and clean* through His blood. Virgins in this verse means "something that is kept out of sight;" revealing the fact that these are Christians who have not yet come to the point that Jesus can be seen in much of who they are! It's possible to love the gift more than the giver.

They love Him because of what His name can do. It, the name of Jesus, is most powerful and useful. It brings healing and deliverance (Mark 16:18-20). It gives us things, but things can not take the place of **Him**. The name of Jesus is the nature of Jesus. It is all that He is. We must never forget what He does (Psalm 27:5; Psalm 31:20), but the Shulamite has experienced what He does and has begun to hunger for who He is! Her love will be developed to mature love as described in Song 6:7; love as strong as death (John 15:13).

His anointing is wonderful (Acts 10:38; John 3:34). A study of what went into the making of the anointing oil can be seen in Exodus 30:22-33. We can see that these ingredients are in us as revealed in Song 4:14. The anointing that was on the Head, Jesus, came upon the whole body (Psalm 133).

Her eyes are beginning to be opened (Ephesians 1:18). He will perfect that which concerns her (Psalm 138:8).

v4 Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee.

(She is speaking)

Her cry to be drawn reflects her lack of knowledge about the inner workings of the cross (John 12:31-33). He HAS drawn all men unto Him in all that was accomplished from the Cross to the Throne. The Cross was a **spiritual thing**. It was the Father working on what was wrong with us by dealing with the Spirit of His Son (John 6:44). All of lost humanity was drawn into Christ and there punished for the sin we all inherited from Adam's transgression (Rom. 5:14)

Real running will **come after** this drawing is *known*. We could point to the spirit, soul, and body that will finally all become *united* at the full understanding of what has been accomplished already.

Every Christian must see Jesus as the King. He is seated today at the right hand of the Father in the heavenlies (Ephesians 1:17-21). Through His redemptive work and our identification with that work, we have been brought into His chambers. We are IN Christ (2 Corinthians 5:17). The remainder of this chapter will bring out truths that are revealed to her that relate to her being in Him. She will receive more light into these truths as she is brought to the banqueting house in Song 2:4.

v5 I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

(She is speaking)

The “Daughters of Jerusalem” in this book point to immature and even carnal Christians. Every believer desires to see the King but the result of seeing Him is never like we expect. One look at the King and she sees the blackness of her own self. Instead of a vivid description of Him, she speaks of an awesome awareness of the needs in her own personal life (Isaiah 6:1-5). She has looked in the mirror of the Word (James 1:22-24) for a picture of Jesus, but instead she has seen her own natural face. He is the Word (John 1:1). She sees first the blackness of the residue of her old man **in Adam** instead of her beauty of her new man **in Christ**.

She also sees a need in her life. The darkness must be removed. This darkness will only be abolished by the impartation of the ***Light*** of the glorious gospel (Psalm 119:130). She will see herself as a perfect reflection of Him (Song 6:10). For eight chapters, we will follow this woman through a **learning** experience that will finally end all her **self effort** to remove the blackness. Oh that we would all learn this lesson quickly. At this point, it is plain to see that she still operating in the carnal/natural mind (Romans 8:1-13).

Her mind is **unrenewed** at this point, for she focuses/living on and in the “old

man/nature instead of the new. Past teachings have caused *her* (believers) to see an imperfect and distorted reflection of herself in the Mirror of the Word. (James 1:22-24). She will one day focus on the **light** instead of the darkness and **begin to grow** (Proverbs 4:18; 2 Peter 1:19; Isaiah 60:1-5). This is a new day for her but God's day always begins in the *evening*. Soon she will have to bring into captivity all the thoughts that don't agree with what the Word says about her (2 Corinthians 10:3-6). The growth will be *slower* than she would like, (it always is ☺), but she must stay *in front of the mirror(word)* until she **sees herself** as a **reflection** of **Him** and **grows** from that (2 Corinthians 3:18).

"Tents" point to that which is "passing" or "**temporary**." "Kedar" was a son of Ishmael, who was a product of "Sarah's Head and Abraham's Loins", (i.e. human wisdom and human strength) (Genesis 16:1-4); Galatians 4:21-31). Her dependency on *human wisdom and strength* is a temporary and passing thing.

The curtains in *Solomon's temple* were meant to be permanent. This points to the New Man within, that someday will allow her to bear the Glory so that others will see Him in every facet of her life. She is already what she wants to become (Colossians 1:21-22; Romans 8:28-29), it's easier to DO than to BE

v6 Look not upon me, because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.

(She is speaking)

The word "look" means "**inspect**." One sure sign of carnality is to **compare ourselves to other Christians** in order to determine how **spiritual we are**. This is **not** wise (2 Corinthians 10:12). Our only standard is Christ (Isaiah 49:22). The Daughters of Jerusalem have looked on her outwardly and become angry because of what they saw. She wanted to grow, and she wanted them to look on the **King** (Philippians 3:13-14).

When you begin to understand the need for spiritual growth, don't be surprised if other's *fail to comfort you* (Galatians 4:29). Anyone who chooses to climb higher in the things of God will put pressure on others who are satisfied with where they currently are.

Also involved in this verse is the fact that all spiritual growth will be accomplished

by entering into the finished work of Calvary/Christ and not by *self effort* in the Church. Doing real life changing things in the Church is a result of growth in Christ. You must learn to “keep your garden” before you can help other “keep theirs” (Proverbs 4:20-24). We *labor in the Word* in order to *rest* in the finished work of Christ (Hebrews 4:9-11).

The Son (Malachi 4:2) had looked on her and she would never be the same. She has begun to see the vanity of much that she has done in her past (Luke 10:23-42), and she has chosen ;the best part which will never be taken away.

I pray that we will all face the realities of the hunger within us and begin to seek the Lord of the Word as we study the Word of the Lord.

***v7 Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?
(She is speaking)***

We see in this verse why she has failed to grow until now. She doesn't know where He has ordained that she be FED. The thought of the REST of God is the bible principle of the SABBATH DAY. It's a day when no work was to be done. We must enter into the FINISHED work of Calvary/Christ in order to reap the benefits of Christianity. Some must and will enter into HIS REST (Heb. 3:7 - 4:11). This place of rest will be pictured by HIS bed (1:16; 3:7), and the TOP of the mountain (4:8), as well as other places through this book. This place of REST is the place that Jesus has gone to prepare (Jhn. 14:1-3), and it is a place that is available while in this earth. Notice also that REST comes at noon or at the time when light is at its greatest.

The local church principle is revealed in this verse. She needs a God appointed and anointed pastor who harkens to the voice of the King (Song 8:13). She must be trained by the Word (Heb. 12:5-11). His companions are his ministers who are servant leaders (Eph. 4:8-16).

No one can ever become a true leader without learning to be led. He is her bread and her peace (Jn. 6:48); Eph. 2:14). She has never made a commitment to one of the under-shepherds because she hasn't seen the need. As a result she is hungry. In her immaturity she doesn't want to be a part of a flock. This is something that the LORD must TELL HER to do.

Jesus submitted himself to authority on earth (Lu. 2:51-52). Perhaps she has been hurt by those who have abused this principle in the past. But this doesn't do away with the need to sit under the ministry of a pastor who ministers from the Holy of Holies and brings others there (Eph. 4:13). The man or woman who has been called to minister from this realm must always remember that he is not to be a lord over God's heritage (1 Pet. 5:1-7), but he or she is a servant of the most high God.

We will see later that He feeds among the lilies (Song. 2:16; 4:5; 6:2-3) This is a powerful revelation. In a good sense she desires to be an unveiled one (2 Cor. 3:15-18). Take the veil from every of thy Word that I might see him clearly ! There is a great chance that his answer to her question was not what she was wanting to hear (Heb. 10:25). She must be taught in order to enjoy what is already hers in Christ (Gal. 4:1-6).

v8 If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

(She is speaking)

This is the first thing he actually said to her. Don't ask if you don't want the answer (James 1:5). If she hadn't asked, she might never have learned where to feed (James 4:2). Compare what Boaz first said to Ruth to see this principle again (Ruth 2:8-10).

The word "fairest" comes from a root word meaning "to be right" (Psa. 45:2,11).

She is to be "among" the women, not a lone ranger separate from them.

The footprints she has to follow reveal that the way she will travel will be the one that someone else, Jesus, has already walked (1Pet 2:21). His footsteps have formed a path, Highway or street that is revealed to us throughout the scriptures (Job 28:7-8; Isa. 30:8-10; Isa. 40:2-3; Acts 9:9-11; Luke 24:13-27). As in Paul's life we will be blind for three days (from the cross to the throne), until we get on the street called "straight". Notice that there is only ONE STREET in the new Jerusalem (Rev. 21:21). It's the street that Jesus paved with his redemptive work. Jesus is the "WAY" meaning "Road" (Jn. 16:6).

We are to follow men only as they follow the Lord (Heb. 6:12; 13:7).

The shepherds "tents" point to local Churches with God appointed pastors. Regardless of how it seems to the carnal mind, there is a due order for bringing back His presence (1 Chron. 15:13). Jesus is building a house and he is building it his way (Mat. 16:18; Psa. 127:1)

v9 I have compared thee, O my love, to a company of horses in Pharaoh's chariots. (He is speaking)

She reminds him of something. A mare of His! She has qualities of strength but it is the wrong kind of strength. It's human strength and it tends to bring out the wrong king. (Pharaoh). The king of the world.

Like a horse, the young Shulamite is strong, graceful and swift. She is swiftly running after him but with the wrong ability (Psa. 63:8). She will learn to cease from her own labor but that's a lesson she has yet to be taught. The Church world has conceived many ways to bring the KING out into the open with the world's ways. The armor of Saul will not slay the giant (1 Sam. 17:38-39). All of man's righteousness is but filthy rags (Isa. 64:6).

He has His own chariot to be brought forth, (Song 3:19; 6:12). We are that chariot

v10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold (He is speaking)

He is still pointing to her natural beauty in this verse. She has much about her that appeals to the natural mind and intellect. Wealth and beauty are not wrong in themselves except when used to try to prove one's spiritual state (Lu. 12:15).

The rows of jewels could point to the precious ministries that have been used to bring her where she is today (Rev. 21:18-21; Gen. 2:12). The Father has many precious JEWELS, both past and present (Mal.3:16-17), that have been used to take us step by step into what we have been ultimately called into. These ministers were used to present us with JEWELS of truth that we sometimes display openly as possessions of ours. The problem is that they are not WITHIN her, but UPON her. The valuable nuggets of truth that we receive from the word are to dwell IN US richly (Col. 3:16). They must become part of who we are. Many have all their truths all in a row, But these truths are not dwelling within. It is His cheeks that are important (Song. 5:13).

The idea of speaking the word is very much present in this verse. These jewels need to be in her mouth, not on her cheeks. This will be a thought that carries more and more weight as we go through this book.

The chains of Gold again point to the various links of truth that many have revealed to her. All that we receive from God must fit together like links in a chain before we really understand them, but if these revelations remain on the outside

and never become part of our spirit they will never change our life. Paul's form of doctrine was obeyed from the heart by the church at Rome (Rom. 6:17). Gold here points to divine nature.

***v11 We will make thee borders of gold with studs of silver..
(He is speaking)***

He reveals his goal for her. The word "make" is the word for "build". (Mat. 16:18; Gen. 2:22 margin). In verse 10 we saw her natural strength. Now we see what she will be fashioned into.

"We" points to the Father, Son and Holy Spirit. All are vitally involved in the plan of redemption. The Father gave the plan, the Son carried it out and the Holy Ghost reveals it to those in whom it will be worked out. We will be made into His image (1 Jn. 4:17). This is something that he is doing (Phil. 1:9-13).

The "studs" of silver reveal the principles of redemption that also can be seen in the woman in Luke 15: 8-10 who found the silver coin she had lost. The way the Father causes our borders to be Gold (Divine Nature), is with studs ("points" in Hebrew), of silver (Redemption nuggets).

This verse reveals again that there will never be a display of the divine nature without a revelation of the Cross of Calvary (Heb. 10: 19-22). We will someday, as individuals, grow up in our understanding to the point that we allow Jesus to be seen on us and not just live within us. Oh how the world needs this today !

The King sees in her a treasure that will be brought forth (2 Cor. 4:7). This principle is revealed in Gideon's victory (Jud. 7:7-18).

v12 While the king sitteth at his table, my spikenard sendeth forth the smell thereof.

(She is speaking)

While she sits at the KING'S table she can sense that there is something about her that the King enjoys.

