

A CALL TO BRIDAL LOVE

SONG OF SOLOMON

PASTOR BETTY J. MOEDE

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OQUAWKA, IL

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## SONG OF SOLOMON

### INTRODUCTION

SONG OF SOLOMON 1:1

*THE SONG OF SONGS WHICH IS SOLOMON'S...*

SONG OF SOLOMON sets forth a type of Christ in His victorious life, resurrection and Ascension. Solomon received the fruit of David's victory and came to the throne as a King of Peace, pointing toward Jesus seated in power and authority in heaven. (Solomon being a type of Jesus Christ).

The royal fellowship into which we are directed, and which is typified by the Shulamite maiden, is in the exalted realm where our Lord, on His throne and His kingdom of peace is prefigured by Solomon.

The Shulamite loved her Lord for Himself alone. There are some believers who love the Lord Jesus because of the great victory He won on the cross over evil powers. Others appreciate Him for His victory on the cross and also for all that He now is in heaven.

The cross represents Christ's battle to establish His kingly authority. His heavenly life shows Him as triumphant and reigning.

The purpose of the Song of Solomon is to lead us to know Him as reigning king, to be by His side, the object of His affection.

The longings of the Shulamite throughout the book indicate a single believer's exercise of the Spirit instead of the exercise of the total church. It describes the beginning of a deeper seeking after the Lord until the fullest fellowship with Him is experienced in the believer's life.

The heart of the book speaks of spiritual fellowship and addresses itself to those who are already regenerated by God's Spirit and are longing for a fuller, closer experience with Christ.

**The Song of Solomon and those state** two different aspects of relationships of the believer to the Lord Jesus Christ. In Matthew, it's the relationship of a Sovereign God. In Song of Solomon it's a relationship of communion, as husband to wife.

Solomon composed a thousand and five songs:

I KINGS 4:32

*AND HE SPAKE THREE THOUSAND PROVERBS: AND HIS SONGS WERE A THOUSAND AND FIVE.*

Song of Solomon speaks of a rest from wandering and tells us that a man can reach satisfaction only through love. In contrast, Ecclesiastes, the book before Song of Solomon, speaks of a life of wondering and tells us that a man cannot find satisfaction through knowledge alone.

The Song of Songs is the love song between the Messiah, and His Bride. It is the Song of Songs in the same manner that the most holy place in the tabernacle, is called the Holy of Holies, and in the same manner that Jesus is the King of Kings and the Lord of Lords.

In the Song of Solomon, the King is set forth before us as a type of the Lord Jesus Christ; the Shulamite is a type of the believer, longing for a deeper relationship with the Lord, pursuing Him. The King

speaks of the Shulamite seeking a deeper experience in:

SONG OF SOLOMON 6:8,9

8. *THERE ARE SIXTY QUEENS, AND EIGHTY CONCUBINES, AND VIRGINS WITHOUT NUMBER;*
9. *BUT MY DOVE, MY UNDEFILED AND PERFECT ONE, STANDS ALONE ABOVE THEM ALL, SHE IS THE ONLY ONE OF HER MOTHER, SHE IS THE CHOICE OF HER WHO BORE HER. THE DAUGHTERS SAW HER, CALLED HER BLESSED AND HAPPY. YES, THE QUEENS AND THE CONCUBINES, THEY PRAISED HER.*

The concubines and queens represent those who have varying degrees of relationship with the Lord. The maidens or virgins represent the children of grace who are born again but have not developed an intimate relationship with the Lord. But the dove, the undefiled one, the Shulamite maiden, represents those believers who have sought after the Lord in an appreciation and love for Him as a person and a desire to be close to His heart. The believers who satisfy the Lord's heart are those who are regarded as the "only daughter." This company of believers, represented by this love maiden, live in the Spirit. They are as a dove in the singleness of their eye for Christ, completely separated unto Him. This Bride and her company have progressed to the fullness of love for Christ.

The Song of Solomon is the path of all those who have the Bride spirit, who desire to be wholly and fully identified with Him. God is more than willing to accomplish much in the life of the believer who allow His grace to be complete in their life.

JOHN 14:21

*HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME AND SHALL BE LOVED OF MY FATHER, AND I WILL LOVE HIM, AND WILL MANIFEST MYSELF TO HIM.*

JOHN 15:14, 15

14. *YE ARE MY FRIENDS, IF YE DO WHATSOEVER I COMMAND YOU.*
15. *HENCEFORTH I CALL YOU NOT SERVANTS; FOR THE SERVANT KNOWETH NOT WHAT HIS LORD DOETH: BUT I HAVE CALLED YOU FRIENDS; FOR ALL THINGS THAT I HAVE HEARD OF MY FATHER I HAVE MADE KNOWN TO YOU.*

Within these scriptures lie the heartbeat of Jesus, for within them is revealed the desire on the part of Jesus to make Himself known to those who love Him and obey Him, those whom He calls His friends.

Jesus Christ is seeking those with whom He can share His heart, His purpose, His plans, His desires, and those that He can enter into a mature relationship with. Those that will share His life, His power, His throne. He is seeking a Bride, those who will become one Spirit with Him.

He must be convinced of our diligence in seeking Him; the sincerity of our heart must be revealed to Him. The Shulamite maid is a diligent seeker after the heart of God.

The Song of Solomon paints a word picture for us of the desire and love between Jesus and His bride that goes beyond just words.

PROVERBS 2:3-5

3. *YEA IF THOU CRIEST AFTER KNOWLEDGE, AND LIFTST UP THY VOICE FOR UNDERSTANDING;*
4. *IF THOU SEEKETH HER AS SILVER, AND SEARCHEST FOR HER AS FOR HID TREASURES;*
5. *THEN SHALT THOU UNDERSTAND THE FEAR OF THE LORD, AND FIND THE KNOWLEDGE OF GOD.*

To find hidden treasures you must dig very deep, search in many places, and be committed to find what you are searching for. Jesus likened the hearers and doers of the Word as those who dug deep, and built their houses on the Rock. In Job 28 we find a picture of a man mining for silver, gold and precious stones.

JOB 28:10

*HE CUTTETH OUT RIVERS AMONG ROCKS; AND HIS EYE SEETH EVERY PRECIOUS THING.*

The key is found in verses 20, 21:

JOB 28:20, 21

*20. WHENCE THEN COMETH WISDOM? AND WHERE IS THE PLACE OF UNDERSTANDING?*

*21. SEEING IT IS HID FROM THE EYES OF ALL LIVING AND KEPT CLOSE FROM THE FOWL OF THE AIR.*

As we read the Word daily, we receive the bread to feed our spirit; but sown underneath the surface, down deep in the Word, is found the precious gems of God's hidden wisdom.

Let's look at Revelation 14:4, 5 and learn of the character of the only ones that can sing this song, (the Song of Songs). They are those who overcome.

REVELATION 14:4, 5

*4. THESE ARE THEY WHICH WERE NOT DEFILED WITH WOMEN; FOR THEY ARE VIRGINS. THESE ARE THEY WHICH FOLLOW THE LAMB WHITHERSOEVER HE GOETH. THESE WERE REDEEMED FROM AMONG MEN, BEING THE FIRST-FRUITS UNTO GOD AND TO THE LAMB.*

*5. AND IN THEIR MOUTH WAS FOUND NO GUILLE: FOR THEY ARE WITHOUT FAULT BEFORE THE THRONE OF GOD.*

The beginning of Revelation 14 speaks of the one hundred forty-four thousand (144,000).

One hundred forty-four thousand is a symbolic number:

0 means seed;

3 means the fullness of God;

Therefore, 000 means a seed in the fullness and image of God.

12 means divine government;

2 means the matter is determined by God;

12 x 12 = 144 means divine government--the matter is determined by God.

The one hundred forty-four thousand who were standing with the Lamb upon Mt. Zion, having the Father's name written on their foreheads (or having the renewed mind) are:

A seed in the fullness and image of God, under His divine government--the matter is determined by God.

The characteristics of the ones who can sing this song, the overcomers, the one hundred forty-four thousand, as listed in Revelation 14:4, 5, are:

1. They have not been defiled with women. They are a separate people, separated unto God.
2. They follow the Lamb wherever He goes.
3. They are first-fruits to God and to the Lamb.
4. No lie was found in their mouths.
5. They are blameless. They are seen through the blood of the Lamb.

These are the ones who sing the Song of Solomon.

SONG OF SOLOMON  
PART ONE  
I N I T I A L L O V E  
CHAPTER ONE, VERSE TWO  
TO  
CHAPTER TWO, VERSE SEVEN

Song of Solomon can be divided into five parts the first of which is:

INITIAL LOVE  
CHAPTER ONE, VERSE TWO  
TO  
CHAPTER TWO, VERSE SEVEN

The principle of developing a spiritual life and experience are in the first part. Each lesson goes deeper and the first may seem smooth, but the first offerings of the heart are not always dependable and need to go through a strengthening process and a growing process.

The first experiences are not deep and each experience with Christ will be more advanced and dependable.

The believer had begun to cry out to know God, and He (the King) had brought her to a secret place, His chamber, so the believer can be prepared for a fuller knowledge of the Lord.

SONG OF SOLOMON 1:2

*LET HIM KISS ME WITH THE KISSES OF HIS MOUTH: FOR THY LOVE IS BETTER THAN WINE.*

The cry in this verse is the starting point of real spiritual progress, and inward spiritual longing for the Lord Himself. If there is a dissatisfaction with the ordinary things and a pursuit for love's fullness not burning in the spirit of the believer, it is impossible for the believer to have any intimate relationship with Jesus.

If the believer does not have this intense desire then we need to:

1. Pray that the Father will give you a spirit of revelation in the knowledge of Him.
2. Pray that the eyes of your heart would be enlightened to know the hope of His calling.
3. Pray to know the riches of the glory of His inheritance in the saints.
4. Pray to know the surpassing greatness of His power toward us who believe.

EPHESIANS 1:17-19

*17. THAT THE GOD OF OUR LORD JESUS CHRIST, THE FATHER OF GLORY, MAY GIVE UNTO YOU THE SPIRIT OF WISDOM AND REVELATION IN THE KNOWLEDGE OF HIM:*

*18. THE EYES OF YOUR UNDERSTANDING BEING ENLIGHTENED; THAT YE MAY KNOW WHAT IS THE HOPE OF HIS CALLING, AND WHAT THE RICHES OF THE GLORY OF HIS INHERITANCE IN THE SAINTS,*

*19. AND WHAT IS THE EXCEEDING GREATNESS OF HIS POWER TOWARD US WHO BELIEVE, ACCORDING TO THE WORKING OF HIS MIGHTY POWER.*

The maiden says of God, "... *THY LOVE IS BETTER THAN WINE.*" The love of Jesus is better than any thing the world can produce--there is no comparison to His love.

The kiss longed for in this verse is not of a father on the neck of his prodigal son, that type of kiss represents forgiveness and everyone who belongs to the Lord will have already experienced this kiss. The believer is longing for a more intimate and personal relationship, "THE KISSES OF HIS MOUTH..." which express a very personal and intimate love relationship. It all starts with an inward spiritual longing for the Lord Himself.

The Way to have such an intense spiritual longing for Christ is in spiritual vision. To those willing and open, the Holy Spirit gives revelation of the person of Jesus Christ through which they understand

that His *"LOVE IS BETTER THAN WINE"* and long for *"THE KISSES OF HIS MOUTH."*

Those who have even the smallest taste of Christ's love are impatient and restless in their desire for a more intimate relationship with Him in an everlasting communion.

Christ is an ocean of spiritual love and from that we receive our love and also return that love back to Him. All flowing from a principle of love.