The table is the place where the king feeds those who will feast with him. There is a great feast that awaits all those who open the door and let him sup with them (Rev. 3:20). The King has plenty for all manner of appetites (1 Kings 4:27).

One thing that will not be tasted at the Kings table is death. The King has already tasted of death FOR us (Heb. 2:9; Mat. 27:34; Jan. 8:52). The religion of the world can be identified by the fact that the cup it offers is not empty (Rev. 17:4; Gen.

43:2). The King will continue to FEED the Shulamite the bread of the Word until she BECOMES the bread (1 Cor. 10:16-17). We will have to grow up until we can partake of the strong meat of the Word (Heb. 5:11-14).

The depth of our awareness of how we please the king will be in direct proportion to the understanding we have of the finished work of redemption.

This “spikenard” could point to her praise. A good study would be a study of the golden altar that was in the Holy Place in Moses’ tabernacle. The fire that was offered that produced the incense came from the brazen altar in the outer court, which was a type of the Cross. It is praise, coming from the heart of the one who realizes what the Cross has done for them that brings pleasure to the KING. He is enthroned with the praises of His people (Psa. 22:3).

v13 A bundle of myrrh is my wellbeloved unto me; he shall lie all night betwixt my breasts. (She is speaking)

This verse shows that there are some who have no inner awareness of the work that Jesus accomplished on Calvary. Like so many she hangs a crucifix around her neck and has no understanding of his work in her heart.

The word “bundle” means “parcel; bag”. Myrrh was an embalming spice (Mk. 15:23). It points to the death of Christ Jesus at Calvary. She hung a “token of His death around her neck in a bag”.

The “breasts” throughout this book will speak of the principle of the breastplates of judgment (Exo. 28:15), and righteousness (Eph. 6:14). The Cross brought judgment and righteousness together. In Christ the Father revealed a RIGHTEOUS way to bring JUDGMENT on the world. It was IN CHRIST on the Cross that the world was judged (Rom. 5:18; Jn. 12:31-33). The breastplate also points to faith and love (1 Thess. 5:8).

The fact that it was during the “night” reveals that she has much light yet to receive on the subject of judgment and righteousness. The believer must grow until Jesus is the only lover (Hos. 2:2). Instead of a token of his work hung around her neck, she will one day be able to REST on his breast as did the apostle of love (Jn. 13:25).

There is a little sister in the earth today who has little understanding of judgment and righteousness (Song. 8:8).

v14 My beloved is unto me as a cluster of camphire in the vineyards of Engedi. (She is speaking)

The King is to her a “cluster” pointing to the fact that she still praises Him for the blessings that he has bestowed (Isa. 65:8). Even though her desire for him is growing greater and greater she still remembers how his nature was to GIVE. He loadeth us daily with benefits (Psa. 68:19; Psa. 103:2; Eph 1:3).

The “camphire” is believed to be the Cypress tree. The word “Engedi” means “fountain of a kid”.

The Shulamite’s concept of eternal LIFE is in direct proportion to her concept of HIS death. It has much developing ahead. The “fountain” will turn into a “river” before her relationship with the KING is fully developed, and WHEN it IS fully developed, that RIVER will not just be within her but will FLOW out of HER to a hurting world (Jn. &:37-39).

The “cluster” will bud and blossom and fill the world with fruit (Isa. 27:6). She will decrease and Jesus will increase in her (Jn. 3:30). This will come through the renewing of her mind (Rom. 12:1-2).

v15 Behold, thou art fair, my love; behold, thou art fair; thou hast doves’ eyes. (He is speaking)

This verse brings out the principle of revelation that will be used to bring about her development (Mat. 16:18). Behold, she has DOVES’ eyes. This is really the reason for the infilling of the Holy Spirit (Jn. 16:12-15).

Behold “thou art fair”. Here and now! This is truly a revelation. The finished work of Calvary has made us to be what he wanted us to be. We are fair, (beautiful).

The DOVE is mentioned in this book SIX times (1:15; 2:14; 4:1; 5:2,12; 6:9). Six is the number for MAN. The Holy Spirit was sent into this earth and within MAN, so MAN can see who he is in Christ (1 Cor. 2:9-14). Her eye must be single on Him so that she can become FULL of light (Mat. 6:22; Eph. 1:18; Jn. 8:12).

v16 Behold, thou art fair, my beloved, yea, pleasant: also our bed is green. (He is speaking)

At this point she sees that HE is “fair”, but does not see *herself* that way. that’s too much for her to grasp.

Note that she called the bed “our” bed. This points to the fact that *his* place of rest is also *our* place of rest. The bed is the place of REST in this book. It’s green, the color of LIFE (Psa. 23:2). He is our PEACE (Eph. 2:14), but there is only real PEACE when we understand that HIS life is OUR life (Heb. 7:16; Gal. 2:20; Phil. 1:21; Jn. 15: 1-16). The BRANCH of the Lord shall show his life to the World

(Prov. 11:28; Jer. 17:7-8; Eze. 47:12). Her bed in 3:7, points to HUMAN rest and natural ability used to obtain rest.

She calls Him “pleasant” here, but *she becomes* “pleasant” by chapter 7 verse 6. He pleased the Father well (Jn. 8:29). Without faith it is impossible to please Him (Heb. 11:6; see also Mat. 3:17; Col. 1:19). We have already been bruised for our sins (Isa. 53:10).

The OUR bed of 1:16 became Her bed in 3:1 and then HIS bed in 3:7.

We are joint-heirs with him (Rom. 8:14-17; 1 Pet.. 3:7; 2 Cor. 6:1). As a joint-heir we see that she also shared His house (Song. 2:12), His vines (Song 2:15). His Gates (Song. 7:13), and His sister (Song. 8:8)

v17 The beams of our house are cedar, and our rafters of fir.

Chapter 2

v1 I am the rose of sharon and the lily of the valleys.

Jesus is our rose of Sharon. He is aware of the dry places within her that are beginning to blossom (Isa. 35:1). She is beginning to GROW (Isa. 53:2). The word “Sharon” means “plain”. It was the plain from Joppa> (beauty), to Ceasarea.

Jesus is also the Lilly of the valleys. Jesus said that we should *consider the lilies* and *meditate* on how they grow (Mat. 6:28). We have certainly found a lily in this Shulamite and her growing process will be a life changing study.

v2 As the lily among thorns, so is my love among the daughters.

He confirms her thoughts about being a lily but adds something. She was among thorns (Mat. 13:7). She has some things, (wrong teachings), that must be rooted out of her.

The thorns point to the curse that was brought on all through the fall of Adam (Gen. 3:18). From His words it is easy to see that she has picked up these thorns, (wrong teachings), from the daughters that she was “among”! (Song. 3:11; 7:11). Her mother’s children have pierced her with words and she must renew her mind to the truth (Song. 1:6). Spiritual growth is based as much upon our “unlearning” somethings as it is learning the new things.

We see in this verse that the Shulamite is growing but there will have to be thorns removed by the power of the truth. She has been lifted out of the dust and into the heavenlies but has yet to find it out (Eph. 2:1-6; 1 Sam. 2:6-8). She will discover who she is IN HIM while among others with thorns (Eze. 3:15). A study of thorns would be good at this point. Thorns were one of the results of the fall (Gen. 3:17-19). The ground or earth was cursed. Adam was a man of dust (Gen. 2:7; 3:19; Psa. 103:14; 1 Cor. 15:44-49 Amp.) In the parable of the sower the thorns point to “the cares of this world”, etc. (Mat. 13:3-9, 18-23; Mk. 4:18-19). These thorns can be a briar patch capable of overwhelming people (Lu. 21:34-36). It takes the Word of God to burn the thorns, (wrong thinking), out of our minds (Heb. 6:8; Jer. 23:29).

Jesus wore a “curse crown” to the Cross (Jn. 19:2), so that our minds could truly be free from the cares of this life (1 Pet. 5:7). There will be believers that will grow like the Shulamite woman in the midst of the cares of this life

v3 As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

(She is speaking)

The apples in the Song point to the Word of the Lord that is given at the time when we are ready to receive it (Prov. 25:11). We will lose our joy when the apple tree dries up (Joel 1:12).

The beloved “among” the sons is the JESUS that is “in” all of us (Col. 1:27).

The place of rest that she found under his shadow points to Psa. 91. Shortly she will dwell in the secret place of the Most High and abide under the shadow of the Almighty.

The trees of the wood point to men and humanity in this verse (Mk. 8:24). The tree among trees would be the MAN, Jesus, who has the words of Spirit and Life (Jn. 6:63). Jesus is our tree of Life and is the only tree that doesn't change as the weather and the seasons change (Psa. 89:6; Jam. 1:17; Heb. 13:8). We need to understand that every man has the potential to be planted by the RIVER of Life and become unshakable (Psa. 1:3; Rev. 22).

His "fruit" speaks of the fruit of the spirit (Gal. 5:22-23), it is his nature. We are to taste and see that the Lord is good (Psa. 34:8). We must understand that the dry husks will never satisfy. We must return to the source of life (Lu. 15:11-24)

***v4 He brought me to the banqueting house, and his banner over me was love.
(She is speaking)***

She has heard these powerful words at the banqueting house of the King. This verse points to a special time of feeding on the Word that is offered to every child who hungers (Rev. 3:20-21). It's the place that the wine of the Spirit brings revelation knowledge of Him in us (Psa. 16:11; Psa. 104:15).

She has entered in the Holy place and now she is receiving the revelation of what is next. This is the feast that is pointed to in Est. 1:3; Job 1; Gen. 43:32-34, etc.

God is love (1 John. 4:8). He placed his own name, (nature), over her on the banner. This would be her goal in life from this time forth. She will one day understand the Cross (Jn. 3:16)

***v5 Stay me with flagons, comfort me with apples: for I am sick of love
(She is speaking)***

The word "stay" means, "strengthen, support, or "sustain". The Holy Spirit's illumination of the Word is becoming more than she thinks she can stand. She asked to be comforted and the Holy Spirit is the comforter (Jn. 14:26; 15:26; 16:13).

The apples in this verse again point to the Word (Prov. 25:11). There are things that she is beginning to understand about the King's plan for her that are far beyond what she had hoped (Prov. 13:12). She becomes worn out just thinking of what she might have to do to fulfill his expectations (Dan. 7:25); but as she continues to see him, His appearance will rekindle this hope and bring her purification (1 Jn. 3:1-3).

This verse also reveals the balance of the Word and the Spirit (Eph. 5:17-18). The “flagons” were vessels that held the wine (Jn. 2:1-11). The wine of the Spirit has caused the Word to come ALIVE. It is something that God IS SAYING and not something God HAS SAID.

She is still in the wilderness but the King is placing a desire a desire toward Him within her (Psa. 63:1). There are more believers at this banquet than just herself (Eph. 4:16)

***v6 His left hand is under my head, and his right hand doth embrace me
(She is speaking)***

She next realizes that she is safe in his arms and is comforted in the thought (Deut. 33:27). This is the answer to her prayer to be comforted.

Faith is our grip on God. His redemptive work is his grip on us. We need to understand that his grip on us is so strong that we can rest in that grip (1 Jn. 4:16).

It’s significant that all of one of his hands is used to support her head. The battle that she is facing is located primarily in her mind. While her thoughts are filled with her lack of ability, he holds her until she can understand HIS ABILITY within her (Jude 24). Many believe that God’s left hand points to his dealings, chastenings, etc. This chastening is done with the Word (Heb. 12:6-11).

At His right hand there are pleasures for evermore (Psa. 16:11)

***v7 I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please
(He is speaking)***

He speaks a word to the daughters of Jerusalem (1:5).

“Roes” are male deer and “hinds” are female deer. Deer are animals that are easily frightened and this is the thought brought forth in this verse. Deer are also creatures that follow their own instincts. The Shulamite must learn to follow her own heart (Psa. 46:5).

She has entered His TIME of LOVE (Eze. 16:8). This song is recited by the Jews in the springtime at the Feast of Passover. Many believers have been frightened away from the purposes of God by others who would not wait for love’s time (Ecc. 3:8). Genuine love takes time to develop. We must not grieve the Spirit (1 Thess. 5:19), by failing to appreciate where others have walked up until now (Heb. 4:1-9; Prov. 12:27). We also must be aware that it’s the Father that will finish in us all that he has started (Zeph. 3:17; Phil. 1:6).

Can we, like John, learn to rest our HEAD on his HEART (Phil. 2:13; Psa. 115:3).

This verse is repeated in 3:5 and 8:4, revealing this thought to be true in all three realms of being quickened with, raised with and seated with Christ (Eph. 2:4-6). It is his love that saves us, fills us with the Spirit and then renews our minds to the facts of our redemption

v8 The voice of my beloved ! behold, he cometh leaping upon the mountains, skipping upon the hills.

(She is speaking)

This verse reveals the powerful truth that brings her thoughts to rest in his finished work. His voice comes from within her (Jn. 10:4). It's the King speaking. He "cometh" forth from within her (Col. 1:26; Gal. 4:19). As he does He appears as ONE with all things under his feet.

In Psalm 22 the little "Aijeleth-Shahar" means "The hind of the Morning , or Dawn". This is a psalm about the Messiah (Jesus).

He is "upon" the "mountains" and the "hills". Everything is already under His feet (Mat. 28:18; Eph.1:20-23). This happened during His death, burial, resurrection and seating. The work is already FINISHED . The mountains point to other kingdoms of the world (Dan. 2:33-44; Rev. 11:15). He is drawing nearer and nearer to her as he shows himself with all things under his feet. He has already overcome all difficulties for her and given her his triumph (Jn. 16:33; 2 Cor. 2:14; Heb. 9:26)

v9 My beloved is like a roe or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice.

(She is speaking)

This verse reveals where the Shulamite is spiritually and where the King wants her to go. She is in the Holy place and He shows Himself to be in the Most Holy place.

It was "OUR WALL" because it was between them both. It points to the veil that was in Moses' tabernacle separating the two dimensions. She must become single minded concerning his purpose (Jam. 1:6-8). This veil remains only in the realm of her thoughts because Jesus has removed it (Mat. 27:51; 2 Cor. 3:13-18; Eph. 2:11-22).

The veil in her life is her own image of herself (Jam. 1:22-25). By denying what we see in the mirror of the Word we make ourselves higher than the most High (Exo. 20:1-3). We must do something with the imaginations that exalt themselves

against the knowledge of God (2 Cor. 10:3-6; Rom. 8:1-6). Will she draw back or will she believe? (Heb. 10:38).

The windows are places of new light that she is receiving.

v10 My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

(She is speaking, quoting Him)

He speaks to her and asks her to come up higher. This compares to the time when the SILVER TRUMPETS blew signifying time for the camp to move in Num. 10:1-2 It is time for her to go all the way up to where her King is seated (Heb. 6:19-20; 10:19-22).

She is being told to arise now from her sleep because LIGHT (revelation) has come (Isa. 60:1; Rom. 13:11-14; Eph. 5:14). This is the same call that came to Joshua (Jos. 1:1-3).

It is time that she not just KNOW her identification with him but RECKON it to be so (Rom. 6:9-11; Jn. 16:25)

v11 For lo, the winter is past, the rain is over and gone;

(She is speaking, still quoting Him)

He reveals that the work has already been done. It's springtime!

The word "lo" means, "behold; to see". She has failed to notice that something has come and gone, winter! Winter points to the DARK season in scripture (Gen. 8:22; Psa. 74:17; Acts 27:12).

This verse begins a description of spring. The "rain" mentioned in this verse is the "early" rain of the spring, pointing to the new birth and the Pentecostal experience that the Shulamite, in type, has already received.

Jesus fulfilled the Feast of Passover during the three days from the Cross to the Throne (Lev. 23). He also fulfilled the Feast of Pentecost in the upper room within His faithful (Acts 2). For the Shulamite the darkness is passed (1 Jn. 2:8). She no longer has to be concerned about the spiritual weather (Ecc. 11:4). Her trial has passed because His trial has passed. His trial WAS HER trial.

The winter is over and this lily must begin to cause her roots to go deep in Christ it has been planted in (Rom. 6:5; Eph. 3:17-19)

v12 The flowers appear on the earth; the time of the singing of birds is come,

***and the voice of the turtle is heard in our land;
(She is speaking , quoting Him)***

The time of resurrection has come. Flowers appear “on the earth” This points to the LIFE that is within her being seen in the earth (Mat. 13:38; Mat 6:10).

The time for the birds to sing has come (Ecc.3:1-8). the “turtle” in this verse is the turtledove and is the same as the dove in other parts of the Song. The “voice” of the Holy Spirit has been heard.

The Shulamite is changing. She is showing signs of New Life. The rain of the Word has caused the seed, (Jesus), that has died within her to bring forth (Isa. 55:10; Mk. 4:26-28; Jn. 12:24).

The land is “OUR” land and points to the principal of the Promise Land. This is the place in Christ where the fullness of His promises are Fulfilled in her oneness with Him (Rom. 8:17; 2 Pet. 1:4). The flowers and the birds are objects of God’s special care (Mat. 6)

***v13 The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.
(She is speaking , quoting Him)***

The “green figs” are the figs that are yet undeveloped and immature. The fig tree was a symbol of peace and security to Israel (1 Kings. 4:25; Zec. 3.10).

She still has trouble believing that she is the “fair” one but she is showing signs of life in many areas of her life. She must still arise before she will be able to rest (Isa. 52:2), but he will perfect that which concerneth her (Psa. 138:8; Phil. 1:6).

The vine points to Jesus (Jn. 15:1-16). We are the branches and the fruit of Christ Jesus will show up on the branch

***v14 O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.
(He is speaking)***

The statement “clefts of the rock” is a metaphor for a REFUGE or HIDING PLACE (Psa. 91; Jer. 48:28; Job 39:27-28; Dan. 2:28). Jesus is the ROCK that was cleft at Calvary! He is our ROCK if safety and stability (Psa. 125:2).

The dove is HIDDEN In Christ (Col. 3:1-3). Whom the enemy can’t devour (1 Pet. 5:8). In Christ the work is finished (Rom. 8:30). This “dove” has made her nest in

the heavenlies (Eph. 2:4-6), in Christ within the veil (Heb. 10:12-13). Once we have been placed in Him we must go UNTO Him in our own thinking.

There are six steps to the Kings throne (1 Kings 10:19). These are ; Crucified with (Gal. 2:20, 6:14; Rom. 6:6); Died with (Rom. 6:8; Col. 2:20, 3:3; Rom. 6:10,11); Buried with (Rom. 6:4,5; Col. 2:12); Made alive with (Col. 2:13; Eph. 2:5); Raised with (Col. 3:1; Eph. 1:19-21) and Seated with (Col. 3:1; Eph. 2:6) Christ.

The “secret places of the stairs” points to stages of spiritual growth that take the believer higher in Christ (2 Cor. 3:18).

Every stair has a “riser” and a “tread”. The riser is revelation knowledge that we get and the tread is the “walking in” that knowledge in our lives (Jn. 1:14).

He wants to hear her say what is true of her (Isa. 50:4; Mt. 3:16-17; Jn. 7:37-39). The word of faith must be in our hearts and in our mouths (Rom. 10:6-10).

This whole verse shows us that her idea of the Cross was very shallow. She must learn that she was with Him when He was cleft for her. In reckoning that to be true of her she will begin to be conformed to HIS death (Phil. 3:10). His Cross was her Cross. His person and work must become everything to her (Phil. 1:21). The life is manifest only after the death is understood (2 Cor. 1:19; 2:16)

v15 Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.

(She is speaking , He is probably joining in)

The “fox” is almost always connected to destruction in Scripture (Jud. 15:4 Lam. 5:18). These little foxes “spoiled” the vine. “Spoil” means, “bend, twist, lay waste, ruin, destroy.”

Ezekiel calls lying prophets “foxes in the deserts”. These are people that have been deceived by the enemy and are used to plant unbelief in the people in order to stop the Word, (the divine seed), from growing (1 Pet. 1:23; Mk. 4:14-15).

Jesus will show all the fox’s efforts to be vain on the third day (Lu. 13:32). This speaks of the three days from the Cross tp the Throne and also the third day from Jesus into which we have entered (2 Pet. 3:8).

Samson could evidently find foxes with ease (Judges 15:4). Samson’s name means “sunlight”. With enlightenment from the Word we will not have to fear the little foxes !

It is often the little things in life that keep us from moving into great things (Heb. 12:1-2). These little foxes could appear as small glimpses of the former life (Ecc. 10:1). They are keeping the Shulamite from going higher in the things of the King.

v16 My beloved is mine, and I am his: he feedeth among the lilies.

(She is speaking)

The lilies are those that are drawing their life from Him (Mat. 6:28; Hos. 14:5; Col. 2:7; Isa. 11:1, 27:6, 37:31). He feeds on that which He has imparted within Her (Song 5:1).

She has learned WHO she belongs to, but not HOW He works. She has a need to continue on to know the Lord (Hos. 6:1-3; Phil. 3:12-14).

v17 Until the day break, and the shadows flee away, turn, my beloved and be thou like a roe or a young hart upon the mountains of Bether.

(She is speaking)

There are many “UNTILS” that have been overlooked in the Word (Acts 3:19-21; Eph. 4:13; Heb. 10:12-13; Jam. 5:7).

She needs much more LIGHT. The DAY break hasn't come yet. She still lives in a double minded state (Jam. 1:6-8). The shadows are there because she has failed to follow Him when He called.

She begs Him to “TURN” or “RETURN”. but He will never again go back to where she is. She MUST go to Him (Hos. 5:15). She has fallen behind Him again in her own thinking.

God's day begins in the evening (Gen. 1). We can live the Ascension Life even though there are still some shadows, (things we dont understand), around us

Chapter 3

v1. By night on my bed I sought him whom my soul loveth: I sought him but I found him not.

(She is speaking)

This verse reveals the results of failure to follow on to know the Lord. She awakened on her OWN BED to find that things were not like before (Judges 16:20).

Her “bed” in this verse points to her personal efforts for REST and PEACE. Compare this to the paralytic who was told to take up HIS bed and WALK (Mat. 9:1-6). While we rely on our own efforts to advance spiritually we never really advance. Our own bed of ease stops spiritual growth and keeps us from being emptied from one vessel to another (Amos 6:1; Ruth 1:1-5 *with* Jer. 48:10-11).

She must rise sooner or later (Lu. 15:18).

v2. I will rise now, and go about the city in the streets, and in the broad ways I will seek him

whom my soul loveth: I sought him, but I found him not.

(She is speaking)

She rose up but in the wrong direction.

The “city” points to the Church (Mat. 5:14; Heb. 11:10; 12:22-24).

The “streets” are pathways pointing to different teachings and trains of thought that are present in the Church. He will not be found in the “broad ways” (Mat. 7:13-14). He will only be found on the pathway of eternal life (Lu. 24:5). She goes from church to church and from doctrine to doctrine but she isn’t satisfied. The “streets” are dangerous (Prov. 26:13). But there are no lions on the right highway (Isa. 35:9).

She knew He had to be SOMEWHERE in the city! She looked and looked without realizing that He had always been much closer than she thought

v3. The watchmen that go about the city found me: To whom I said, Saw ye him

*whom my soul
loveth ?*

(She is speaking)

This verse gives light on the Shulamites' search for her beloved in the city (Church). The watchmen are ministries (Eph. 4:11; 1 Cor. 12:28). See also Psa. 127:1; Isa. 21:11-12; 52:7-8; Jer. 51:12.

There is nothing wrong with these ministries. Each has a revelation from God, but the Shulamite must make their revelation, HER revelation. She must hear from God herself ! Not even angels could satisfy Mary (Jn. 20:11-16).

The watchmen found her ! These were under-shepherds. Any true servant leader will see to it that the people see Jesus (Jn. 1:35-37). We are to give honor where honor is due, but at the same time keep Jesus as HEAD of all (Heb. 13:7; 17 ; 1 Thess. 5:12-13; Acts 5:12-13).

The Shulamite must find for herself what she has lost (Lu. 15:8-10). He will be found in the HOUSE which she IS (2 Cor. 6:16).

*v4. It was but a little that I passed from them, but I found him whom my soul
loveth: I held him,
and would not let him go, until I had brought him to my mother's house, and
into the
chamber of her that conceived me.*

(She is speaking)

It is in this verse that she allows her mind to accept that she has been brought into the Holy of Holies. She allows herself to see her ascension life because of her union with a seated King (Eph. 2:4-6). She goes through the rent veil (Heb. 10:19-22; 6:19-20). This is just the KNOWING of Rom. 6:9-11, but it will make a profound change in her life.

The story is just beginning. At this stage of her spiritual growth she has again found her Lord and He is in her (Jn. 17). There will be a time when she "RECKONS" these things to be true and the result will be a powerful outflow of the RIVER OF LIFE that is within (Jn. 7:37-39).