II CORINTHIANS 5:15

*AND THAT HE DIED FOR ALL, THAT THEY SHOULD LIVE NOT HENCEFORTH UNTO THEMSELVES, BUT UNTO HIM WHICH DIED FOR THEM, AND ROSE AGAIN.*

JEREMIAH 31:3

*THE LORD HATH APPEARED OF OLD UNTO ME, SAYING, YEA I HAVE LOVED THEE WITH AN EVERLASTING LOVE: THEREFORE WITH LOVINGKINDNESS HAVE I DRAWN THEE.*

There are many facets of Christ's love:

1. His electing love.

EPHESIANS 1:4, 6, 11

*4. ACCORDING AS HE HATH CHOSEN US IN HIM BEFORE THE FOUNDATION OF THE WORLD, THAT WE SHOULD BE HOLY AND WITHOUT BLAME BEFORE HIM IN LOVE:*

*6. TO THE PRAISE OF THE GLORY OF HIS GRACE, WHEREIN HE HATH MADE US ACCEPTED IN THE BELOVED.*

*11. IN WHOM ALSO WE HAVE OBTAINED AN INHERITANCE, BEING PREDESTINED ACCORDING TO THE PURPOSE OF HIM WHO WORKETH ALL THINGS AFTER THE COUNSEL OF HIS OWN WILL:*

2. His redeeming love freeing us from the bondage of sin.

GALATIANS 4:4

*BUT WHEN THE FULNESS OF THE TIME WAS COME, GOD SENT FORTH HIS SON, MADE OF A WOMAN, MADE UNDER THE LAW.*

I TIMOTHY 2:6

*WHO GAVE HIMSELF A RANSOM FOR ALL, TO BE TESTIFIED IN DUE TIME.*

3. God's love of calling--the inward call.

To know the hope of His calling (Ephesians 1:18).

4. By God's justifying love we are accounted free in Christ.

5. His adopting love by which He accepts us faithful.

JOHN 1:12

*BUT AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER TO BECOME THE SONS OF GOD, EVEN TO THEM THAT BELIEVE ON HIS NAME.*

6. His sanctifying love by which He restores us to the image of God, righteous and holy.

7. His glorifying love by which He lifts up His people and gives them an eternal inheritance.

*"...thy love is better than wine."* Why? Because it can be taken without question and with a clear



conscience, not like many pleasures of the world. It does not cost us anything, it's the most free thing in the world. It heals the spirit and gives strength. When the love of Christ is shed abroad in men's hearts, we can shed a burden of heavy sorrow. We can drink heavily of His love with no harmful effects.

SONG OF SOLOMON 1:3

*BECAUSE OF THE SAVOUR OF THY GOOD OINTMENTS THY NAME IS AS OINTMENT POURED FORTH, THEREFORE DO THE VIRGINS LOVE THEE.*

Because His love is pure the virgins love Him: because of who He is, in His own person, the oil of His grace, of His pure life. His name which is like purified oil emptied out and everything that name represents. Paul says of Him in:

COLOSSSIANS 2:6-11

6. *AS YE HAVE THEREFORE RECEIVED CHRIST JESUS THE LORD, SO WALK YE IN HIM;*
7. *ROOTED AND BUILDED UP IN HIM, AND STABLISHED IN THE FAITH, AS YE HAVE BEEN TAUGHT, ABOUNDING THEREIN WITH THANKSGIVING.*
8. *BEWARE LEST ANY MAN SPOIL YOU THROUGH PHILOSOPHY AND VAIN DECEIT, AFTER THE TRADITION OF MEN, AFTER THE RUDIMENTS OF THE WORLD, AND NOT AFTER CHRIST.*
9. *FOR IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY.*
10. *AND YE ARE COMPLETE IN HIM, WHICH IS THE HEAD OF ALL PRINCIPALITY AND POWER:*
11. *IN WHOM YE ALSO ARE CIRCUMCISED WITH THE CIRCUMCISION MADE WITHOUT HANDS, IN PUTTING OFF THE BODY OF THE SINS OF THE FLESH BY THE CIRCUMCISION OF CHRIST.*

The Lord Jesus is the Anointed One. His name is so sweet that it draws the Anointed One and that name is as ointment poured forth in His death, as a fragrance of His sacrificial love.

The revelation of the person of Jesus Christ causes praise to spring forth and inspires men to love Him.

"Virgins" are the "Hidden Ones" of:

PSALMS 83:3

*THEY HAVE TAKEN CRAFTY COUNSEL AGAINST THY PEOPLE, AND CONSULTED AGAINST THY HIDDEN ONES.*

The maiden (believer) is far from being alone. She is one of many virgins walking in the spiritual way.

The anointing of Jesus implies two things, His call and His qualification for all the offices entrusted to Him.

His name is sweet and fragrant to all who believe in His name.

Before Christ became incarnate the "ointment" was not poured forth, it was shut up in a box. Even after His incarnation the fragrance of His name was not fully comprehended. It was when Jesus was lifted up on the cross that the vial of ointment was broken, then the resurrection and outpouring of the Holy Spirit came forth. That was the day when the name of Jesus was poured forth as ointment. The apostles were proclaiming the name of Jesus.

Ointment was costly--think of the "gift of Christ" to the Father:

JOHN 3:16

*FOR GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE.*

A God that cannot know joy or sorrow, that is not "touched with the feelings of our infirmities" (Hebrews 4:15) is not the God of the Bible. He had to have deep sorrow when He saw His "Beloved Son in whom He was well pleased" die on the cross.

Christ was "*a man of sorrows acquainted with grief*" (Isaiah 53:3), "*He was rich yet for our sakes became poor*" (2 Corinthians 8:9) to obtain a treasure of priceless worth. That is what the cost of the "ointment" was to Christ.

As to the cost of the "*ointment*" to the Holy Spirit: He takes the things of Christ and shows them to us. He seeks men and turns them to Christ. He suffers to save men with "groanings which cannot be uttered."

SONG OF SOLOMON 1:4

*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.*

The maiden utters a prayer here, it is the revelation of Jesus, given by the Spirit that draws us to Him.

HOSEA 11:4

*I DREW THEM WITH CORDS OF A MAN, WITH BANDS OF LOVE: AND I WAS TO THEM AS THEY THAT TAKE OFF THE YOKE ON THEIR JAWS, AND I LAID MEAT UNTO THEM.*

One believer drawn to the Lord results in many running after Him. Believers need to be inspiring others to press on to know Him.

Before we can know the lord as the Bridegroom of our souls, we have to recognize Him as reigning King.

The act of bringing the believer into His chamber or secret place, marks the beginning of an intimate communion with the believer as well as a special revelation given of Himself to the believer.

As believers we need to become dissatisfied with anything but the "*Biblical affection*" for the Lord. Those who seek after His heart will share His throne in glory.

*"Draw me, we will run after thee..."*

Man needs to be divinely drawn to God because:

1. He is far away from God in his heart, life and purpose and wondering farther away.
2. His understanding needs to be enlightened, his whole life and being needs to be drawn Godward.

God is seeking to draw men to Himself by: loving words, merciful deeds, revelations of Himself, His purposes, and His Son, as well as by the influence of the Holy Spirit.

As men and women in need, our attitude should be one of a sense of need, earnest prayer, and a spirit of obedience, "*...and we will run after thee...*", and a real desire to come to God with all diligence.

This should be the church's prayer for a closer communion and fellowship with Christ. *"Draw me, allure me, bring me under the power of divine captivity and we will run after thee."*

"Run" is to be drawn into a divine captivity through the Word. The believer will want to run, move fast, make haste to that captivity, that closeness to Him.

What are the grounds on which the Church hopes to receive this closeness of Christ's love? "...the King Himself" and that we have access into His grace.

The word "*chambers*" could be taken to mean the inner parts of God's truth, the mysteriously kept secret from the foundation of the world.

The petition "*Draw me...*" is one we should continually offer to the Lord. We have enemies plotting to draw us towards destruction--the world, the flesh, the Devil--and we need God's love to continually draw us. God the Son draws us.

JOHN 12:32

*AND I, IF I BE LIFTED UP FROM THE EARTH, WILL DRAW ALL MEN UNTO ME.*

God the Holy Spirit draws us, He takes the things of Jesus, shows them to us and makes us willing converts to Christ's power.

*"We will run after thee"* is the voice of grace. Natural man tries to hide, as Adam did. Grace says, *"Lord, I'll go where ever you go, but I'm not content to walk alone, I'll bring others with me."* God's voice is calling, drawing the Christian, and the walk the believer walks is the "running" after Him.

*"The King hath brought me into His chambers."* He has opened for her the unsearchable riches of His grace.

PROVERBS 24:4

*AND BY KNOWLEDGE SHALL THE CHAMBERS BE FILLED WITH ALL PRECIOUS AND PLEASANT RICHES.*

*"We will remember thy love more than wine."* Love is plural in the original, meaning different channels of manifestations of His love. All of Christ's affections are bestowed on the Church and the Church remembers it. Why? Because it is so great we have never known anything like it. Christ will not let His people forget His love and if He finds them forgetting He comes and refreshes their memory by giving a fresh manifestation of His love.

The drawing power of the presence of the Lord Jesus Christ generates the pursuing power in us. If the Lord draws then we will run after Him, meaning to have a continuous desire for Him, to have the attracting power that only the Lord can generate in the believer.

No one on his own can seek out and come to the presence of Jesus. When we were yet sinners the leading of the Holy Spirit was needed to bring us to the Lord.

Also, we can see the believer's relationship to other believer's. It is "*I*" who is drawn ("draw me"), but it is "*we*" who run after Him. It is "*I*" who is led into the inner chambers, but "*we*" who will be "glad and rejoice."

That the king had brought her into His chambers was the answer to her prayers. Chamber is the secret place of Psalms 91:1.

PSALMS 91:1

*HE THAT DWELLETH IN THE SECRET PLACE OF THE MOST HIGH SHALL ABIDE UNDER THE SHADOW OF THE ALMIGHTY.*

It is a place of intimate nearness, marking the beginning of an intimate communion with her and a special revelation of Himself to her. She would taste a fellowship she had never known before and see things she never seen before.

*"The upright love thee"* in the original is *"in uprightness they love thee."* Without mixed motives, their love comes from a pure heart and a good conscience.

I TIMOTHY 1:5

NOW THE END OF THE COMMANDMENT IS CHARITY OUT OF PURE HEART, AND OF A GOOD CONSCIENCE, AND OF FAITH UNFEIGNED.

As we become aware of the Lord's invitation and call to His inner chambers, many times we feel a sense of conviction and unworthiness.

SONG OF SOLOMON 1:5

*I AM BLACK, BUT COMELY, O YE DAUGHTERS OF JERUSALEM, AS THE TENTS OF KEDAR, AS THE CURTAINS OF SOLOMON.*

The first revelation the maiden received was *"I am black..."*

The Spirit deals deeply with all who make the confession, *"we will run after thee"*, and He will reveal everything that is against the mind of God in our lives.

This recognition of blackness is not of former sins because all that was knowingly wrong has been taken care of, or she would not have been able to enter the King's chambers. This revelation of "blackness" is of the unrenewed mind. A revelation of soul-power, the unsubmitted mind, intellect, will, and emotions. Sometimes blackness is only seen as sin, but it is also an unrenewed soul that has to be bought under the power of the Holy Spirit.