She didn't find him until she faced the fact that she needed Him. She found Him and held Him (Deut. 4:4; Josh. 23:8; Heb. 2:1; Rev. 3:11). She is beginning to grasp what has grasped her (Phil. 3). The Daystar is beginning to rise in her heart (2Pet. 1:19).

v5. I charge you O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

(He is speaking)

He speaks a word to the daughters of Jerusalem (1:5).

“Roes” are male deer and “hinds” are female deer. Deer are animals that are easily frightened and this is the thought brought forth in this verse. Deer are also creatures that follow their own instincts. The Shulamite must learn to follow her own heart (Psa. 46:5).

She has entered His TIME of LOVE (Eze. 16:8). This song is recited by the Jews in the springtime at the Feast of Passover. Many believers have been frightened away from the purposes of God by others who would not wait for love’s time (Ecc. 3:8). Genuine love takes time to develop. We must not grieve the Spirit (1 Thess. 5:19), by failing to appreciate where others have walked up until now (Heb. 4:1-9; Prov. 12:27). We also must be aware that it’s the Father that will finish in us all that he has started (Zeph. 3:17; Phil. 1:6).

Can we, like John, learn to rest our HEAD on his HEART (Phil. 2:13; Psa. 115:3).

This verse is repeated in 3:5 and 8:4, revealing this thought to be true in all three realms of being quickened with, raised with and seated with Christ (Eph. 2:4-6). It is his love that saves us, fills us with the Spirit and then renews our minds to the facts of our redemption

v6. Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant ?

(She is meditating on the consequences of the Most Holy Place)

Who is this? (Ruth 3:9). The word "THIS" is feminine and speaks of HER.

She is coming out of the wilderness and into the promise land. Notice the pillar of fire and cloud in the journeys of the children of Israel (Exo.13:21-22; Joel 2:28-30). The Pentecostal experience is to lead believers into maturity by revealing to them who they are in Christ (1 Cor. 2:9-14). Compare Lu. 4:14-18. She has followed the "right way" into His presence (Psa. 107:1-7).

"Like pillars" (Rev. 3:12). The pillars in Solomon's temple were crowned with lily works (1 kings 7:15-22). The myrrh points again to the principle of His death. The frankincense points to prayer and praise (Mt. 2:11; Rev. 8:3-4). The prayer and praise that is most pleasing comes from the knowledge of the finished work of redemption.

The "POWDERS OF MERCHANTS" speaks of "things" being given to believers because of seeking first the Kingdom (Mat. 6:22; 1 Kings 10:14). The truths of the Spirit had taken the smell of sin away (Rom. 6; Est. 2:12; 2 Cor. 2:14; Eph. 5:12).

v7. Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel.

(She is meditating the word)

BEHOLD speaks of a revelation. His "BED" is the place of His rest. It's the same place that He tried to get her to see in 1:16. Jesus has been seated "resting", for 2000 years and has sent the Holy Spirit to cause us to "BEHOLD" our union with Him (Heb. 4:1-9; Rev. 3:21).

Through knowledge of Him she has FOUND the rest that was GIVEN (Mat. 11:28-30).

Sixty is 30 (Maturity) x 2 (Witness). The King and the Shulamite in a mature state (Eph. 4:13-15).

v8. They all hold swords, being expert in war : every man hath his sword upon his thigh because of fear in the night.

(She is meditating)

"They all had swords" (Eph. 6:17; Heb. 4:12).

Being expert in war (2 Cor. 10:3-6; Eph. 6:10-18). Verses seven and eight describe Ascension Ministry Gifts (Eph. 4:8-11). These men were given so that we would never have to fear the host of darkness (Eph. 6:12; Jn. 3:8; Heb. 2:14-18).

This reveals that in a time of great darkness (night), the woman found her greatest degree of spiritual growth. Most are asleep at this time.

v9. King Solomon made himself a chariot of the wood of Lebanon.

(She is meditating)

SHE is the Chariot that the King has made. The word "made" is "built". She has been brought to this place for His pleasure (Rev. 4:11; Rom. 11:36; Col. 1:16).

Wood points to humanity in the scriptures. Lebanon means "white (mountain - from its snow); clean, pure, brilliant, snowy". The root word "LEBAB" means "heart; midst, breast, mind, understanding". Her mind has been cleansed and she sees herself as the King sees her (Jams 1:21).

We are His workmanship (Eph. 2:10; Ps. 127:1; Mat. 16:18). She has become His habitation (Eph. 1:7-22).

v10. He made the pillars thereof of silver , the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem. (She is Meditating)

Again the word "made" is "built". This word for "pillars" is the same as in 1 Kings 7. The twin PILLARS in Solomon's temple speak of Jesus and the body of Christ. It's Jesus and his brethren (Rom. 8:29; Heb. 2:6-13; Rev. 3:12).

Gold points to Divine Nature. The ark of the covenant was overlaid within and without with PURE GOLD. Compare the two CHERUBIM with the Shulamite and Solomon.

The color "PURPLE" is a mixture of RED (the blood) and BLUE (the Divinity). Purple is a ROYAL color.

The MIDST was paved with LOVE (Gal. 5:22). This LOVE was for the Daughters of Jerusalem (see 1:5). Love paved the highway that the Shulamite has been walking on (Exo. 24:10; Phil. 3:12-14; Job 28:5-8).

He paid a GREAT PRICE for this chariot!! (2 Cor. 5:17).

v11. Go forth, O ye daughters of Zion , and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

(Probably She is still meditating)

The Daughters of Zion (Isa. 3:16-17; 4:4) are to see (behold) something in this verse. They are to see the MIND (crown) of the King (Deut. 6:23). Some will weep when they see what they could have had in Christ (Rev. 7:7).

The crown in this passage points to the one he wore at Calvary (Jn. 19:2). We must see this crown and what it stands for (Zech. 12:10)

All the Daughters of Jerusalem could have been the Daughters of Zion if they would not have stood afar off (2 Kings 2:7). We are all ONE with a King (1 Cor. 6:17; Eph. 5:31-32).

We all are to BEHOLD Him (Zech. 9:9). Jesus wore a crown of shame before he wore a crown of Glory and Honor (Heb. 2:9).

v1 Behold, thou art fair, my love; behold, thou art fair; thou hast doves eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead.
(He is speaking)

The first part of this verse is the same as 1:15- She is now more capable of receiving what He says about her, only now she has some added features to her beauty

He gives a sevenfold description of the Shulamite (His Bride) , in these verses . This description is from the waist up. In 6:57 (just her head), and in 7:1-0 from her feet to her head, complete) .

Her eyes in this verse speak of her ability to see. (revelation , perception, vision and understanding) . She is growing in her ability to understand His purpose and plan for her. She Is beginning to see by the Spirit (Eph. 1:17-19 ; 2 Cor. 4:4: Heb. 5: 13-14).

Her hair speaks of her glory (1 Cor.).The hairs of our head are numbered (Mat. 10:30) . The goat's hair was to cover the tabernacle. She is His tabernacle (Exo. 26:71) .

The place called "Gilead" is the high plateau east of Galilee and Samaria (Jer. 50:19: Mic. 7:14). Gilead is also associated with strength and healing qualities in the scriptures (Psa. 60:7 Jer. 8:22 ; 46:11 Gen . 43:11).

v2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.
(He is speaking)

This verse refers to her teeth. This speaks of her ability to properly chew and digest the Word. Her 'TEETH' came from the washing (Eph. 5:25-27).They bear TWINS and are not BARREN. The thought of twins points to her ability to reproduce exactly what the Word says about her (Job 11:5-6). She has been feeding at the feast and learning to digest the MEAT of the Word (Josh. 5:10-12: Heb. 5:11-6:3). Only the MATURE have strong teeth.

v3 Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks.
(He is speaking)

The Idea of the Importance of her own WORDS Is brought out In this verse. The

“scarlet thread” brought salvation to Rahab’s house as seen In Jos. 2:18-19. The good news of His redemptive work Is beginning to be on her lips (Isa. 52:7-10; Rom. 10:6- 15). See also Psa. 12:1-6; Jas. 3:2; Jos. 1:8; Isa. 57:19; Hos. 14:2; Prov. 20:15; 18:21; 22:18: 15:4. The vision of the King has effected her lips (Isa. 6:1-6).The temple Is the thought life principle (Jud. 5:26). Revelation knowledge and confession of the Word are linked together (I Sam. 14:27; Isa. 8:20; I Sam. 2:9).Her thoughts are open to Him and His Word (Psa. 19:14).

v4 Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

(He Is speaking)

He talks about her FAITH in this verse. What she wears around her neck are symbols of VICTORIES that have already been won. The shield is the shield of faith (Eph. 6:16).See David’s mighty men (I Chron. 12:8; Heb. 11:32-40).

She wears His Words about past triumph (Prov.1:9; 6:20-21) . His victory is our victory (II Cor. 2:14).

She has become aware of the defeat of the enemy and it has produced great faith within. Compare David’s defeat of Goliath to the defeat of Satan by the Lord Jesus (I Sam. 17; Heb. 2:14; I Jn. 3:8).She has put the defeated enemy under her feet by rising up to the throne where He is (Eph. 2:4-6).

v5 Thy two breasts are like two young roes that are twins, which feed among the lilies.

(He is speaking)

See the notes on 1:13. Her awareness of righteousness and Judgment is developing (Ex. 28:15; Ephor. 6:14 with Heb. 5:12-14). Note that one of the names of God is El-Shad dai meaning ‘The Breasted One’ (Gen. 17:1; Rev. 1:8). Notice this principle In the ministry of Paul (I Thess. 2:7-8).

v6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

(He is speaking)

She is hearing these things being said of her but has yet to account them to be true of herself (Rom. 6:9-11). She must see more of His sufferings before she can fully grasp what has happened to her OLD MAN (Rom. 6:6). She must see herself totally identified with Him at Calvary (Phil. 3:10: Gal. 2:20: Ram.. 6:6) . Some MUST do this (Heb. 3-4).

Jesus has finished His work and now waits for His people to find it out (Heb. 10:12-13; Acts 3:19-21).

The perfect light had not dawned as yet (Pray 4:18). His death and burial and the knowledge of it will be a fountain to her that will change her outward nature (Zech. 13:1).

v7 Thou art all fair, my love; there is no spot in thee.

(He is speaking)

There is no spot In thee! (Eph. 5:27). What a revelation.

This verse reveals the end of His redemptive work. He sees her the way she really is (Jam. 1:22-27). She must see this because we always act like the person we believe ourselves to be.

v8 Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

(He is speaking)

She must see herself from His vantage point.

Come “WITH” me. This points to our identification WITH Him in all that He wrought (Rom. 8:17; I Cor. 3:9).

This verse is her call to the heights (Psa. 133:1-3; Phil. 3:12-14). The real warfare only begins when we enter the promise land! When we aspire to rise into all that Jesus has bought and paid for we will find the lying and deceiving demons abundance. But she is already seated with Him far above all of these (Eph. 1:15-23; 2:1-6; 6:12).

The enemy's den is the carnal mind (Rom. 8:1-19). We will walk triumphant into all that is ours in Him (Psa. 18:33-42). He desires to show her the deep truths that will bring her what is hers (I Cor. 3:1-3; 6:17; Jn. 16:12).

This compares to Rev. 4:1 and Rev. 21:9 (Come up hither)

Lebanon was a dangerous place (2 Kgs. 14:9; Hab. 2:17).

Go higher than the lions and the leopards dens (I Pet. 5:8).

v9 Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

(He is speaking to her)

In this verse He acknowledges that her eyes have become single on Him (Mat. 6:22). We have said much about her love for Him but now He is revealing His love for her.

“Ravished” means “put heart into me; excite or inflame the heart; taken away my heart.”

The word “SISTER denotes the fact that their life has the same origin (Heb. 2:11). They are both OF one (The Father). They have the same nature.

The chain that hangs from her neck points to wisdom from the Word that has changed the spirit (Prov. 1:9; 1 Pet. 3:3-4; Mat. 7:24-27).

v10 How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!

(He is speaking to her)

He says the same thing that she did in 1:2-3. She is ministering to Him. His fragrance and anointing are now on her.

This verse again reveals His attraction to her. Her love is not Just better it is much better. The Holy Spirit has shed His Love in her heart and He is drawing His pleasure from it (Rom. 5:5). The banner that was placed over her is becoming her nature (Song 2:4). She is growing (II Cor. 3:18; I Cor. 15:44-49; II Pet. 1:4).

Love is a fruit of the spirit (Gal. 5:22-23; Eph. 5:9). It is His nature (LOVE) that is within her that He is drawing from.

The “ointments” are anointings (I Jn. 2:20; Acts 10:38). The anointing that is on the HEAD has begun to flow down the body (Psa. 133).

One of the greatest truths that we can learn as a Christian Is that there is something about each of us that ministers to our LORD!

v11 Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

(He is speaking to her)

The lips, tongue and mouth are the channel out of which a person ministers (Prov 24:13; 16:24).

The MILK and HONEY In this verse points to the PROMISE LAND principle (Exo. 3:8; Num. 13:27; Isa. 7:15). The milk points to the Word (I Pet. 2:2). She has become capable of giving those In need both ‘HONEY’ and ‘MILK.’ This is an Important attribute. Unless we are capable of giving people the MILK of the Word they will never grow to the point where they can receive the HONEY (enlightenment Eph. 1:15-18) of that Word.

This verse also points to the principle of revelation (I Sam. 14:27). Enlightenment came when the honey (Word) was placed in his mouth.

The KING was moved by the GARMENTS' smell. The idea of garments is Important throughout the scriptures (Isa. 61:10; Psa.

45:8). Her "garments point to her OUTWARD appearance. She is becoming to HIM what He has made her to be inside (Psa. 92:12-15). The Old Age in this verse points to maturity rather than physical age in years.

Notice the connection between Lebanon and the children of Israel as they prepared to enter the promise land (Jos. 1:4). The name "Lebanon" in the Hebrew means "WHITE." This place was known for its FRAGRANCE because of its variety of shrubs.

v12 A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed.

(He is speaking to her)

This whole verse points to Christ IN us the hope of Glory! (Col. 1:27). He has gone down into His garden (Song 6:2).

He calls her a GARDEN inclosed (Gen. 2:8-14; Isa. 58:11; Lu 13:18-19; Mk. 4:23-26; Isa. 61:11; Jer. 31:12). Being a garden is positive but being inclosed, "closed, bolted and barred; to make a door fast", is the negative side.

We are God's husbandry (*I Cor. 3:9*). God's garden has a vineyard in a very fruitful HILL (Isa. 5:1-2). This points to the garden of the Lord (Isa. 5 1:3). The garden is where the restoration is going to take place (Eze.36:35).

She is also a SPRING shut up (Psa. 87:7) and also the FOUNTAIN sealed (Song 1:4; 4:15). This speaks of her becoming a source of the life that is within her to others (Prov. 4:23).

Something has stopped what was inside from coming forth. It's the abomination of condemnation.

v13 Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard,

(He is speaking to her)

This verse and verse 14 point to the fruit of the spirit that is within her (Gal. 5:22-23). All except the pomegranates were Imported from another country.

PLANTS is "SHELACH" meaning "a missile of attack spear; shoot of growth, branch; dart, sword, weapon." (Ecc. 2:5)

The chastisement of the Word is producing FRUIT (Heb. 12:11).

v14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

(He is speaking to her)

He Is listing the things that point to the rest of the fruits of the spirit (Gal. 5:22-23). The fruit of the Spirit are the symbols of the beauty of the King within the Church. Although many major on the gifts of the Spirit, it's the FRUIT of the Spirit that denotes spiritual growth.

The FRANKINCENSE points to prayer and praise (Rev. 5:8; 8:3-4; Isa. 60:6).

Myrrh and aloes both scented the KING'S garments (Psa. 45:8).

More and more the attributes of the King can be seen In the Shulamite.

v15 A fountain of gardens, a well of living waters, and streams from Lebanon.

(He is speaking to her)

She is the sanctuary out of which this RIVER of LIVING WATERS flows (Eze. 47; Jn. 7:37-39; Rev. 22).

A well of LIVING water (Jn. 4). Note the progression from a fountain, to a well, then to a spring in this verse (Psa. 46:4; Jer. 17:8). It is this river that releases the fruits recorded In verses 13-14.

In Jn. 7:37-39 FLOW (Greek) is "RHEO" or "rhetoric" (faith-filled words Jn. 6:63).

The New Jerusalem is a GARDEN CITY (Rev. 22:2; 22:14).

v16 Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

(She is speaking)

This is the reaction she has after hearing what He says about her in the first part of this chapter. It reveals her desire to let the LIFE of the KING that is within her flow out (Rom. 8:10).

The North wind Is the Spirit's revelation of the Word (Psa. 147:18) that identifies her with the death of the KING (Jn. 16:8-11; Job 1:19). The South Wind is the Spirit's revelation as COMFORTER of the New Creation Man (Jn. 14:16, 26; 15:26; 16:13).

Both these winds reveal various aspects of the New Birth (Jn. 3:8). The North wind Is the Spirit's revelation of the death of our OLD MAN. The South wind brings

understanding of the NEW CREATION MAN within. Both of these revelations add to our allowing HIM to be seen from us (Phil. 1:20).

The “SPICES” that are to FLOW is the river of LIFE within her. It’s the nature of the KING or the FRUIT of His Spirit (Gal. 5:22-23).

There are many thirsty believers that are in the wilderness of their Christian life who need to drink from the rock today (Isa.48:21; Jn. 7:37,38).

His garden Is her spirit (Mk.4). What does the King eat? (Jn. 4:34).

There must be a BLOW before there can be a FLOW (Acts 27:9-28:10). Connect this thought to the BLOWING of the trumpets (Jud. 7:16-20; I Cor. 14:8; Eze. 37:9-10).

We must continue to believe for the SPIRIT of wisdom and revelation in the knowledge of Him to cause us to understand what we need to know to allow Him to be revealed in us (Eph 1:17-19).



VR Q J #R I #VR OR P R Q

Chapter 4

v1 Behold, thou art fair, my love; behold, thou art fair; thou hast doves eyes within thy locks: thy hair is as a flock of goats, that appear from mount Gilead.

The first part of this verse is the same as 1:15- She is now more capable of receiving what He says about her, only now she has some added features to her beauty

He gives a *sevenfold* description of the Shulamite (His Bride), in these verses. This description is from the waist up. In 6:57 (just her head), and in 7:1-0 from her feet to her head, ***complete***).

Her eyes in this verse speak of her ability to see. (i.e. revelation, perception, vision and understanding) . She is growing in her ability to understand His purpose and plan for her. She is beginning to **see by the Spirit** (Eph. 1:17-19; 2 Cor. 4:4; Heb. 5: 13-14).

Her hair speaks of her glory (1 Cor.). The hairs of our head are numbered (Mat. 10:30). The goat's hair was to cover the tabernacle. She is His “tabernacle” (Exo. 26:71).

The place called "Gilead" is the high plateau east of Galilee and Samaria (Jer. 50:19; Mic. 7:14). Gilead is also associated with strength and healing qualities in the scriptures (Psa. 60:7 Jer. 8:22; 46:11 Gen. 43:11).

v2 Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof every one bear twins, and none is barren among them.

This verse refers to her **teeth**. This speaks of her ability to properly **chew and digest the Word**. Her ‘TEETH’ came from the **washing** (Eph. 5:25-27). They bear TWINS and are not BARREN. The thought of twins points to her ability to **reproduce** exactly what the Word says about her (Job 11:5-6). She has been **feeding** at the feast and learning to **digest** the MEAT of the Word (Josh. 5:10-12; Heb. 5:11-6:3). Only those who are “old enough” have strong teeth.

v3 Thy lips are like a thread of scarlet, and thy speech is comely: thy temples are like a piece of a pomegranate within thy locks.

The Idea of the Importance of her own WORDS is brought out in this verse. The “scarlet thread” brought salvation to Rahab’s house as seen in Jos. 2:18-19. The good news of His redemptive work is beginning to be on **her lips** (Isa. 52:7-10; Rom. 10:6-15). See also Psa. 12:1-6; Jas. 3:2; Jos. 1:8; Isa. 57:19; Hos. 14:2; Prov. 20:15; 18:21; 22:18; 15:4. The vision of the King has effected her lips (Isa. 6:1-6). The temple is the thought life principle (Jud. 5:26). *Revelation knowledge* and confession of the Word are linked together (I Sam. 14:27; Isa. 8:20; I Sam. 2:9). Her thoughts are open to Him and His Word (Psa. 19:14).

v4 Thy neck is like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

He talks about her FAITH in this verse. What she wears around her neck are symbols of VICTORIES that have already been won. The shield is the shield of faith (Eph. 6:16). See David's mighty men (I Chron. 12:8; Heb. 11:32-40).

She "wears His Words" about past triumph (Prov. 1:9; 6:20-21). ***His victory is our victory*** (II Cor. 2:14).

She has become aware of the defeat of the enemy and it has produced great faith within. Compare David's defeat of Goliath to the defeat of Satan by the Lord Jesus (I Sam. 17; Heb. 2:14; I Jn. 3:8). She has put the defeated enemy under her feet by rising up to the throne where He is (Eph. 2:4-6).

v5 Thy two breasts are like two young roes that are twins, which feed among the lilies.

See the notes on 1:13. Her awareness of righteousness and Judgment is developing (Ex. 28:15; Eph. 6:14 with Heb. 5:12-14). Note that one of the names of God is El-Shad dai meaning "The Breasted One" (Gen. 17:1; Rev. 1:8). Notice this principle in the ministry of Paul (I Thess. 2:7-8).

v6 Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

She is hearing these things being said of her, but has yet to account them to be true of herself (Rom. 6:9-11). She must see more of His sufferings before she can fully grasp what has happened to her **OLD MAN** (Rom. 6:6). She must see herself *totally identified* with Him at Calvary (Phil. 3:10; Gal. 2:20; Rom. 6:6). Jesus has finished His work and now waits for His people to *find it out* (Heb. 10:12-13; Acts 3:19-21).

The perfect light had not dawned as yet (Pray 4:18). His death and burial and the knowledge of it will be a fountain to her that will change her outward nature (Zech. 13:1).

v7 Thou art all fair, my love; there is no spot in thee.

There is **no spot** in thee! (Eph. 5:27). ***What a revelation!***

This verse reveals the end of His redemptive work. He sees her the way she really is (Jam. 1:22-27). She must see this because ***we always act like the person we believe ourselves to be.***

v8 Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens,

from the mountains of the leopards.

She must see herself from **His** vantage point.

Come “WITH” me. This points to our identification WITH Him in all that He wrought (Rom. 8:17; I Cor. 3:9).

This verse is her call to the heights (Psa. 133:1-3; Phil. 3:12-14). The *real warfare* only begins when we enter the *promise land!* When we aspire to rise into all that Jesus has bought and paid for we will find the lying and deceiving demons in abundance. But she is already seated with Him far above all of these (Eph. 1:15-23; 2:1-6; 6:12).

The “*enemy’s den*” could be thought of as the *carnal mind* (Rom. 8:1-19). We will walk triumphant into all that is ours in Him (Psa. 18:33-42). He desires to show her the deep truths that will bring her what is hers (I Cor. 3:1-3; 6:17; Jn. 16:12).

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The lips, tongue and mouth are the channel out of which a person ministers (*i.e. Redeemed Speech-Acceptable words*) (Prov. 24:13; 16:24).

The MILK and HONEY in this verse points to the **PROMISE LAND principle** (Exo. 3:8; Num. 13:27; Isa. 7:15). The **milk** points to the **Word** (I Pet. 2:2). She has become capable of giving those in need both ‘HONEY’ and ‘MILK.’ This is an important attribute. Unless we are capable of giving people the *MILK* of the Word they will never grow to the point where they can receive the *HONEY* (*i.e. enlightenment* Eph. 1:15-18) of that Word.

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She is the sanctuary out of which this RIVER of LIVING WATERS flows (Eze. 47; Jn. 7:37-39; Rev. 22).

A well of LIVING water (Jn. 4). Note the progression from a *fountain*, to a *well*, then to a *spring* in this verse (Psa. 46:4; Jer. 17:8). It is this river that releases the fruits recorded in verses 13-14.

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There are many thirsty believers that are in the wilderness of their Christian life who need to drink from the rock today (Isa.48:21; Jn. 7:37,38).

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There must be a “BLOWING” before there can be a “FLOWING” (Acts 27:9-28:10). Connect this thought to the BLOWING of the trumpets (Jud. 7:16-20; I Cor. 14:8; Eze. 37:9-10).

We must continue to believe for the SPIRIT of wisdom and revelation in the knowledge of Him to cause us to understand what we need to know to allow Him to be revealed in us (Eph 1:17-19).