JOB 42:5-6

5. *I HAVE HEARD OF THEE BY THE HEARING OF THE EAR; BUT NOW MINE EYES SEETH THEE.*
6. *WHEREFORE I ABHOR MYSELF, AND REPENT IN DUST AND ASHES.*

ISAIAH 6:5

*THEN SAID I, WOE IS ME! FOE I AM UNDONE; BECAUSE I AM A MAN OF UNCLEAN LIPS, AND I DWELL IN THE MIDST OF A PEOPLE OF UNCLEAN LIPS: FOR MINE EYES HAVE SEEN THE KING, THE LORD OF HOSTS.*

Job cried, "I abhor myself...", and Isaiah cried, "I am undone (ruined)..." When these cries are real and deep, the soul has to acknowledge them and we need to be honest with ourselves, God, and others. Pride may be broken and spiritual appearances dealt with so we can come into a life of transparency before God and man.

Besides realizing the blackness, the believer also recognizes she is lovely. Just as Paul counted all things to be rubbish, He experienced the righteousness of God.

PHILIPPIANS 3:8,9

8. *YEA DOUBTLESS, AND I COUNT ALL THINGS BUT LOSS FOR THE EXCELLENCE OF THE KNOWLEDGE OF JESUS CHRIST MY LORD; FOR WHOM I HAVE SUFFERED THE LOSS OF ALL THINGS, AND DO COUNT THEM BUT DUNG, THAT I MAY WIN*

CHRIST,

9. AND BE FOUND IN HIM, NOT HAVING MINE OWN RIGHTEOUSNESS, WHICH IS OF THE LAW, BUT THAT WHICH IS THROUGH THE FAITH OF CHRIST, THE RIGHTEOUSNESS WHICH IS OF GOD BY FAITH:

We are made righteousness through:

ROMANS 5:18, 19

18. THEREFORE AS BY THE OFFENCE OF ONE JUDGMENT CAME UPON ALL MEN TO CONDEMNATION; EVEN SO BY THE RIGHTEOUSNESS OF ONE THE FREE GIFT CAME UPON ALL MEN UNTO JUSTIFICATION OF LIFE.

19. FOR AS BY ONE MAN'S DISOBEDIENCE WERE MANY MADE SINNERS, SO BY THE OBEDIENCE OF ONE SHALL MANY BE MADE RIGHTEOUS.

The maiden describes herself as *"the tents of Kedar, as the curtains of Solomon."*

Kedar is a dark room or a chamber pointing to the unrenewed soul, as the sun in the Scriptures is Jesus.

The curtains of Solomon are symbolic of the inner beauty created by the presence of the Lord Himself. They were made of fine linen.

REVELATION 19:8

AND TO HER WAS GRANTED THAT SHE SHOULD BE ARRAYED IN FINE LINEN, CLEAN AND WHITE; FOR THE FINE LINEN IS THE RIGHTEOUSNESS OF THE SAINTS.

Fine linen is the righteousness of Jesus Christ brought out of the works of the saints which are faith acts, believing God and acting on the truth of His Word. Even though the maiden is dark in her soul and needs a renewed mind, she believes God and it is counted to her as righteous.

ROMANS 4:3-5

3. FOR WHAT SAITH THE SCRIPTURE? ABRAHAM BELIEVED GOD, AND IT WAS COUNTED UNTO HIM FOR RIGHTEOUSNESS.

4. NOW TO HIM THAT WORKETH IS THE REWARD NOT RECKONED OF GRACE, BUT OF DEBT.

5. BUT TO HIM THAT WORKETH NOT, BUT BELIEVETH ON HIM THAT JUSTIFIETH THE UNGODLY, HIS FAITH IS COUNTED FOR RIGHTEOUSNESS.

ISAIAH 30:26

MOREOVER THE LIGHT OF THE MOON SHALL BE AS THE LIGHT OF THE SUN, AND THE LIGHT OF THE SUN SHALL BE SEVENFOLD, AS THE LIGHT OF SEVEN DAYS, IN THE DAY THAT THE LORD BUILDETH UP THE BREACH OF HIS PEOPLE, AND HEALETH THE STROKE OF THEIR WOUND.

The darkness of the moon (the unrenewed mind of the believer) will be totally transformed and filled with the light of the sun (Son), appearing in the image of the sun (Son) Itself.

Seven is the number of completion, or spiritual perfection. The light of seven days is the complete light flooding the Church.

While the Church is here, we are at an imperfect state, there is a mixture of light and darkness, but we have a mighty deliverer who loves His children and is able to keep them for His is sufficient.

To what people does the phrase "daughters of Jerusalem" refer? Since this is a poetic song about a spiritual heavenly experience it's talking within the realm of Heavenly Jerusalem. They represent those who are saved and love Jesus Christ. The phrase "ye daughters" indicates they were born of God, but

seem to lack the fervent desire that the maiden has. They represent lukewarm, casual people. They are the Lord's people, but don't have the warmth of true bridal affections.

Without a fervent seeking and pursuit of Christ there is no possibility of her being able to see her true nature. She sees herself as she really is, but at the same time realizing a sense of beautiful change taking place in her through the righteousness of Christ.

The Church and Christians, while they are here on this earth are in an imperfect state. Light and darkness will live together until Jesus comes. The reasons for this are:

1. So we might be made conformable to His Son.
2. To humble us.
3. To show us we have a great and mighty deliverer.

These are just a few reasons.

#### SONG OF SOLOMON 1:6

*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.*

"*Look upon me...*" is a common attitude among the young believers; before being dealt with by the Holy Spirit they tend to hide so no one will know them as they really are. The deeper they go with the Holy Spirit, the less is the desire to cover up what they really are, the real person that God created.

Mother is mentioned here and points to a principle of a promise founded on God's grace.

#### GALATIANS 4:26-28

*26. BUT JERUSALEM WHICH IS ABOVE IS FREE, WHICH IS THE MOTHER OF US ALL.*

*27. FOR IT IS WRITTEN, REJOICE THOU BARREN THAT BEAREST NOT; BREAK FORTH AND CRY, THOU THAT TRAVAILLEST NOT; FOR THE DESOLATE HATH MANY MORE CHILDREN THAN SHE WHICH HATH A HUSBAND.*

*28. NOW WE, BRETHREN, AS ISAAC WAS, ARE THE CHILDREN OF PROMISE.*

The phrase "*my mother's children...*" refers to all those who become God's children, the principle and promise of grace --- all who are saved by grace. "*Children*" refers to those who are spiritually immature.

"*...they have made me the keeper of the vineyards: but mine own vineyard have I not kept.*" The first reference is plural, "*vineyards*" and refers to the works organized and arranged by the hands of man. The second is singular "*vineyard*" and points to the work of the Lord Himself.

Her former life and service proved to be a distraction from the Lord Himself, after the discipline of the Holy Spirit she sees her former works amounted to nothing. She had been doing what was given to her by man and neglected the work of the Lord prepared for her.

If we were to take this verse literally it could be interpreted as; the neglect of her own vineyard was forced on her so she could keep the vineyards of others, but when we look at it spiritually, then the keeper of the vineyard is to blame for not keeping her own vineyard while keeping others. Also, because men's souls are God's vineyards as well as looking after other's, our own needs to be looked after and kept, as many pastors and people in leadership have realized.

#### SONG OF SOLOMON 1:7

*TELL ME, O THOU WHOM MY SOUL LOVETH, WHERE THOU FEEDEST, WHERE THOU MAKEST THY FLOCK TO REST AT NOON; FOR WHY SHOULD I BE AS ONE THAT TURNETH ASIDE BY THE FLOCKS OF THY COMPANIONS.*

The bride seeks her Shepherd-lover who is the King, she uses language that gives us insight into pastoral duty and care, and that suggests a relationship between the flock and the Shepherd who gave His life for the sheep.

- I. The Good Shepherd feeds His flock.
- II. The Good Shepherd provides noon day rest for the flock.
- III. The Good Shepherd protects the flock, keeping His sheep near the well guarded tents.
- IV. The Good Shepherd guides His sheep, leading the footsteps of the flock according to His own knowledge and wisdom.
- V. The Good Shepherd cares for the kids--the young of the flock.

In the inner chamber the maiden realizes the foolishness of external service to the Lord. She also recognizes that what a Christian needs is a place where the Lord feeds and rests His people. So she now directs her attention to a place where she can be fed and a place where she can lie down and rest. Rest stands for a perfect rest of the heart.

Wearing a veil was the custom of women during Bible times. Their faces could only be seen by their husbands. The maiden desires to have her face uncovered so she can look intently into the Bridegrooms face.

We as believers should desire that our hearts might be opened to God so that we can receive a revelation of Himself.

In not wanting to be a *"veiled one,"* the maiden desired not a hardness of mind or heart, but an openness to a receive revelation.

#### II CORINTHIANS 3:15-18

15. *BUT EVEN UNTO THIS DAY, WHEN MOSES IS READ, THE VEIL IS UPON THEIR HEART.*
16. *NEVERTHELESS WHEN IT SHALL TURN TO THE LORD, THE VEIL SHALL BE TAKEN AWAY.*
17. *NOW THE LORD IS THAT SPIRIT; AND WHERE THE SPIRIT OF THE LORD IS, THERE IS LIBERTY.*
18. *BUT WE ALL, WITH OPEN FACE BEHOLDING AS IN A GLASS THE GLORY OF THE LORD, ARE CHANGED INTO THE SAME IMAGE FROM GLORY TO GLORY, EVEN AS BY THE SPIRIT OF THE LORD.*

Noon is the perfect light of day, its the sun at full strength. When the sun comes to noon time position it cannot be any larger for us to see.

*"...for why SHOULD I be as one that turneth aside by the flocks of thy companions?"* The companions are companions of the Lord, but the flocks are not the flocks of the Lord. They are people who follow men of God rather than gathering unto the Lord Himself.

The maiden here is asking the Lord for a pathway to spiritual maturity. She desires a path of rest with God in the fullness of His light and in Divine union with His heart. She does not want to be a part of a group of people who follow men rather than the Lord Himself.

We are told in I Corinthians 1:9, *"...unto the fellowship of His Son Jesus Christ our Lord"*, not to *"follow"* men of God.

Within the inner circle the Shulamite has come to see three things:

1. She is black but comely in Jesus Christ.

Recognizing our own lack of self worth and the need for the Lord is the first requirement to becoming truly beautiful in the eyes of the King.

2. By reason of the Lord's dealings with her, she realizes the vanity of her former fleshly and external works of service.

3. She recognizes her need for spiritual food and rest.

The King now responds to her diligent seeking, commends her and gives her His promise, then follows the Kings reply:

SONG OF SOLOMON 1:8

*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 SHEPHERD'S TENTS.*

She is addressed as "*the fairest among women*". He is greatly attracted to her because of her capacity to appreciate Him.

"*If thou know not*", surely you should know, carries with it a reproach, implying she ought to have known, but has been taken off the path by attending to the works of others.

The "*footsteps of the flock*" may indicate aspects of the believer.

First: it could indicate the footsteps of those believers today who stand in the truth and position of the flock. They stand on the true ground of the Church and are gathered unto the Lord Himself.

There are many today who are the Lord's Church, but they have no comprehension of one flock, one Shepherd, they have no real light concerning the real Church of Jesus Christ. Its the place of the real Church of Jesus Christ that you find peace and rest.

Second: it could be pointing toward all the departed saints through the centuries of time who found their own full satisfaction in Jesus Christ alone.

"*Footprints*" speaks of vital experiences. There is a need of the Shulamite, she needs to move out into the experience of really finding the living presence of Jesus, the King.

The word "feed" is the same as "*to shepherd,*" such as a Shepherd does when he leads his flock.

The word "*kids,*" indicates lambs, those much less mature than she and those for whom she has become responsible.

With the words "*feed thy kids beside the shepherds tents,*" it brings our attention to service and warns that is seeking for Jesus Christ in a fuller sense for herself, the duty to younger, less mature, ones also must be met. Spiritual food and rest may also come by caring and feeding for the lambs and will not be found if that service of love is neglected.

"Shepherds" is plural and points to under-shepherds. Those who Shepherd under the Lord's direction. The Shulamite is to find a place among them and provide for those young kids that she has become responsible for. She must care for those believers who are less mature than herself and fulfill the ministry entrusted to her.

Even at those times when Christians are in the greatest pursuit of personal blessing, the duties of each day's service to others are not to be neglected.



If we are earnest in our search after Jesus Christ, we will use all, and every way to succeed. Often it's not more light we need, but a humble and diligent readiness to use the light we have.

SONG OF SOLOMON 1:9

*I HAVE COMPARED THEE, O MY LOVE, TO A COMPANY OF HORSES IN PHARAOH'S CHARIOTS.*

The Bridegroom has much to say to his own that cannot be said at the beginning. First He has to say "follow me" and draw us away from other interests so He can show us the path He wants for us that will lead to a fuller knowledge of Himself.

SONG OF SOLOMON 1:9-11

9. *I HAVE COMPARED THEE, O MY LOVE, TO A COMPANY OF HORSES IN PHARAOH'S CHARIOTS.*
10. *THY CHEEKS ARE COMELY WITH ROWS OF JEWELS, THY NECK WITH CHAINS OF GOLD.*
11. *WE WILL MAKE THEE BORDERS OF GOLD WITH STUDS OF SILVER.*

The Bridegroom compares His beloved to His mare among the chariots of Pharaoh. The swiftness of the maiden running after Him, the choicest horse among Pharaoh's chariots. The best of the horses in the days of Solomon came from Egypt.

JOB 39:19-25

19. *HAST THOU GIVEN THE HORSE STRENGTH? HAST THOU CLOTHED HIS NECK WITH THUNDER?*
20. *CANST THOU MAKE HIM AFRAID AS A GRASSHOPPER? THE GLORY OF HIS NOSTRILS TERRIBLE.*
21. *HE PAWETH IN THE VALLEY, AND REJOICETH IN HIS STRENGTH: HE GOETH ON TO MEET THE ARMED MEN.*
22. *HE MOCKETH AT FEAR, AND IS NOT AFFRIGHTED; NEITHER TURNETH HIS BACK FROM THE SWORD.*
23. *HIS QUIVER RATTLETH AGAINST HIM, THE GLITTERING SPEAR AND THE SHIELD.*
24. *HE SWALLOWETH THE GROUND WITH FIERCENESS AND RAGE: NEITHER BELIEVETH HE THAT IT IS THE SOUND OF THE TRUMPET.*
25. *HE SAITH AMONG THE TRUMPETS, HA, HA; AND HE SMELLETH THE BATTLE AFAR OFF, THE THUNDER OF THE CAPTAINS, AND THE SHOUTING.*

It's much clearer in the Amplified Version:

JOB 39:19-25

19. *HAVE YOU GIVEN THE HORSE HIS MIGHT? HAVE YOU CLOTHED HIS NECK WITH QUIVERING, AND A SHAKING MANE?*
20. *WAS IT YOU [JOB] WHO MADE HIM TO LEAP LIKE THE LOCUSTS? THE MAJESTY OF HIS [SNORTING] NOSTRILS IS TERRIBLE.*
21. *HE PAWS IN THE VALLEY, AND EXULTS IN HIS STRENGTH; HE GOES OUT TO MEET THE WEAPONS, [OF ARMED MEN].*
22. *HE MOCKS AT FEAR, AND IS NOT DISMAYED OR TERRIFIED; NEITHER DOES HE TURN BACK [IN BATTLE] FROM THE SWORD.*
23. *THE QUIVER RATTLES UPON HIM, AS DO THE GLITTERING SPEAR AND THE LANCE [OF HIS RIDER].*
24. *[HE SEEMS IN RUNNING TO] DEVOUR THE GROUND WITH FIERCENESS AND RAGE; NEITHER CAN HE STAND STILL AT THE SOUND OF THE [WAR] TRUMPET.*
25. *AS OFTEN AS THE TRUMPET SOUNDS HE SAYS, HA, HA! AND HE SMELLS THE BATTLE FROM AFAR, THE THUNDER OF THE CAPTAINS, AND THE SHOUTING.*

The above Scripture describes the swiftness of seeking Him in these words:

1. A war horse, full of the strength of the Lord.
2. He laughs at fear.
3. He does not stand still at the voice of the Lord.
4. He discerns the battle and knows the war cry.

This Scripture also shows an intense pressing on to know the Lord and the abandonment to the Holy Spirit for His work to be done at any cost. Once the will is totally surrendered to God and the decision made to obey and follow the Lord at any cost, the Spirit is able to do His work.

Verse 11 tells of the work which is done by God on her and represents the beauty that is gained from Him. These verses speak of six things: the horses, the cheeks, the braided hair (rows of jewels), the neck with chains of gold, the borders of gold, and the studs of silver.

First, the comparison of the maiden to *"a company of horses of Pharaoh chariots"*, implies what is best in the natural life. The spiritual thought is that a good deal of the accomplishments in her life was of natural energy and power. The horse, from the standpoint of its natural characteristic, was a symbol of speed in those days. The swiftness described in the maiden's movements have a natural and not a spiritual force.

Second, the cheeks refer to her natural beauty. The cheeks determine whether a person is beautiful or not: and in the maiden they are figurative of a natural endowment of good looks (Song of Solomon 1:10).

Third, the braided hair, (the row of jewels), is not in the original Hebrew, but refers to that which enhances natural beauty. The hair is a symbol of natural strength. It seems the maiden had a lot of natural beauty (1:10).

Fourth, the neck with its ornaments signifies a kind of natural gentleness. Alone, without ornaments, it's a symbol of something stiff and unyielding in human nature, stiff-necked. But the maiden here has her neck ornamented, and this speaks of an acquired gentleness through careful training and breeding that is found in some gentle character.

She is swift in movement and has a good measure of natural beauty, talent, and strength. This comparison is made to point out that, in spite of the revelation of the inner chamber and a true search for a spiritual life, one's natural beauty may come into prominence in the pursuit of God.

The next two are in verse 11, and indicate what God promises to do for her through grace. *"We will"*, is the King's promise, and in the plural, *"we,"* the Holy Spirit is referring to the Trinity.

Fifth, we have *"borders of gold."* Gold stands for what is divine in character. In order for gold to be beaten into a fine braid, (border), a lot of time is required. Gold braid is a fine and a delicate work, and represents the life of Jesus Christ brought through the ministry of the Father, Son, and Holy Spirit into a special manifestation. *"Border,"* in the original writing is something like a crown. It's a wreath—a gold-braided wreath resembling a crown.

Gold represents the divine nature and silver represents redeemed man. Therefore, the promise of the Bridegroom is that He will transform her with the divine life. The working of the gold into ornaments or a braided wreath requires a lot of fire because gold is only workable when it is melted. This is the promise of the Bridegroom: to transform all that is of the natural life into divine nature. The surrendered person, pressing on for the prize of the high calling of God, is promised, here, that the work will be done. She will know the divine life in union with God; she will sit down with Him in His throne and be a partaker of His glory. For those who have a loving heart, God has promised to fulfill all their desires. Rest in His Word.

This crown of gold is to take the place of her braided hair of natural strength and represents the righteous life, and the glory of God that is to make her beautiful with divine features in place of natural ones.

Six, the "studs of silver" bring redemption into view. To decorate this crown of divine work with silver studs points to the foundational work of Calvary's Cross. Everything that is of God has to replace all that is represented by natural man.

The wealth and power of the soul-life is described by the Bridegroom as He gives His description of the maiden. She is swift in movement, has a good measure of natural beauty, talent and strength. This comparison is made to show that in spite of the revelation in the inner chamber, natural things may come to importance in our lives. Many make no progress in their spiritual lives because of the importance of natural things. Only that which is bought by God can be looked at in terms of true value and carry us to the goal.

SONG OF SOLOMON 1:12

*WHILE THE KING SITTETH AT HIS TABLE, MY SPIKENARD SENDETH FORTH THE SMELL THEREOF.*

The maidens attention is now directed to the King and His table. The ever-abiding, indwelling Christ.

I KINGS 4:22-27

*22. AND SOLOMON'S PROVISION FOR ONE DAY WAS THIRTY MEASURES OF FINE FLOUR, AND THREE SCORE MEASURES OF MEAL.*

*23. TEN FAT OXEN, AND TWENTY OXEN OUT OF THE PASTURES, AND AN HUNDRED SHEEP, BESIDES HARTS, AND ROEBUCKS, AND FOLLOW DEER, AND FATTED FOUL.*

*24. FOR HE HAD DOMINION OVER ALL THE REGION ON THIS SIDE OF THE RIVER, FROM TIPSAH EVEN TO AZZAH, OVER ALL SIDES ROUND ABOUT HIM.*

*25. AND JUDAH AND ISRAEL DWELT SAFELY, EVERY MAN UNDER HIS VINE AND UNDER HIS FIG TREE, FROM DAN EVEN TO BEERSHEBA, ALL THE DAYS OF SOLOMON.*

*26. AND SOLOMON HAD FORTY THOUSAND STALLS OF HORSES FOR HIS CHARIOTS, AND TWELVE THOUSAND HORSEMEN.*

*27. AND THOSE OFFICERS PROVIDED VICTUAL FOR KING SOLOMON AND FOR ALL THAT CAME UNTO KING SOLOMON'S TABLE, EVERY MAN IN HIS MONTH: THEY LACKED NOTHING.*

*This was the provision for "all that came unto King Solomon's table..."*. It was a rich provision and blessed with His own Kingly presence.

*"While the King sitteth at his table"* may represent what the maiden has in enjoying the full abundance of the Lord's provision. This bountiful provision can be divided into two classifications:

1. There is food made of flour or meal, signifying the perfect manhood of the Lord Jesus Christ.
2. There is food of meat substance. Telling of our Lord's accomplishments, His works and sacrificial death, so we believer's can have intimate communion with Him.

There is a precise time when there is a partaking of spiritual satisfaction in communion with Him, *"While the Lord sitteth at his table..."*

When God looks upon the death of Jesus, He sees an atoning sacrifice that deals with all we are by nature. When we look upon the death of Jesus we need to see a substitution for our sins, as well as our own union with Him in death. (Romans chapter 8)

At His table of spiritual food, comes the realization of this fact, causing the rising of fragrance and praise in us *"... my spikenard sendeth forth the smell thereof."* (Perfume in the original is nard, or spikenard.)

An example of this is found in:

JEREMIAH 15:16

*THY WORDS WERE FOUND, AND I DID EAT THEM; AND THY WORD WAS UNTO ME THE JOY AND REJOICING OF MINE HEART: FOR I AM CALLED BY THY NAME, O LORD GOD OF HOSTS.*

The result of feasting upon the Word brings joy, resulting in true praise and a life of dedication and love toward the King. This type of life gives off a sweet smelling fragrance to God and to all those who come into it's presence.

The Lord Jesus gives all to us; we offer ourselves back to Him. Our appreciation of Him comes before the dedication of ourselves.

Grace is compared to spikenard for it's precious value; and the going forth of it's fragrance shows that it's an ointment poured forth, pleasing to God and all who love Him. The value of grace may be gathered from the price that went to purchase it, that price was no less than the blood of Jesus. It's precious in regard to it's author, the Spirit of God: He is called the Spirit of Grace.