Chapter 5

v1 I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

(He is speaking)

This is the KING'S reply to her invitation. She has called and He has answered (Jer. 29:12-13; 33:3).

v2 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.

(She is speaking, quoting Him.)

She is at last truly finding out who she is In Christ and who He is In her (II Cor. 5:17). He has caned her to enter into the RESULTS of "HIS" sufferings (Isa. 53; Psa. 22).

"I sleep, but my heart waketh" points to Gal. 2:20. Her Old Man is crucified with Christ and her New Man waketh to the TRUTH! She is waking up to His likeness (Psa. 17:15). She is becoming single minded (Jam. 1:6-8).

She has heard His voice (Lk. 10:27). This verse parallels Rev. 3:20-21. He uses His HAND to knock (Eph. 4:11).

"My SISTER" points to them both sharing a common Father (Heb. 2:11; Mat. 12:50).

"My LOVE" speaks of a marriage union that they share (I Cor. 6:17).

"My DOVE" points to them having the same SPIRIT (Gal 4:6; Mat. 3:16).

"My UNDEFILED" speaks of her COMPLETENESS in Him (Col. 2:9-10). Her HEAD points to her mind that is being renewed (Rom. 12:1-2).

The drops in the night point to the Garden Of Gethsemane (Psa. 22:2 ; Lu. 22:44 : II Cor. 4:10-12).

Compare this passage to the virgins in Matthew 25.

***v3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?
(She is speaking)***

Again we see that her problem is SELF EFFORT. The pronoun " I " in these statements are all emphatic. This reveals that these are all things that SHE has done and not the KING.

She had taken off her coat, the OLD MAN (Eph. 4:22-24; Col. 3:9-10). Self comfort will never last (Jer.:18).

The very feet SHE has washed will be asked to walk out the new LIFE that is within her in the midst of a defiled world. She must not draw back from this task (Heb. 10:38-39).

She must plant the knowledge of HIS death in her heart and let that be the thing that produces the results (Jn. 12:20-33; Phil. 3:10).

When we get to the top of the mountain we will then be asked to walk among men who need help (Mat.17).

***v4 My beloved put in his hand by the hole of the door, and my bowels were moved for him.
(She is speaking)***

His hand speaks of the five fold ministry gifts (Eph. 4:11). Her spirit was disturbed at what she saw Him doing!

***v5 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.
(She is speaking)***

The Myrrh was an ingredient of the anointing oil of the Old

Testament (Exo. 30:23). He had touched the door of her heart with His anointing! (Prov. 7:17).

Before He could remove the bolt she again added her own effort to His WORK.

The revelation of our old man's DEATH in Him, should make all that we touch LIVE in Him (Eze. 47:9).

v6 I opened to my beloved; but my beloved had withdrawn himself; and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

(She is speaking)

Her effort to open the door caused Him to leave. The only labor we must do is the labor in the Word (Heb. 4:9-11).

We must understand why He was gone (Psa.74:1 1-12). The hidden things must be searched out (Prov. 25:2). See also (Hos. 5:6).

v7 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.

(She is speaking)

The watchman in the city again are ministries within the Church as seen in 3:3 (1 Cor. 12:28: Eph.4:11).

SMOTE means "to strike, smite: so as to wound or kill: cause to wither." I see in this verse a revelation of the death of her old man (Rom. 6:1-11). Something in her is withering away and being put off (Eph. 4:22-24). The job of the ministry is to impart wisdom and knowledge that will allow us to grow out of the 'SELF' that has died and been buried IN Christ.

Keepers means, "keep, watch, guard: to keep safe, protect, preserve, retain etc." I see these keepers as someone who intercedes for those who need a spirit of wisdom and revelation in the knowledge of HIM (Eph. 1:15-18). All of us must continue to pray that the eyes of our understanding would be enlightened!

With this In mind we can see that she had been taught to be an intercessor in 1:6.

The WALLS are our salvation (Isa. 60:18).

The "VEIL" in this verse is the thing that has kept her eyes blinded as to the KING that is within her (II Cor. 3:15-16). It will only be through the Word that she ever sees who she is in Christ clearly. Notice that this veil was on HER, not on the WORD! (Mat. 13:15). Jesus allowed persecution to remove His outer garments (Mat. 27:27-29: I Pet. 4:12-14: I Pet. 1:1-7).

All that the watchmen did to her had already been placed on Jesus (Acts 8:32-33: Jn. 18:11: Mat. 26:67).

v8 I charge you. O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love.

(She is speaking to them)

Her authority Is seen In her giving them a CHARGE. Her humility Is seen In that she believes that they just might find Him before she does.

Being sick of love In this verse Is the same principle as seen in 2:5 (Prov. 13:12).

She Is pointing others to the promise land MAN as in the book of Joshua. The inheritance Is HIM and He belongs to us all.

The "tell him" statement points to PRAYER

v9 What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?

(The Daughters of Jerusalem are speaking)

This is a key verse In understanding what is different between the Shulamite and the Daughters of Jerusalem. The Daughters had other LOVERS!

Some in the Church could be LOVERS of their TRUTHS Instead of the TRUTH (II Thess. 2:1-8: Rev. 2:4).

She is "among" this kind of believer (Jn 1:14). It's possible to have life Imparted to us and not be enlightened (II Cor. 3:17-4:7; Isa. 53:2; Eph. 4:17-18).

In the next few verses she will describe HIM to them. May we all see that our objective is two-fold. First we must win a lost and dying world to Christ. Secondly, we must see that the best way to do this Is to bring all that are already in Christ to an awareness of the beauty of the ONE they are IN.

v10 My beloved is white and ruddy, the chiefest among ten thousand.

(She is speaking to them)

This verse begins a ten fold description of the Lord Jesus. It is one of the most important passages In the book.

WHITE is "dazzling, sunny, bright, evident, clear," etc.

RUDDY is "rosy, red" from the root word "ADAM" meaning "to show blood; flush, or turn rosy; dyed red" (I Sam. 16:12; 17:42).

This verse speaks of the preeminence of Christ (001. 1:18; Heb.1).He is the express Image of God and the brightness of His GLORY!

His being RUDDY points to Him becoming the last Adam (I Cor. 15:44-49; Heb. 2: 14-18). We see this principle on the Mount of transfiguration (Mat. 17:2: Lu. 9:29: Hab. 3:4; Rev. 1:12-18; Dan. 7:9-14).

We see this principle also in Rev. 4:2-3 (the SARDIUS and JASPER glow RED) and the rainbow like unto EMERALD (green). This Is describing the King seated on His throne in the green room of 1:16,17. He is the apple tree of 2:3 all white within and red without.

v11 His head is as the most fine gold, his bushy, and black as a raven.

(She is talking to them)

His head speaks of His wisdom. Jesus is the wisdom of God (Jam.

3:17:1 Cor. 1:30). He is the HEAD of the Church (Eph.1:22; 2:9). Gold points to DIVINE NATURE. Note that His GOLD Is MOST fine GOLD (Most Holy Place). His Divine WISDOM has brought us Into the MOST HOLY PLACE with Him (Heb. 6:19- 20; I Jn. 4:17: Rom. 8:29). He wore on his head our Crown of thorns (Jn. 19:2) so that we could partake of His wisdom and have the mind of Christ (I Cor. 2:16). THE ROYAL CROWN (Est. 2:17).

To fear the Lord Is the beginning of wisdom (Prov. 1:7: 9:10).

He has no GREY hair pointing to His endless life (Psa. 102:27; Heb.1:10-12). He ministers through the power of an endless life (Heb. 7:16). This Is the kind of life that we have been raised to walk in (Rom. 6:4). She is raised to sit together with Him in the heavenlies (Eph. 2:1-5).

Her awareness of His HEAD points to understanding His PURPOSE for Her. It is that she would bear His GLORY. It is in Him that she lives and moves and has her BEING (Acts 17:28).

Someone will see such a picture of Jesus in His majesty that they will describe Him in this manner to the carnal members of the body of Christ. Oh how WE need to see Him as He really is (I Jn. 3:1-2). The pure in heart shall see HIM (Mat. 5:8).

v12 His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.

(She is speaking to them)

In this verse she describes His eyes. His eyes speak of His Insight, vision and perception. Jesus is the LAMB with SEVEN eyes which are the SEVEN SPIRITS (The Dove) of God (Rev. 5:6; Isa. 11:1-2).

His eye was fitly set, producing Joy of seeing what the CROSS would someday produce In His body (Heb. 12:1-2).

She is seeing Him because of the single eye (Mat. 6:22-23).

This scripture shows us that the RIVERS of water flow because of insight and understanding. She saw the rivers of tears that were shed on behalf of us and that which He must do to redeem

mankind (Heb. 5:7-9; Lam. 3:48). Oh what a love He showed for us in His death!

v13 His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh.

(She is speaking to them)

Jesus gave His CHEEKS to those that plucked off the beard (Isa.50:6). This was part of the substitutionary work. Compare this to what He said about her cheeks in 1:10. Humanity bruised His cheeks (Jn. 18:19-23).

What had happened in the DARK side of the redemptive work was now made new in the resurrection. His cheeks were as a bed of spices!

He was a man that could speak like no other man (Jn. 7:46). He had power with men because He had power with God (Mat. 7:28-29). His words are Spirit and life (Jn. 6:63). After being silent at the trial (Isa. 53:7) His LIPS now flow with the revelation His redemptive work (Prov. 12:19).

His words are gracious (Psa. 45:2; Lu. 4:22; Eph. 4:29). They feed many (Prov. 10:2 1). They impart knowledge (Prov. 15:7). His

Is the tongue of the learned (Isa. 50:4). It's the VOICE of the Lord (Psa. 29:4-9). It's alive (Heb. 4:12-13).

She has learned to feed on His words (Job 23:12).

v14 His hands are as gold rings set with the beryl his belly is as bright ivory overlaid with sapphires.

(She is speaking to them)

When I think of His HANDS (Hab. 3:4; Psa. 145:16) I always think of the FIVE-FOLD MINISTRY of Eph. 4:11. In this verse they are described as being Gold (Divine nature).

With His Hands Jesus demonstrated God's Divine Nature and His will as a SERVANT In all He did (Mk 1:40-42). Only the OX (SERVANT) was changed (Eze. 1:10; 10:14).

The rings speak to me of "wheel" of truth (Paul's SYSTEM, Rom 6:17). They were SET (I Cor. 12:28) with BERYL (Eze. 1:16; 10:9).

His belly was IVORY overlaid with SAPPHIRES (Blue - Heavenly). The belly is the inner most part of one of the stones on the breastplate (heart) of the High Priest upon which was scratched the name SIMEON (He who hears). The prophet SIMEON stood in one age and held another In hand (Lu. 2). Rivers will come from the BELLY (Jn. 7:38).

Solomon's throne was made of Ivory (I Kgs. 10:18; II Chron. 9:17). This throne was made of IVORY from the DEATH of elephants (Psa. 45:8).

The God of Israel and His paved work (Exo. 24:10; Job 7; Isa. 54:11; Lam. 4:7; Eze. 1:26; 10:1).

v15 His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars.

(She is speaking)

His legs point to His stability. The word used for marble In this verse is the same word translated FINE LINEN in other places. The Fine Linen points to RIGHTEOUSNESS (Rev. 19:8) which speaks of Jesus' stability being His Right Standing with God the Father. All of His steps are based on RIGHTEOUSNESS. The soldiers at His crucifixion did not break His legs (Jn. 19:33).

Because of the stability that is In Him we never need be moved (Acts 20:24). She has been made the Righteousness of God in Him and she Is bold (Prov. 28:1).

His COUNTENANCE Is His appearance. The Glory of God Is revealed **in** the face of Jesus (II Cor. 3:17-4:6; Jam. 1:18-25). She has risen in her thinking to the Ascension like face to face relationship with Him (I Cor. 3:8-13).

v16 His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, o daughters of

Jerusalem.

(She is speaking)

His mouth points to His words. The word "MOUTH" Is the word "CHEK" meaning "to taste: the palate or inside of the mouth; roof of the mouth." In one sense this Is talking about the development of the relationship between the king and the Shulamite as seen in the KISS of 1:2 as compared to the kiss that is spoken of here. I believe though, that the deepest spiritual significance is that she has gone "INSIDE HIS WORDS" to see the spiritual aspects of them. There is a 'Within and a without" message in the Word of God (Eze. 1:9-10). She has begun to grasp what is WITHIN.

His mouth (Word), is now MOST SWEET. Compare this to the MOST Holy place In Moses' tabernacle. This description of Him is a description from the Holy of Holies. The mouth is the place where the Bridegroom is communicating with the Bride.