SONG OF SOLOMON 1:13

*A BUNDLE OF MYRRH IS MY WELLBELOVED UNTO ME; HE SHALL LIE ALL NIGHT BETWIXT MY BREAST.*

*"Wellbeloved" or "Bridegroom lover," "myrrh" signifies suffering love for her and points to the cross of Jesus Christ.*

In studying myrrh we can discover the new light that the maiden has come to know the King in, through her spiritual banqueting with Him.

1. Myrrh is an embalming spice and as used in the embalming of Jesus.
2. Myrrh has a preserving quality; it keeps things from corrupting, and rotting.
3. Myrrh has a beautifying quality. It's good to take away the wrinkles from the face and make the skin smooth and shining.
4. Myrrh was the first ingredient of the holy anointing oil that was used for the anointing of Aaron and the tabernacle.
5. Myrrh has a healing quality.
6. Myrrh has a perfuming quality; it's used for perfuming garments and other things to make and cast a pleasant smell.

Jesus Christ is like myrrh. Myrrh may well be a type of Jesus Christ for it's preciousness. It's rich, and rare, and costly, but nothing can compare to the preciousness of Jesus.

Myrrh is pleasant, it's fragrance is pleasant to the sense of smell, but Jesus Christ gives delight to His people through every channel.

Myrrh is perfuming, giving forth a sweet fragrance. Our prayers and praises are a sweet smelling savor unto the Lord.

Myrrh was used as a disinfectant and preservative from infectious diseases. If we carry Jesus with us we will not catch the infections of the world.

Myrrh was also a cure. Not only did it prevent, but it healed. Jesus Christ is the best medicine for the soul. Jehovah-Rapha, *"I am the Lord that healeth thee."*

Myrrh was used as a beautifier. It was believed to remove wrinkles and stains from the face. Nothing

makes the believer as beautiful as Christ.

Jesus Christ was called a "*bundle of myrrh*" There were three types of myrrh:

1. Myrrh is sprigs, when burnt gave forth a sweet fragrance.
2. Myrrh is dried spice.
3. Myrrh is a flowing oil.

He is a bundle of Myrrh because there is plenty of Him to go around, plenty of Him for our necessities.

When Jesus was on the cross, He was offered "*wine mingled with myrrh*" to drink. After His death Nicodemous brought Myrrh to embalm Him.

The fact of how costly myrrh was, shows how precious the Lord was to Nicodemus.

"*Night*" signifies a time of Solomon's absence, or spiritually, the Lord's absence from the earth.

The "*two breasts*" are faith and love.

#### I THESSALONIANS 5:8

*BUT LET US, WHO ARE OF THE DAY, BE SOBER, PUTTING ON THE BREASTPLATE OF FAITH AND LOVE; AND FOR AN HELMET, THE HOPE OF SALVATION.*

The maiden is saying, "*I will hold him near me in faith and love during the night of man's wickedness and his absence.*"

Verses 12 and 13 tells of the indwelling Christ, held in inward affection, and intimate communion with Him. The condition of sitting at His table implies an open door on her part.

#### REVELATION 3:20

*BEHOLD I STAND AT THE DOOR, AND KNOCK: IF ANY MAN HEAR MY VOICE, AND OPEN THE DOOR I WILL COME IN TO HIM, AND WILL SUP WITH HIM, AND HE WITH ME.*

If we refuse to open the heart's door, then there can be no sitting at His table for intimate communion.

In closest communion at the King's table, the soul now learns from the lips of the Lord that if she is to know Him fully, she must expect suffering and sacrifice. Up until now she has only had glimpses of Christ in his glory. Now He asks her to follow Him, even though it may mean the cross, suffering.

#### MATTHEW 20:22

*...ARE YOU ABLE TO DRINK THE CUP THAT I DRINK, OF TO BE BAPTIZED WITH THE BAPTISM THAT I AM BAPTIZED WITH?...*

It's only in partaking in the fellowship of His sufferings that we can partake of and know the power of His resurrection. She reveals her "*Bride Spirit*" by agreeing to follow Him at all cost, clasps the myrrh to her breasts and says; "*My beloved is unto me a bundle of myrrh.*"

To her joy, by embracing the fellowship of His sufferings--total death to self--she finds that this precious myrrh that she holds so close to her heart begins to preserve her and keep her from corruption, allowing her to partake of the divine nature and making her calling and election sure. It has begun to beautify her with the water of the Word, taking away all blemishes, spots, and wrinkles. It has brought an anointing upon her life that has begun to break the yoke of the enemy over her and set her

free from bondage. This myrrh had begun healing to all her flesh. The perfuming quality has produced a fragrance on her life and she has become a fragrance of Christ in every place. Men begin to recognize her as one who has been with Jesus.

SONG OF SOLOMON 1:14

*MY BELOVED IS UNTO ME AS A CLUSTER OF CAMPHIRE IN THE VINEYARDS OF ENGEDI.*

To be clothed and adorned with Jesus Christ is the subject of this verse.

The maiden compared the Bridegroom to camphire or henna-flowers. A very colorful, fragrant plant. It's leaves, pulverized also make a very colorful orange dye, as well as a restorative. Jesus Christ is the fragrance of our lives and brightens the believers life. The grace of God restores our lives to the fullest.

Henna-flowers were used by Jewish women for adornment. En-gedi was a place in the wilderness where David fled to hide. To find henna-blossoms in a desert place symbolized the uniqueness of Jesus.

She is adorned with Jesus Christ, here is a visible manifestation of Jesus to the world. This represents the fact that she confesses Christ before men, talks about Jesus, and makes Him a sweet bouquet of henna-flowers to be seen in the presence of men.

SONG OF SOLOMON 1:15

*BEHOLD, THOU ART FAIR, MY LOVE, THOU ART FAIR; THOU HAST DOVES EYES.*

The first reference here is to beauty and for her encouragement. The second reference praises her beauty because she has "doves' eyes." *The eyes of a dove are beautiful*, referring to the thought that she now has spiritual perception or insight that make her attractive to Him.

The eyes of a dove can only see one thing at a time, signifying singleness of purpose.

MATTHEW 6:22

*THE LIGHT OF THE BODY IS THE EYE; IF THEREFORE THINE EYE BE SINGLE, THY WHOLE BODY SHALL BE FULL OF LIGHT.*

Her heart is only, wholly for the beloved.

The bridegroom sees the Holy Dove, the Spirit of the Father, shining through a soul whose eyes are turned completely on Him in total trust.

LUKE 11:34-36

*34. THE LIGHT OF THE BODY IS THE EYE: THEREFORE WHEN THINE EYE IS SINGLE, THY WHOLE BODY IS FULL OF LIGHT; BUT WHEN THINE EYE IS EVIL, THY BODY ALSO IS FULL OF DARKNESS.*

*35. TAKE HEED THEREFORE THAT THE LIGHT WHICH IS IN THEE BE NOT DARKNESS.*

*36. IF THY WHOLE BODY THEREFORE BE FULL OF LIGHT, HAVING NO PART IN DARK, THE WHOLE SHALL BE FULL OF LIGHT, HAVING NO PART DARK, THE WHOLE SHALL BE FULL OF LIGHT, AS WHEN THE BRIGHT SHINING OF A CANDLE DOTH GIVE THEE LIGHT.*

We can see that as we fix our eyes on Jesus, our life will be completely illuminated. We have to be careful not to look at circumstances, or the waves, around us. In doing so we take our eyes off Jesus and begin to look at things that produce darkness in our hearts and minds. As we keep our eyes on Jesus we will have the "light of life."

JOHN 8:12

*THEN SPAKE JESUS AGAIN UNTO THEM, SAYING I AM THE LIGHT OF THE WORLD: HE THAT FOLLOWETH ME SHALL NOT WALK IN DARKNESS, BUT SHALL HAVE THE LIGHT OF LIFE.*

SONG OF SOLOMON 1:16

*BEHOLD THOU ART FAIR, MY BELOVED, YEA, PLEASANT: ALSO OUR BED IS GREEN.*

He is not only fair in her eyes, but also most enjoyable in His intimate nearness.

*"Our bed is green,"* shows she has arrived at what she has been searching for--rest--restfulness, in connection with her beloved. But here she finds not only rest, but care--shepherd care. Green pastures are beds for sheep, to be down in them is to have sweet rest.

If shepherds were not skillful, the sheep would do nothing but feed; but with a skillful shepherd, the sheep both feed and rest. Therefore, they rest and are also satisfied in the earth, which is suggested by the word "green."

The maiden finds rest for her soul in their communion together, for from their fellowship comes all that is fresh and flourishing in her life.

SONG OF SOLOMON 1:17

*THE BEAMS OF OUR HOUSE ARE CEDAR, AND OUR RAFTERS OF FIR.*

Cedars are trees that are tall, and stately, and strong. They point to the new humanity in Jesus Christ. Most of the woodwork in the temple built by Solomon was of Cedar and Fir, (Cypress). Cypress was the product of a place called *"Death City,"* and such trees were commonly found growing in the graveyards of Judea. They are associated with death and have reference to the death of Jesus Christ. It's in the realization of what He is in His life and death that the maiden obtains rest. The green bed of grass, verse 16, represents all that is alive, all that has life in Him.

The two important kinds of wood in Solomon's temple were Cedar and Cypress. They were wood proved worthy for use in the construction of God's habitation on earth.

Cedars are a type of the new creation of God, of His saints.

1. The Cedar is a very noble stately tree. It grows very high. It mounts high toward Heaven.
2. The Cedar is a tree that takes deep root. As the tree grows high, it proportionately takes root downward. If it were weak at the roots, because of it's tallness, the wind would blow it down. Therefore, the root system must be equal to the height.
3. The Cedar is a very strong tree.
4. The Cedar is a tree full of sap. It also bears a sort of fruit. The shadow of the tree is very refreshing and all the fowls of every wing dwell under it.
5. The cedar is a very profitable tree, and is excellent for building a house. Solomon made use of it in building the temple.

If the Saints are likened to Cedars, excellent above all others, well rooted, strong, durable, and useful to God and man, *DO WE EXCEL? DO WE GROW HIGH HEAVENWARD? DO WE GROW IN HUMILITY? ARE OUR HEARTS LOWEST, WHEN OUR ESTATES ARE HIGHEST? WHEN WE ARE MOST HONORED IN THE EYES OF MEN, ARE WE MOST HUMBLE IN THE EYES OF GOD?* Remember that the tree that takes the deepest root spreads it's branches the farthest out, and brings forth the most fruit. There are those who try to tear up the Cedars of God by the roots to destroy them. They send many strong blasts of winds, yet the saints have stood. The Lord God Almighty will establish them.

Finally, the Cedar casts a shadow that enables birds of every wing to dwell under her. How happy are the people, or nation, that sits under the protection or shadow of a righteous government, when righteousness and judgment will be administered by the saints. Everyone seeks shelter under them. This will take place in the later days.

The basis for God's tabernacling among men lies on the death of the old life and the resurrection of the new life. Notice that the house is built, not on one, but on many rafters.

SONG OF SOLOMON 2:1

*I AM THE ROSE OF SHARON, AND THE LILY OF THE VALLEYS.*

In the original there is no break between verses 1:17 and 2:1. These words are spoken by the maiden herself.

Sharon is a plain in Judea and a Rose would be common, and more likely the Lily is not a Lily, but a Narcissus that lies hidden deep in the valleys, unseen to men.

The Rose of Sharon is a common field flower, not rare or distinguished, but lowly, and also the loveliest of it's kind. The bright rays of the sun must rest on the Rose, or it's beauty will not be revealed. We are to *"walk in the light."*

The lily is another picture of the believer: purity, sweetness, power of self multiplication, the power given to Christian faith to reproduce beyond itself, beyond the power possessed by the non-Christian.

The home of the Lily is in the lowly places, they mind not the high things. Being exposed to persecution, they are preserved. Jesus Christ sent His Disciples out as sheep among wolves. Lilies are liable to be plucked, trampled, but they are also found where streams are plentiful. Well watered valleys are the Lilies natural home, as the believer should be found where the streams of living water flow abundantly.

The maiden is viewing herself to be merely the *Rose of Sharon, and the Lily of the valleys.* She is saying, *"I am a very ordinary person, yet cared for and loved by God."* She feels she is a fair flower in the Bridegroom's eyes.

When the flower grows in the soil of the human heart, and when the person learns to love and serve the Lord Jesus Christ, then the Bridegroom looks at them as *"the Rose of Sharon."*

SONG OF SOLOMON 2:2

*AS THE LILY AMONG THORNS, SO IS LOVE AMONG THE DAUGHTERS.*

The king implies, she is a Lily, but a Lily among thorns. He indicates here that she alone has the purity and simplicity of a Lily, while the rest of the unconverted mankind are thorns.

1. A Lily is a very sweet flower, so fragrant that a man's senses will be easily turned with the strength of it's fragrance.
2. A Lily is an exceedingly white flower, there is nothing more pure, nothing whiter.
3. The Lily is a very fruitful flower, often yielding fifty pods. (NOTE: Fifty is the number of Jubilee. In the year of Jubilee everything returns to it's rightful owner.)
4. The Lily is a very tall flower, few others are taller.
5. The Lily is a flower, gloriously adorned and lovely to look on; Jesus said, *"Solomon in all his glory was not arrayed like one of these."* It has six white leaves, inside are seven grains, and in



those is the glory of gold, It hangs down it's head. Much of the glory of the Lily is inward.

Six is the number of man.

White symbolizes purity and righteousness.

Therefore six white leaves symbolize man clothed with purity and righteousness.

Seven is the number of completion.

Gold symbolizes the Divine nature.

Therefore, seven golden grains within, stands for the completion of the Divine nature within man.

As a fragrant Lily, the Bride of Christ gives off the sweet fragrance of the knowledge of God in the midst of a cursed earth. As a Lily among thorns, so the Bride of Christ stands in holiness and purity in the middle of a crooked and perverse generation. As a fruitful Lily the Church will grow and multiply until it has become a great kingdom and has filled the whole earth with fruit. The year of Jubilee will be ushered in, and everything will be returned to it's rightful owner. the Bride of Christ, as a beautiful Lily, will be completely transformed and the soul of each believer will be filled with the Divine nature.

Thistles and thorns speak of the fall of Adam. The first reference to thorns is in:

GENESIS 3:18

*THORNS ALSO AND THISTLES SHALL IT BRING FORTH TO THEE; AND THOU SHALT EAT OF THE HERB OF THE FIELD.*

They grow by themselves, no one has to plant them.

In Exodus 3, a flame of fire burned in the thorny desert bush, but the bush was not consumed. The fire and the light did not come from the bush, but from the presence of the Lord within the bush. God made use of the thorny bush, but didn't destroy it. This fact may have conveyed the thought that at a future time God may use Moses in revelation to Israel, as well as to the Gentiles.

Thorns also point to what springs forth from the natural life of man, the fruit of sin.

MATTHEW 13:7

*AND SOME FELL AMONG THE THORNS; AND THE THORNS SPRUNG UP, AND CHOKED THEM.*

Such work is the working of self-will, the work of man apart from God can produce thorns and briars.

My love is a plural form. Remember the maiden is not the same as "the daughters of Jerusalem." She and the ones who live in sin are very different from one another. All around her is that sinful life which has sprung up from the natural life of man, but she is as one with pure faith and love, as pure as a Lily. There is a hint in this verse that a person in a real search for the Lord will suffer pain, loss, and loneliness in the midst of the wicked environment represented by thorns.

We can understand the thorns to be:

1. The world of the ungodly--Psalm 57:4
2. Trials and temptations--Paul's thorn in the flesh.
3. Hindrances to our growth and danger in our lives. Matthew 13

Thorns may be led to become Lilies. Impossible in the natural, but with God, not impossible in the spiritual. So that this can happen, God has His Lilies where he wants them.

The believer is like a lovely flower in the eyes of Jesus. Because, they are justified in the eyes

of Jesus Christ, washed in His blood, he is pure and white as a Lily. The believer's nature is changed. Once as an unbeliever, we were like a barren, prickly thorn fit only for burning, now Christ has put a new Spirit in us and we grow like a Lily.

The Lilies shall be transplanted to bloom forever in Heaven with God. The thorns will be destroyed, they are dry and fit for burning. Therefore, if we are a part of the company of Lilies, let's not murmur, but remember what our mission is and seek to find it. Also, let each one of us ask ourselves, which am I, a Lily or a thorn?

SONG OF SOLOMON 2:3

*AS THE APPLE TREE AMONG 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.*

The phrase, "*the sons*," is all that captures the heart's affections, provoking desires, such as in:

GENESIS 3:16

*UNTO THE WOMEN HE SAID, I WILL GREATLY MULTIPLY THY SORROW AND THY CONCEPTION; IN SORROW THOU SHALT BRING FORTH CHILDREN; AND IN THY DESIRE SHALL BE TO THY HUSBAND, AND HE SHALL RULE OVER THEE.*

It's what becomes ruler over the inward life in the place of Christ: any thing or any place a person's heart is drawn rather than Christ.

The maiden is now losing sight of all the "*sons*" or "*trees*," and has her sight fixed upon Jesus. Dwelling under His shadow brings great rest and refreshing to the soul and eating His fruit brings great sweetness to the Spirit.

The maiden said that under His shadow she found great delight. Job 22:26-29, describes what will happen to those who delight in the Almighty.

1. You will pray to Him and He will hear you.
2. You will decree a thing and it will be established.
3. Light will shine on your ways.
4. When you are cast down, you will speak with confidence.

The Apple tree (some say) is a Citron tree, a tree of lovely foliage whose leaves do not fall in winter. The fruit looks like a Pomegranate, but tastes like a tangerine with a touch of lemon, a golden fruit of rare fragrance. Christ is like this glorious tree, unique. His uniqueness has three aspects;

1. His coming into the world, His taking our place in humanity.
2. His overshadowing, which can never fail; the evergreen leaf giving shade and shelter.
3. His fruit, food for spiritual substance.

*"I sat down under His shadow with great delight..."* or with *"great rapture."* Sitting under His shadow signified a lifting up of the Spirit, a delight in His presence that gives a feeling of being taken up in rapture.

As we partake of the fruit of the tree of life, we eat of the Divine nature and we receive from the Lord the perfect Word that brings sweetness to our spirit.

The maiden sat down under the shade of this tree. This is a position of rest and trust and relaxing in the security of God. Notice that Jesus is sitting in Heaven at the Father's right hand. A priest never sat down until all the work was done.

This phrase, "*His fruit is sweet to my taste,*" speaks of three things:

1. Christ's character.

His Words, acts, miracles, were a manifestation of what He was within.

2. His work.

"He was made sin for us."

3. His influence.

Kings, emperors, dynasties, governments have risen and fallen, subject to His control.

There are shelters men think of, riches, friends, pleasures, but they are short lived. They can affect our circumstances for a while, but in the end tend to make things worse because they come between us and man's true shelter, "the shadow of the almighty." To trust and dwell in what God was and is, is to swell under the shadow of the Almighty.

SONG OF SOLOMON 2:4

*HE BROUGHT ME TO HIS BANQUETING HOUSE, AND HIS BANNER OVER ME WAS LOVE.*

"*Banqueting house*" or "*house of wine,*" in the original, suggests a house of joy and gladness to which she is brought by the King.

Having been taken through a deeper experience of the cross, there comes a fuller realization of everything the Lord has given her and made available for her, and so for the maiden it's a "*house of wine*" (joy). In other words, He brought her to His inner chamber for the purpose of revelations in chapter 1:4, but here it's for the purpose of joy, to feel the joyfulness of His presence. It's a love relationship, and by hoisting the banner she focuses all her attention on His love.

Our banner is love and it signifies that all the believer does is with no other motivation than love for Christ.

This revelation of His love brings great joy to her. There is great joy at the revelation of His love.

The banner is to gather and keep people together. Jesus Christ was lifted up on the cross and is now lifted up in the Gospel to gather people unto Himself.

A banner displayed, or a standard set up, is an indication of war. As the Church, we are bannered under the Lord of Hosts. A banner displayed is also a sign of victory. Jesus Christ has gotten the victory over all His and our enemies.

A banner is for defense and protection. Jehovah-Nissi, the Lord is my banner.

EXODUS 17:15

*AND MOSES BUILT AN ALTER, AND CALLED THE NAME OF IT JEHOVAH-NISSI.*

A banner is to direct soldiers where to stand, when to march, and who to follow. We cannot do our own thing, but have to follow closely to the Lord's leading. A banner also distinguishes one group of people from another. The motto of Christ's banner is "*love,*" distinguishing His people from the world.

SONG OF SOLOMON 2:5

*STAY ME WITH FLAGONS, COMFORT ME WITH APPLES: FOR I AM SICK OF LOVE.*

Hebrew words are in plural form and it's possible that this appeal is general and not directed at the

King.

She is *"lovesick"* or *"exhausted with happiness."* The joys of His presence should surpass the limits of what we can comprehend. The earthen vessel has no natural capacity for the Lord's glory so He must help in order for us to enjoy to the fullest His presence.

*"Lovesick,"* according to Webster's Dictionary, means to be so much in love as to not be able to react in a normal way. This is the experience of believers of all ages when they come into a full realization of the Lord's special presence. Strong spiritual feelings can cause physical exhaustion.

The process of strengthening and enlarging, a transformation from glory to glory, must take place. For Jesus to reveal the fullness of Himself to us when we first come to Him would be like a man who has lived in a dark cave for many years being suddenly brought out into the full strength of the noon day sun. This man must be taken through varying degrees of light before His eyes can bear the sun in full strength. So it is with us, spiritually, we need to go from one degree to another at God's pace.

SONG OF SOLOMON 2:6

*HIS LEFT HAND IS UNDER MY HEAD, AND HIS RIGHT HAND DOTH EMBRACE ME.*

The left hand, shows that she would turn to look up at Him, but needs support to do so. The right hand embracing describes the natural way of embracing a person. The idea here, is of protection and support of His love, with the emphasis not so much on supporting strength alone, but on the supporting strength that comes from intimate relationships. There is a need for His sustaining grace that she may be equal to bearing the love He embraces her with.

*"Hand"* symbolizes the will in action. The action of God's will which is judgment against His enemies.

MATTHEW 25:41

*THEN SHALL HE SAY UNTO HIM ON THE LEFT HAND, DEPART FROM ME YE CURSED, INTO EVERLASTING FIRE, PREPARED FOR THE DEVIL AND HIS ANGELS.*

Jesus is the Head of the Church, all principalities and powers are under Him.

EPHESIANS 1:20-23

*20. WHICH HE WROUGHT IN CHRIST, WHEN HE RAISED HIM FROM THE DEAD, AND SET HIM AT HIS OWN RIGHT HAND IN THE HEAVENLY PLACES.*

*21. FAR ABOVE ALL PRINCIPALITY, AND POWER, AND MIGHT, AND DOMINION, AND EVERY NAME THAT IS NAMED, NOT ONLY IN THIS WORLD, BUT ALSO IN THAT WHICH IS TO COME.*

*22. AND HATH PUT ALL THINGS UNDER HIS FEET AND GAVE HIM TO BE HEAD OVER ALL THINGS TO THE CHURCH.*

*23. WHICH IS THE BODY, THE FULNESS OF HIM THAT FILLETH ALL IN ALL.*

The maiden desires to see the devil and his angels put under her head, Jesus. She also desires to see God's will in action, the believer rising up in the authority of Christ to tear down the strongholds of the enemy and put them under the Church, us.