All that the Bridegroom wants the Bride to enjoy must first be tasted by Him and then It Is tasted by her (Heb. 2:9).

Chapter 6

v1 Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee.

(The Daughters of Jerusalem are speaking)

In this verse we see that her words about Him have caused others to seek Him. Her words have created a desire within them for Him. The reason that carnal Christians have not run after Him is because they have never had a true picture of Him shown to them. Oh how we need to show others the real Bible Jesus. I believe that it was not only the Words that she gave them, but also, the KING had been seen in her character. The King must be revealed In us so that our words have power (Gal. 1:16). He is the real WITNESS that we have to give others (Isa. 55:4). To witness is Just to preach Christ (Jn. 4:29). We can see this idea working In the ministry of John (Jn. 1:27).

Perhaps the secret of her finding Him in the next verse was based upon the praise of Him that she had demonstrated in the previous chapter.

The Daughters asked the question. Which way did He go ? (Jn.14:6: Heb. 6:19-20).

v2 *My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.*

(She is speaking to them)

Her witness to the Daughters of Jerusalem in chapter 5 has caused them to seek Him. She will now reveal that the One they seek Is WITHIN her (Col. 1:27). She had become like a watered garden (Isa. 58: 10-11). Jesus, the WORD. Is nigh us all the time (Rom. 10:6-10).

In this verse we see her revelation of being In Christ (I Cor.6:17).

This idea of her being the garden in which he dwells points to EDEN In (Gen. 2:8-14).

Within each of us He is gathering His lilies (other believers). We are being gathered unto Him.

The thought that she had concerning His departure in chapter 5 originated in the sight realm (II Cor. 5:7,18: II Cor. 4:18). Now

He is dealing with her from the most powerful dimension (the spirit). She is learning to rest in Him (Heb. 4:9-11).

v3 *I am my beloved's, and my beloved is mine: he feedeth among the lilies.*

(She is speaking to them)

She has become aware of their union with each other (Jn. 17). He is In her and she is In Him.

She first says that "she Is His." This is a very different statement than she made at the beginning of this book (2:16). This Is a very Important sign of spiritual development. There will still be

another statement In 7:10 that goes a degree further. We are His!

In Him she moves and lives and has her being (Acts 17:28). Her whole being has been engulfed with Him.

v4 Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.

(He Is speaking to her)

Thou art beautiful as `TIRZAH." Tirzah means "delightsomeness: to be pleased with: to satisfy a debt; acceptable, set affection. accomplish, approve, consent with, enjoy, favour, like, observe. pardon, please, reconcile; graciousness, benevolence." This city applied to His description of her points to the fact that she had become a picture of His finished work.

The BANNER of the Army that she had was a BANNER of His victory! She is walking now In the VICTORY that He wrought over SATAN when He was raised from the dead (He. 2:14; I Jn. 3:8). She is now ready to put the enemy under her feet for she knows what He has already done. We will lift up the BANNER in the mountain of the Lord (Isa. 13:2). The truth has come to her and she knows she has the victory (Psa. 60:4).

He calls her the CITY (Heb. 11:10; 12:22-24; Rev. 21: 9-10).

He is speaking of the heavenly Jerusalem, the Royal city (Psa. 48:1-2; 50:2; 122:3-4).

Study the ARMY of God (Ez. 37:10; Jl. 2:11; Job. 29:25: Re. 19:19). Also see the characteristics of the armies of Abraham, Ezekiel, and Joel for her real nature.

The thought of beauty also speaks of HOLINESS in the script (Pro. 11:20: Psa. 93:5; Isa. 57:15; I Th. 3:13).

v5 Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead.

(He is speaking to her)

This verse reveals the real key to the life of the OVERCOMER. It is to see HIM.

Her EYES point to her VISION and INSIGHT. The EYES of her understanding have been enlightened (Eph. 1: 15-19).

The repetition of the description of her hair (4:1) tells us that when she was born again she received all that was available. Her only problem was that she could not accept what He said about her until the EYES of her understanding were enlightened.

In this description of her He only describes her head (6:5-7). This shows us that the thing King Jesus is after is spiritual growth which comes only from the renewing of the mind (Rom. 12:1-2).

The only difference in this verse and 4:1 is that the word "MOUNT" is omitted here. This speaks of the fact that she has already ascended into the top of the mount and now has it UNDER her feet.

When our eyes are single on Him we become blind to the problems in our personal lives (Isa. 42:19: Mat. 6:22).

He can now safely tell her to turn away her eyes from Him and look at the problems of the world. Now she will not be moved by the world's problems but by His ability within her to deal with them.

v6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.

(He is speaking to her)

In this verse He again describes her TEETH. Her teeth reveal her ability to consume the Word. It is the same description with which He described her teeth in 4:2. He makes only one difference. He leaves out the words "even shorn." This speaks spiritually of the fact that she has become mature in her ability to feed on the Word. Much feeding has affected her teeth.

v7 As a piece of a pomegranate are thy temples within thy locks.

(He is speaking to her)

See the notes for 4:3.

Again His description of her doesn't change, pointing to the fact that the believer is born again. Complete In Him (Col. 2:9-10).

v8 There are threescore queens, and fourscore concubines, and virgins without number.

(He is speaking to them)

This verse points us to the various degrees of spiritual growth in the Lord. There are three, Quickened, Raised and Seated with Christ (Eph. 2:4-6).

v9 My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her *that bare her*. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

(He is speaking to her)

The DOVE is but ONE. This points to the spirit, soul and body coming Into union and agreement (I Thess. 5:23).

The mother in this verse points to the Church (Gal. 4:26).

“Choice” in this verse is the same word used In I Chron. 7:40.

This verse points to the HIGH CALLING of God (Phil. 3:12-14). See the CHOICE vine of Genesis 49:11. She has entered Into that which holds the true blessing (Isa. 61:9). See also the VIRTUOUS WOMAN (Prov. 31).

The remainder of the Church world will be thankful that someone has entered into His rest. This place is not something that she had to tell others about, but something that others saw about her.

She has allowed the GRACE of God to finish the work (Phil. 1:6; Psa. 138:8).

v10 Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?

(He is speaking to the Daughters)

She has the LIGHT of the MORNING (New Day) on her life.

The MOON is a reflection of the SUN (Gen. 1:14-16).

This is a Key verse. It shows the end result of spiritual growth as it is seen by the King. She is beginning to do more than just tell others about the KING. She is now showing through her own life His nature. She is reflecting His light. She has become like Him (Psa. 19:5).

WHO IS SHE. She is who we are in Him. She brought forth LIGHT as the morning (New Day). She has gone from Glory to Glory (II Cor. 3:18).

The MOON points to the Church (Gen. 1:14-16). The moon has no light of itself but simply reflects the light of the SUN. This is what has happened to the Shulamite. She has grown until she has begun to reflect the light of the KING. God's plan is that at the end of this age many shall shine (Dan. 12:3). She has derived all her LIGHT from Him.

We, as believers are children of light (I Thess. 5:5). The path of those made right is growing brighter and brighter (Prov. 4:18; Mat. 13:43; Gen. 1:16-17; I Cor. 15:41; Job 11:17).

This bride also pictures the ARMY of the Lord that carries the LORD'S VICTORY banner (Joel 2:1-11; Isa. 60:1-2).

Notice the idea behind the Transfiguration (Mat. 17:2; Rev. 1:16; Jud. 5:31; Rev. 12:1; I Jn. 2:8; 5:4).

The Spirit that is within her has begun to bring a change to her body (Rom. 8:11).

v11 I went down into the garden of nuts to see the fruits of the valley, and to see whether the vine flourished and the pomegranates budded.

(She is speaking)

This verse shows her second look at the Word that she has placed before within her heart (II Tim. 2:15; Acts 17:11). This Word is like the nut and the pomegranates in that the real good part is WITHIN the outer section.

The word for VALLEY here means "stream, or winter torrent; a narrow valley in which a brook runs." This speaks of the river of life that was flowing within her (Jn. 7:37-39).

She knows that she has become the Lord's garden and she now examines what is within her so that only His LIFE grows there. She has removed the THORNS of 1:2.

v12 Or ever I was aware, my soul made me like the chariots of Amminadib.

(She is speaking)

This verse reveals the result of renewing our minds to who we really are in Christ (Rom. 12:1-2). The renewing of her mind MADE her like something.

The Chariots point to principles seen in (II Kgs. 2:11-12; Gen. 41:43; 46:29). The Chariots carry the King. She has become a dwelling place of the King. See also Psa. 68:17. The Lord is AMONG them. She has become the chariot that will carry Him across the fields of this earth.

This verse pictures the ascension of spirit that brings about a change in her nature (I Thess. 4:13-18).

Arnmī-Nabīb means "my people are liberal." (II Cor. 9:6-9).

This was something that happened before she knew it. It was sudden (Mal. 3:1-2).

v13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies.

(She is speaking)

(The Daughters of Jerusalem are speaking in the first part; Then the King asks the two questions)

"Return, return" points to the fact that the Shulamite had begun to go out of their sight (understanding).

The TWO armies point to the principle of the Old and New Testament saints as seen in Joshua 8:1-26.

We are the soldiers of the Lord (Eph. 6:10-18; II Tim. 2:3; II Cor. 10:3-6). There Is an army in heaven (Heb. 12:22-24; Dan. 4:34-35) and an army in the earth.

A good study would be a fresh look at the two witnesses (Num. 13-14; Rev. 11; Zech. 4; 1 Kgs. 18:32; II Kgs. 2:6; Eec. 4:9; Eze. 37:22; Mk. 6:7; Exo. 31:18).

Chapter 7

v1 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.

(Either the Daughters of Jerusalem or the King)

The Daughters of Jerusalem can see the King in her and begin to speak of It. In verse 1-9 we see her as His workmanship (Eph. 2:10).

Her shoes speak of her preparation of the Gospel (Eph. 6:15). She has rightly divided the Word.

Her feet also speak of her WALK (Isa. 52:7; Ecc. 5:1).

The daughters now see her as the PRINCE'S daughter, ROYALTY (Psa. 45:10-15; II Cor. 6:18).

Her thighs have been smitten so that she can only bring forth HIM (Gen. 32:24-32). The JEWELS are mentioned in (Prov. 20:15). Compare her joints to those in Eph. 4:15-16.

The cunning workman is the Father that created her In Christ (Eph. 2:10; Phil. 2:13).

v2 Thy navel is like a round goblet, which wanteth not liquor: thy belly is like an heap of wheat set about with lilies.

(He is speaking or The Daughters Of Jerusalem are speaking)

This verse describes the spirit of the Shulamite.

The NAVEL points to the cutting of the UMBILICAL CORD (Eze. 16:4) which means that she has LIFE in herself (Eph. 4:13; Phil. 3:11). The LIQUOR speaks of being drunk on New Wine (Acts 2:13-17; Eph. 5:18).

The BELLY points to her spirit (Prov. 20:27; Psa. 45:13; Jn. 7:37-39).

The WHEAT in her belly speaks of the Word in her spirit (Jn. 12:23-24). She has fed on the HIDDEN MANNA (Rev. 2:17).

v3 Thy two breasts are like two young roes that are twins.
(He is speaking or The Daughters Of Jerusalem Are Speaking)

See the notes on 1:13. In this verse we can see that she has developed In her understanding of RIGHTEOUSNESS and JUDGEMENT. She Is now able to feed other's with these great truths (Isa. 66:11). See also Jn. 21:15-17; Isa. 40:11.

v4 Thy neck is as a tower of ivory; thine eyes like the fshpools in Heshbon, by the gate of Bathrabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.

(He is speaking or The Daughters Of Jerusalem

are speaking)

We see In this verse her NECK. EYES and NOSE.

Like a TOWER her NECK has been lifted up. The NECK points to her will. Her WILL has been conformed to His WILL. It has ASCENDED to the THRONE In an understanding of oneness with the KING.

Her EYES now see on a higher plane. She has been shown some things (Rev. 22:1-2: I Cor. 2:10-15). The FISHPOOLS point to EVANGELISM and her ability to see the LOST PEOPLE of the world (Ruth 2:9). Her eyes are now on the field! HESHBON means "stronghold." She is now ready to go into Satans strongholds and set the captive free! Bath-Rabbim means "daughter of many" and was one of the gates into HESHBON.

Her NOSE speaks of her keen DISCERNMENT. She can see the difference between what is Holy and what Is not (Eze. 44:23) She can DISCERN both good and evil (Heb. 5:14). See also Heb 4:12; I Cor. 12:10.