SONG OF SOLOMON 2:7

*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*

Roes are members of the Gazelle family.

From the inner chamber and them being brought into the "house of wine," could be described as a smooth journey, but the Lord now wants her to rest.

*"The daughters of Jerusalem"* are ones who like to meddle and are moody. The Lord warns them not to stir up His loved one, not to stir up her emotions, because, like the roe or deer, she could be easily frightened. She is in a state of exhaustion, due to her devotion and He wants her to rest; He will not permit her to be disturbed.

Those who tend to meddle in other peoples' spiritual affairs will get no where, but will, more than likely, frighten them away from the church.

The maiden would wait until she is stirred in her inner being to seek further experiences. Others may look at her and say she is immature, but they are not to try to help stir her desire with fleshly energy.

Devotion here has reached a climax. Let all things then, keep silence before Him.

HABAKKUK 2:20

*BUT THE LORD IS IN HIS HOLY TEMPLE: LET ALL THE EARTH KEEP SILENCE BEFORE HIM.*

He, the Lord is silently loving you. He will rest in His love for you.

ZEPHANIAH 3:17

*THE LORD THY GOD IN THE MIDST OF THEE IS MIGHTY; HE WILL SAVE, HE WILL REJOICE OVER THEE WITH JOY; HE WILL REST IN HIS LOVE, HE WILL JOY OVER THEE WITH SINGING.*

Since the time the maiden said, *"Draw me, we will run after thee,"* the Lord has tested her surrender, and shown her more clearly the conditions of oneness with Him and His life. The Lord has tested her and found that she is set to follow on to know the Lord. Her will is so fixed on this one purpose that the Lord is now able to lead her through deeper testing without the delay of reasoning, or hesitation. The Lord now desires a time of spiritual rest for His beloved before He calls her to arise and follow on, so that she may be fulfilled with all the fullness of God.

To summarize the first part:

1. The maiden sees the value of the Cross, but not the full reality of the life of resurrection, or the power of it.
2. She runs into a problem of being "over indulgent" in inward communion that leaves her exhausted.
3. Submission to the Cross and the true meaning of dedication and properly applying it to her life, is still unknown to her.
4. She has only been on the receiving end of the fruits of the Lord's labor on her behalf, but has not allowed the Lord to claim the fruits of His labor in her. In other words, she has the Lord, but the Lord has not gained all of her.

PART TWO  
F A L T E R I N G L O V E  
CHAPTER TWO, VERSE EIGHT  
TO  
CHAPTER THREE, VERSE FIVE

Nothing has been said regarding her sins, failures, yet new steps need to be taken by the believer in their Christian walk. Defects begin to manifest themselves as the spiritual experience deepens. There are four things to be brought to the maidens attention.

The first is the power and excitement of resurrection life.

SONG OF SOLOMON 2:8,9

8. *THE VOICE OF MY BELOVED! BEHOLD, HE COMETH LEAPING UPON THE MOUNTAINS, SKIPPING UPON THE HILLS.*  
9. *MY BELOVED IS LIKE A ROE OR YOUNG HART: BEHOLD, HE STANDETH BEHIND OUR WALL, HE LOOKETH FORTH AT THE WINDOWS, SHEWING HIMSELF THROUGH THE LATTICE.*

In verse eight the maiden delights in hearing the voice of her beloved, she recognizes it at once, but she does not always heed His word, nor is she truly submissive to Him.

To regard the Lord as a Gazelle, or hart, refers to Psalm 22, called, "*Aijeleth hashshahar*", or in "*hind the morning*." Scholars agree that this Psalm points to the resurrection of Jesus. Morning is the beginning of the day, the resurrection of Christ is the beginning of a new life. The hart is known for it's beauty and swiftness of escape from it's enemies, and walks on the high places of the earth. We see Jesus desiring for the maiden to follow Him in all the beauty, victory, and swiftness of His resurrection life.

Mountains and hills in the Bible refers to difficulties, hindrances, kingdoms. In this passage we can see Jesus in the power of His resurrection and in His victory over the kingdom of darkness and the kingdom of this world. Here the Lord manifests His triumph over every power leaping and skipping over the power of the enemy with all things under His feet. There is nothing so high or so strong that can, or will, hinder His approach to His loved one.

He has triumphed over every difficulty and hindrance. They are *things of the past now*. His "*leaping upon mountains, skipping upon hills*" was not understood by her and the Lord wants to teach her concerning this.

Even though she has been closer and more intimate with Him, there is a hindrance to their moving together, there is still a wall between them. This wall closes the maiden in, but shuts the Lord out. The maiden doesn't seem to see that this wall is harmful to fellowship, that's why she calls it not "my wall", but "*our wall*", implying that it is a wall of both their making. The idea of a wall, in her way of thinking, might be something to enclose her with the Lord and shut them up together, keeping the world and whatever belongs to the world outside.

This is a picture of those who constantly seek for the Lord only within their hearts. The maiden could ignore her environment, the people, her brothers and sisters, and her trials in the world. She could shut them out and go within herself enjoying the Lord, forgetting the world. Therefore, she knew only the sweetness of communion, but little of the power for service or the struggle of spiritual warfare. On the mountain top Peter wanted to make three tabernacles and abide there.

MARK 9:5

*AND PETER ANSWERED AND SAID TO JESUS, MASTER, IT IS GOOD FOR US TO BE HERE: AND LET US MAKE THREE TABERNACLES; ONE FOR THEE, AND ONE FOR MOSES, AND ONE FOR ELIAS.*

In the excitement of the mountain-top experience she forgot the multitudes of sinning men in the valley. The maiden was up on the mountain top with the Lord, but in the world below were men oppressed by sin and death. She had built within herself a tabernacle, or a wall, within which she enjoyed the Lord for herself, but she could not deliver sinners from the power of sin, neither did she have the desire

to do so. Her returning again and again to seek the personal joy of the Lord's presence created a wall that was only hers.

The Lord is standing rather than sitting in a restful position, meaning He is ready to move into action. The Lord is outside the wall, His desire is to move and lead His beloved into new dimensions. The power of His resurrection life is shown in His ability to leap mountains and skip hills. He cannot be imprisoned behind a wall, He must move.

The Shulamite is not to use her own strength to hold the Lord, but is to allow Him to lead her. She has to learn to trust the Word of the Lord, learn to exercise faith, and learn to follow the Lord as He leaps over mountains and skips on the hills. She has to learn not to lean on the good feelings of the Lord's presence within her, so she can live in Him. Even though there is a wall on her side the Lord has made windows for Himself so He can look inside a once dedicated heart.

The wall is the believer "*looking inward*" causing a possibility of losing sight of the Lord. He furnishes windows for Himself so He can shine within, and the believer can look beyond themselves. The wall implies that when you shut the Lord up within yourself you actually shut out the world and disregard the needs of those outside the wall.

What is the Lord's attitude at standing outside the wall? It is a position of standing and waiting to move. But a believer who is always looking inward and interested only in his or her own feelings, doesn't understand the meaning of the Lord's attitude and purpose. His voice may be heard, but it's meaning is not comprehended. The believer needs a clearer manifestation of His spoken Word to get the understanding needed of where He wants to lead.

In the sweetness of her communion with the Lord, the maiden has built up a tabernacle, or a wall, in which she has enjoyed the Lord herself. She has forgotten the multitude of men in the valley, men oppressed by sin and bound by demons. The Lord cannot be imprisoned behind her wall. He must move in the power of His resurrection in the hearts and lives of men. He must free the captives, and set free those who are bound. He must heal the bruised and broken hearted. He must proclaim unto Zion "*Your God reigns.*" This is what He gave His life for, this is what He went to the cross for. He was manifested to destroy the works of the devil, to render him powerless, to liberate the sons of men into the glorious liberty of the Sons of God.

The Lord desires for her to learn of His ever-abiding presence. He desires for her spirit to be released to touch His Spirit, to be able to fellowship with Him, not only in times of quietness, but also in the time of much activity. He desires her to know a communion with Him that goes beyond feelings, a communion of spirit. She must learn to recognize the King in all circumstances of her life. The Lord's presence should be a reality, not only in her prayers, but as a reality in her everyday life.

Second is the abundance of the resurrection life.

#### SONG OF SOLOMON 2:10-13

10. *MY BELOVED SPAKE, AND SAID UNTO ME, RISE UP, MY LOVE, MY FAIR ONE, AND COME AWAY.*

11. *FOR, LO, THE WINTER IS PAST, THE RAIN IS OVER AND GONE.*

12. *THE FLOWERS APPEAR ON THE EARTH; THE TIME OF SINGING OF BIRDS IS COME, AND THE VOICE OF THE TURTLE IS HEARD IN OUR LAND.*

13. *THE FIG TREE PUTTETH FORTH HER GREEN FIGS; THE VINES WITH THE TENDER GRAPE GIVE A GOOD SMELL. ARISE, MY LOVE, MY FAIR ONE, AND COME AWAY.*

"Come away", means, "*come away with me*". The Lord is speaking plainly here. Come outside of her own enclosed life. The Lord wants His loved one to be with Him in "*leaping upon the mountain, skipping*



upon hills."

Since the Lord' calls her to come away with Him, He sets before her all past experiences and the facts before her eyes. "The winter is past." Winter is gloomy and cold, nothing grows. It represents a time of testing in which there is little in which to cheer. In other words, the Lord has already brought her through the experiences of various trials of coldness, darkness, seeming death. It was Him who brought her through all these trials, and used His living presence to make her forget them all. Therefore "the winter is past."

*"The rain is over and gone."* This rain is not the refreshing rain of springtime, but the rain that, because of a cold atmosphere, turns to snow or hail. The winter rain can shut you up and make it impossible to accomplish any kind of work. The rain here indicates winter conditions of the soul. There are two aspects of the winter rains:

1. The rains as those early trials that a believer can leave behind. They represent the believer's cross.
2. Compares the rains to the Lord's own cross and to the fact that His trials are now past.

The reference to flowers, birds, turtle-doves, etc. are an appeal by the Lord of His beloved to stand on resurrection ground. Verses 12 and 13, speak of the abundant resurrection life that, like spring, follows winter. Winter conditions are a symbol of death.

Paul said:

PHILIPPIANS 3:10

*THAT I MAY KNOW HIM AND THE POWER OF HIS RESURRECTION...*

It's the resurrection life that we have been called to walk in. This is the Sabbath rest of God. It's not ceasing from much activity, as some believe, but it's the life in which every day is a day that the believer does the Father's will. It's this life of fruitfulness that the maiden is being called to.

Springtime means much more than death--it means resurrection life. The Lord desires His loved one to realize that she must not repeatedly focus her attention on the death, and gloominess of the winter of the soul.

*"The flowers appear on the earth; the time of the singing of birds is come."* Flowers are adornments of beauty, birds, represent the voice of a happy song. Flowers are on the ground, while birds sing their songs in the sky. Flowers express art; birds give forth music. They express heavenly beauty and give forth sweet praise, true elements of resurrection life.

The turtle-dove was a bird used for sacrifices. It's a type of the Spirit of God being poured out through the sacrifice of Jesus.

*"The voice of the turtle is heard in our land."* This is the turtle-dove and it's voice of praise emphasizes love rather than sweetness.

The winter of the Church is over, the time of resurrection has come. The fig tree represents Israel. The vine represents the Church. The Holy Spirit is poured out in the earth, Israel begins to become ripe to receive the Gospel and the Church begins to produce fruit. It's at this time that God wants us to go forth and minister resurrection power.