***v5 Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries.
(He is speaking or The Daughters Of Jerusalem are speaking)***

Her HEAD here speaks of her MIND that has been renewed. It's like CARMEL. CARMEL means "a fruitful field; a planted field, orchard, vineyard."

The HAIR of her head was like PURPLE. The PURPLE points to ROYALTY (Rev. 1:6: II Tim. 2:11-12; Rom. 8:17).

The KING (Jesus) Is held in the GALLERIES (Same word as "RAFTERS" in 1:17). She has been CROWNED with Him (Psa.132:18: Heb. 2:9: Exo. 28:36-38: Phil. 2:5).

***v6 How fair and how pleasant art thou, O love, for delights!
(He is speaking to her)***

She has been conformed to His image. She said almost the same thing about Him in 1:16.

She is His DELIGHT (Isa. 62:4; Mal. 3:12; Rev. 21:9; Prov. 8:30: 11:1: 15:8: 16:13). He rejoices over Her (Zeph. 3:16-17).

v7 This thy stature is like to a palm tree, and thy breasts to clusters of grapes.

(He is speaking to her)

In this verse we can see that she has come to His full STATURE (Eph. 4:13: Isa. 45:14: Lu. 2:51-52).

The PALM TREE Is a symbol of uprightness (Jer. 10:5). They were used to make the booths during the Feast Of Tabernacles (Lev.23:40). They were pictured in Solomons Temple (I Kgs. 6:29). See also Rev. 7:9.

Her BREASTS show that she is in UNION with EL-SHAIDDAI (Gen. 17:1-2: I Cor. 6:17).

v8 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;

(He is speaking to her)

This verse reveals the desire of KING JESUS to have a body that is spiritually like this Shulamite (II Chron. 16:9)

We can see how this restored Shulamite pictures Adam before He sinned (Gen. 2:7). His nose also had the BREATH of LIFE.

Her breath smelled like APPLES (The Word Of God) Prov. 25:11. See also Prov. 24:13; Eze. 3; Mat. 26:26; Mk. 1:6; Rev. 2:7. 17).

The CLUSTERS of the vine point to the BLESSING that she has become (Gen. 12:2: Isa. 65:8; 66:10-11; Psa. 80:8).

v9 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.

(She is speaking in the first part and then Him)

Compare the KISS of this verse to the one In 1:2. She has grown much.

What Is In the mouth points to what is in the heart (Mat. 12:34-36).

This kiss brings forth the BEST WINE. It Is the kind of kiss the Church will receive that brings complete RESTORATION. The BEST WINE Is yet to come (Jn. 2). The six waterpots represent the six thousand years up till now. This wedding feast at Cana (Promise land) was on the third day (Lu. 13:32: II Pet. 3:8). This KISS Is taking place today!!

This KISS wakes up the DEAD. It brings others resurrection life (Eph. 5:14: Isa. 50:4: Pro. 16:23-24: Heb. 6:5: Isa. 35:6). This passage Is pictured In the life of Ruth as she brought forth OBED and brought restoration and rejuvenation to Naomi (Ruth 4). At the end of the CHURCH AGE the body of CHRIST will bring forth HIS nature and cause many to experience resurrection LIFE.

For those who are asleep see (I Thess. 4:13-18: Rev. 20:4-5: Heb.11:39-40).

***v10 I am my beloved's, and his desire is toward me.
(She is speaking to them)***

Her growth can be seen In this verse compared to 2:16 and 6:13. She now Just simply says "I am my beloved's." She has grown until He Is everything.

In her own thinking she had been HID In Him (Col. 3:1-3: Gal.2:20).

***v11 Come, my beloved, let us go forth into the field; let us lodge in the villages.
(She is speaking to Him)***

The FIELD Is the world (Mat. 13:38: Psa. 96:12: Pray. 31:16: I Sam. 6:14: Psa. 107:37: Isa. 32:15). This points to the

MINISTRY of reconciliation (II Cor. 5:17-21). He drew her In 1:3 and now she Is drawing Him Into all the world here.

The KING and the SHULAMITE have become Co-Laborers (I Cor. 3:9: II Cor. 6:1: Mk. 16:20).

She has GROWN to the point that she has great BOLDNESS in His presence and desires to have her inheritance (Psa. 2:8:

Deut. 11:24: Jos. 1:3: Psa. 37:11: Mat. 5:5).

***v12 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.
(She is speaking to Him)***

We find in this verse that the Shulamite points to the BRANCH on the VINE that BUDS (Jn. 15:1-5). This VINE Is to flourish and bear much FRUIT (Psa. 72:7; Psa. 132:18; Prov. 14:11; Ecc. 12:5).

This also points to those who will enter Into the promise land EARLY. There will be a people who will walk In the blessings of the KINGDOM age BEFORE that age Is here. They will RISE EARLY (Psa. 57:8; 63:1; Prov. 8:17; Lu. 24:22; Jn. 20:1).

***v13 The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.
(She is speaking to Him)***

The Shulamite has LAID UP (In her spirit) pleasant fruits both NEW and OLD. This points to her understanding what HIS work has wrought within her to her OLD man and to her NEW man.

The spiritual adult must know what has happened to who he used to be as well as who he is in Christ. (Eze. 43:1 1: Psa. 33:3: Isa. 42:10: Isa. 62:2; Eze. 36:26: 47:12: Mat. 9:16-17: Heb.10:20: II Cor. 5:17: Rev. 3:12; 5:9: Rom. 6:4-11).

The flowers of the MANDRAKE are PURPLE (Royalty).

Chapter 8

v1 O that thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, I should not be despised.

(She is speaking)

I believe the main idea in this verse parallels that of Ruth 4:15-17. The Church that has become dead and dry will be restored by the LIFE of the Christ revealed through whom the Shulamite represents.

She Intercedes for those in the Church who are hungry for more (Mat. 12:49-50; Eph. 4:13; Psa. 133).

v2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of spiced wine of the juice of my pomegranate.

(She is speaking)

This verse continues the thought of the previous verse. The Shulamite wants her mother's house (The Church) to enjoy the fulness of the King's presence (Mat. 24:45).

v3 His left hand should be under my head, and his right hand should embrace me.

(She is speaking to Him)

This is a repeat of 2:6 except that what she saw in the spirit is now a reality in her life. Her mind has been renewed to the FACT that His GRIP on her is firm.

She is living in the HIGH places (Deut. 33:26-29).

v4 I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until he please.

(He is speaking to them)

Same notes and thought as 2:7 and 3:

She has entered His TIME of LOVE (Eze. 16:8). This Song is recited by the Jews In the springtime at the Feast of Passover. Many believers have been frightened away from the purposes of God by others who would not wait for love's time (Ecc. 3:8). Genuine love takes time to develop. We must not grieve the Spirit (I Thess. 5:19), by failing to appreciate where others have walked up until now (Heb. 4:1- 9; Prov. 12:27). We also must be aware that It's the Father that will finish in us all that He has started (Zeph. 3:17; Phil. 1:6).

Can we, like John, learn to rest our HEAD on His HEART (Phil. 2:13; Psa. 115:3).

This verse is repeated in 3:5 and 2:7, revealing this thought to be true In all three realms of being quickened with, raised with and seated with Christ (Eph. 2:4-6). It is His love that saves us, fills us with the Spirit and then renews our minds to the facts of our redemption.

v5 Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.

(The Daughters of Jerusalem are asking the question; the remainder of the verse is being addressed to the Him which was brought forth from the Shulamite)

WHO IS THIS? This points to the change that the Shulamite has undergone. Even her appearance had changed (Ruth 3:16; Psa. 17:15).

FROM THE WILDERNESS points to growing up and "entering Into the promise land." See Deut. 8:1-2; Job 24:5; Isa. 41:18-19.

She is now leaning on Him as opposed to 1:13 (Jn. 13:23; Heb.11:2 1).

The 'THEE" and 'THY' in all of this verse are masculine in gender pointing to the fact that the Shulamite has allowed the King to reproduce Himself though her.

He was raised up (Hos. 6:1-3) under the apple tree (Prov. 25:11) which is the tree of life (Rev. 2:17; 22:14).

Thy mother (The Shulamite) brought thee forth (Rev. 12:1-6; Gal. 4:21-31; Lu. 1-2: I Sam. 1).

v6 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.

(Jesus is speaking through the Church)

This verse reveals the message that will be sent forth from the CHURCH when we grow up. It points to what will be said to a carnal Church and a lost world. It's Jesus speaking through the fully developed Church.

Set ME as a seal upon your HEART and ARM (Rev. 7: 14; 22:4). The seal means "Impress" and denotes ownership. (Eph. 4:30). See also Ezekiel 9. There is a MARK of the LORD just as sure as there is a MARK of the BEAST (Rev. 13-14).

Love is strong as death (I Cor. 13; I Jn. 3-4; Rom. 5:5-14; Rom. 8:34-39; Jn. 10:27-29). See also Heb. 2:14-18; Gal. 3:13 and I Jn. 3:8.

The statement about JEALOUSY Is a warning to all those who have the wrong attitude about what God is doing through other's (Zech. 2:8: II Thess. 1:8-9).

The LOVE that gave us the DEATH Is compared to COALS of FIRE (Lev. 16:12; Isa. 6:6; 44:12; Heb. 1:7; 12:29).

v7 Many waters cannot quench love, neither can the floods drown it: if a man would give all his substance of his house for love, it would utterly be contemned.

(Jesus is speaking through the Church)

This verse shows the power of the force of LOVE (I Cor. 13:8-13). As we have shown in past verses, the greatest demonstration of God's love can be seen in the redemptive work of Christ.

For an Idea of the thoughts behind the floods and waters etc.. (Mat. 12:40; Jon. 2:1-8; Psa. 88; Psa. 22).

From the second part of this verse we see that all that man could do would not compare to the LOVE of God. (Isa. 64:6; I Sam. 15:22-23).

v8 We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

(The Shulamite Is speaking)

The little sister In this verse points to the part of the Church that is Immature and undeveloped in RIGHTEOUSNESS and JUDGEMENT (1:13).

There are those that have been thinking so much about going up that they have not GROWN UP (Eph. 4:11-16; Heb. 5:11- 6:3).

v9 If she be a wall, we will build upon her a palace of silver: and if she be a door, we will inclose her with boards of cedar.

(He is speaking to her)

The verse reveals to us the desire of the King to bring every believer to all that Is theirs in Christ. He speaks no words of condemnation about the little sister.

The WALL speaks of salvation (Isa. 60:18; Amos 7:7; Hab. 2:11; Isa. 26:1-3). SILVER speaks of redemption.

The PALACE of SILVER points to the fullness of our redemption in Christ. We are redeemed from Sin, Sickness, Poverty and Death (Gal. 3:13-14). He wants to make her a DWELLING place of REDEMPTION.

The LOVE of Christ will put pressure on us to GROW UP (I Cor. 5:14).

The mention of DOOR connected with CEDAR points to the temple of Solomon which was primarily made of cedar (I Kgs.5-8). The King wants her to be a DOOR of life so that other's might enter In (Be a part of) His temple.

Solomon's temple was overlaid with GOLD (Divine Nature). (I Kgs. 6:20-22)

The King will never be satisfied until His nature is reproduced through the entire Church.

Regardless of the spiritual growth of any believer there will be an opportunity to walk In all that is ours in Christ (Jer. 15:19- 21; Isa. 54:11-17).

The last part of this great book can be seen in Joel 3:9-17.

v10 I am a wall, and my breasts like towers: then was I in his eyes as one that found favour.

(She is speaking)

She has become an expression of His saving grace.

The Wall again points to salvation (Isa. 60:18). Her breasts represent Righteousness and Judgement. These truths are flowing out of her like a river to feed the nations.

v11 Solomon had a vineyard at Baalhamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver.

(She is speaking)

BAALHAMION (lord of a multitude) points to the great ingathering that the feast of Tabernacles pictures.

The 1000 pieces of silver speaks of the SEVENTH DAY (II Pet.

3:8). Because of the FRUIT that is produced in King Jesus' VINEYARD the earth enters into a REST that is what the Father wanted from the beginning (Gen. 2:1-3).

v12 My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

(She is speaking)

Same thought In this verse as the previous verse.

The REST Is for the King.

***v13 Thou that dwellest in the gardens, the companions
hearken to thy voice: cause me to hear it.***

(She is speaking)

For companions see 1:7. These point to the Ministry gifts of Eph.4:11.