MATTHEW 24:3, 32, 33

3. AND AS HE SAT UPON THE MOUNT OF OLIVES, THE DISCIPLES CAME UNTO HIM PRIVATELY, SAYING, TELL US, WHEN SHALL THESE THINGS BE? AND WHAT SHALL BE THE TIME OF THE SIGN OF THY COMING, AND OF THE END OF THE WORLD?

32. NOW LEARN A PARABLE OF THE FIG TREE; WHEN HIS BRANCH IS YET TENDER, AND PUTTETH FORTH LEAVES, YE KNOW THAT SUMMER IS NEIGH.

33. SO LIKEWISE YE, WHEN YE SHALL SEE ALL THESE THINGS, KNOW THAT IT IS NEAR, EVEN AT THE DOORS.

Even though these verses relate to the maiden specifically, they are also prophetic for the end times.

*"The vines with the tender grape give a good smell."* Notice here that the vines are in blossom, indicating that the life of the believer at this stage gives forth fragrance and shows promise of fruitfulness. The fruit here is a guarantee because the vine blossom of the fig tree appears after the young fruit has appeared. When the blossom of the vine appears, the grapes are a certainty since they are already formed on the branches.

Spring can impress us with the manifestation of power. It comes with a sense of force. Plants and trees springing forth to live anew. The same power of Spring is the same power that is on the side of righteousness. It's the same as that, that rules in the hearts of men and makes their lives and actions praise God and want to do His will on this earth.

The teaching of Spring, is that we should *"rest in the Lord."* God turns nature's mourning into joy. The winter is over and past, and we can be assured that the sadness and silence in the *"winter of our hearts,"* will be turned to joy, if only we will *"rest in the Lord,"* as the maiden has been called to do.

This is resurrection ground. All that is death has passed away. By the means of the resurrection life, the Lord is leading His loved one out of her winter conditions. She must no longer be drawn into inner feelings of happiness, but rather express the power of His resurrection life. It's time for action, time for Jesus Christ to step forth and manifest His life to the world.

The third matter brought to her attention is the call of the cross.

SONG OF SOLOMON 2:14

*O MY DOVE, THOU 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.*

Now she is a dove. She is spoken to as though she in an ideal state, a future position, that she had not yet reached for if she was already in the cleft of the rock, in the secret places, she would be manifesting the full life of the Spirit. She has yet to know the cross in this deeper fuller way.

*"The clefts of the rock"* or *"the rock that was cleft"* (original) is a reference to the cross of Jesus Christ and to His suffering.

By looking into the *"rock"* we can discover more about the maiden's position in Christ.

1. A rock is a firm and immovable thing, good for a foundation.
2. Rocks in ancient times were used for habitation; people cut out houses in the rocks.
3. A rock is a high place. Though they have their root low and deep, yet their high and soaring tops are lifted far above the surface of the earth.
4. Rocks, being high, are useful for seeing things far off.

5. Rocks are strong, were used for defense. They are impregnable.
6. Rocks are durable, permanent and lasting. There is no moving a rock. They continue the same from generation to generation.
7. Rocks yield honey. (Psalm 19:10) -- honey from the comb??? Is the comb a rock? Are you referring to Deuteronomy 32:13? (Or am I just dense?)
8. Precious stones and jewels are the sweat of the rocks. All rich mines of gold and silver are in and among the rocks.
9. Rocks yield oil, the oil of the Holy Spirit.
10. Rocks yield the purest water, and most pleasant springs come from them. No water is so clear as that which comes from the rocks.
11. Rocks are dangerous to stumble over or to fall on, especially from the top of one. When a man gets up almost to the top of a high and mighty rock, and suddenly, out of carelessness, falls, he is broken in pieces and man dies.

As the maiden takes her place in the cleft of the rock, all that is fleshly will be broken into pieces. In her position in the Rock, she will receive heavenly vision and spiritual eyesight to see those things far off. As she makes the Rock her dwelling place, she finds herself dwelling in love, dwelling in God. The Rock becomes her stronghold, her fortress, and as she dwells there she lives above the circumstances of the earthly life. As she takes her place in the clefts of the rock, she sees that the promises of God are like honey and they are sure, steadfast, and everlasting. In the Rock she digs deep and finds all the treasures of wisdom and knowledge. These treasures are hidden from birds, and from men on the earth. But to her they are revealed. She digs deep into the Rock and finds all the treasures that are buried there. She is able to bring these hidden truths and precious stones to the light where they reflect the Son. As she dwells in the Rock, it pours out oil upon her head. From it she drinks water as pure as crystal, which washes her from every spot and wrinkle.

This verse is calling her to the reality of her position in His death, what she does not know of the cross at this point is superficial. He implies that she ought to know how to pattern her life after the fullness and power of resurrection life. To receive all that he wants for her to receive, the power of the resurrection life has to be followed by conforming to His death.

*"Let me see thy countenance, let me hear thy voice."* Our countenance and voice should no be manifested through any other place or position that from within the cleft of the rock. They should be perfected and molded by the working of the cross. His Cross must become our Cross.

A truth is revealed here. We must live the life of the cross. If we are to be made conformable to His death. His cross must become our cross. Then what others see and hear from us will bear the mark of the cross that crucifies all manifestations of the fleshly life. In order to do this we have to first know the power of the resurrection, since only His resurrection life can pass through the experience of the cross and survive.

The full scope of her consecration, and the full meaning of the promise of Christ, were yet to be fully known to her, she still needed to enter the cleft of the rock.

*"For sweet is thy voice, and thy countenance is comely."* The voice here, speaks of prayers and praises.

In the first section, the maiden herself is the center of attraction. In this section, it has reversed; she is submissive and second to the King and concentrates on satisfying the King's heart.

The fourth thing is, the Lord begins to demand the fruit of His sufferings from her, in order to satisfy His heart. He desires that she should live for Him alone and calls her to a place in the cleft of the rock, and into the secret steep places.

The Lord is calling her to arise, cast off the self-life, be delivered from sensual feelings and receive the power of the resurrection life, and to show to the world the clean, and holy, new creation life that has been given to her through the cross.

*"For sweet is thy voice, and thy countenance is comely."* Her voice is sweet, and her countenance is comely only as she is in the cleft of the rock. This does not refer to her natural beauty. Her sweetness and comeliness is only as she takes her place in the death of the cross and her life in manifested from the high places. Because the rock is cleft, she can hide there. This shows a union-being in Jesus Christ. Going into the secret places, means being fully and completely in His risen life, a complete oneness with Jesus Christ.

*"The secret places of the stairs"* points to the Ascension that ordinary men cannot reach.

COLOSSIANS 3:3, 4

3. *FOR YE ARE DEAD, AND YOUR LIFE IS HID WITH CHRIST IN GOD.*

4. *WHEN CHRIST, WHO IS OUR LIFE, SHALL APPEAR, THEN SHALL YE ALSO APPEAR WITH HIM IN GLORY.*

Stairs, or steep places are interrupted by some as *"Ascension"* and by others as *"inaccessible to mortals."* Steep, or high places challenge human endurance and calls for a steady, slow ascent.

This is a call to ascend with the risen Christ. Positionally we are seated with Christ in Heavenly places with all enemies under our feet, yet there has to be a working out of things. There must be a taking of our inheritance and a rise above earthly ways. We have to ascend upward into a fuller knowledge of Him and be transformed from glory to glory.

REVELATION 21:9, 10

9. *AND THERE CAME UNTO ME ONE OF THE SEVEN ANGELS WHICH HAD THE SEVEN VIALS FULL. OF THE SEVEN LAST PLAGUES, AND TALKED WITH ME, SAYING, COME HITHER, I WILL SHEW THEE THE BRIDE, THE LAMB'S WIFE.*

10. *AND HE CARRIED ME AWAY IN THE SPIRIT TO A GREAT AND HIGH MOUNTAIN, AND SHEWED ME THAT GREAT CITY, THE HOLY JERUSALEM, DESCENDING OUT OF HEAVEN FROM GOD.*

We find, in these verses, the Bride on top of a very high mountain. She got there through the secret places of the stairs, through the steep pathway into His glory and inheritance. We see a picture of these stairs in:

GENESIS 28:12-16

12. *AND HE DREAMED, AND BEHELD A LADDER SET UP ON THE EARTH, AND THE TOP OF IT REACHED TO HEAVEN; AND BEHOLD THE ANGELS OF GOD ASCENDING AND DESCENDING ON IT.*

13. *AND, BEHOLD, THE LORD STOOD ABOVE IT, AND SAID, I AM THE LORD GOD OF ABRAHAM THY FATHER, AND THE GOD OF ISAAC: THE LAND WHEREON THOU LIEST, TO THEE WILL I GIVE IT, AND TO THY SEED.*

14. *AND THY SEED SHALL BE AS THE DUST OF THE EARTH, AND THOU SHALL SPREAD ABROAD TO THE WEST, AND TO THE EAST, AND TO THE NORTH, AND TO THE SOUTH: AND IN THEE AND IN THY SEED SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED.*

15. *AND LO I AM WITH THEE, AND WILL KEEP THEE IN ALL PLACES WITHER THOU GOEST, AND WILL BRING THEE AGAIN INTO THIS LAND; FOR I WILL NOT LEAVE THEE, UNTIL I HAVE DONE THAT WHICH I HAVE SPOKEN TO THEE OF.*

16. *AND JACOB AWAKENED OUT OF HIS SLEEP, AND HE SAID, SURELY THE LORD IS IN THIS PLACE; AND I KNEW IT NOT.*

Here we can see the Lord standing at the top of the ladder with the promise of inheritance. Between

the time that Jacob received this promise and the time the Israelites took their inheritance, there were many stairs to climb and many trials to endure.

EZEKIEL 40:2,6

*2. IN THE VISIONS OF GOD BROUGHT HE ME INTO THE LAND OF ISRAEL, AND SET ME UPON EVERY HIGH MOUNTAIN, BY WHICH WAS AS THE FRAME OF A CITY ON THE SOUTH.*  
*6. THEN CAME HE UNTO THE GATE WHICH LOOKETH TOWARD THE EAST, AND WENT UP THE STAIRS THEREOF, AND MEASURED THE THRESHOLD THEREOF, WHICH WAS ONE REED BROAD; AND THE OTHER THRESHOLD OF THE GATE, WHICH WAS ONE REED BROAD.*

In these Scriptures, east represented the mind of Christ, or an openness towards God. The gate represents the mind of man. One is the number of God. What we have here is a description of the mind of man facing the mind of Christ. There must be an ascending of the stairs before the mind (gate) can be measured by the measurement (reed) of God and found in His image.

Now the question is, how is the way of the secret places found?

PSALM 25:14

*THE SECRET OF THE LORD IS WITH THEM THAT FEAR HIM AND HE WILL SHEW HIM HIS COVENANT.*

JOB 11:6

*AND THAT HE WOULD SHEW THEE THE SECRETS OF WISDOM, THAT THEY ARE DOUBLE TO THAT WHICH IS! KNOW THEREFORE, THAT GOD EXACTETH OF THEE LESS THAN THINE INIQUITY DESERVETH.*

MATTHEW 13:35

*THAT IT MIGHT BE FULFILLED WHICH WAS SPOKEN BY THE PROPHET, SAYING, I WILL OPEN MY MOUTH IN PARABLES; I WILL UTTER THINGS WHICH HAVE BEEN KEPT SECRET FROM THE FOUNDATION OF THE WORLD.*

DANIEL 2:22

*HE REVEALETH THE DEEP AND SECRET THINGS: HE KNOWETH WHAT IS IN THE DARKNESS, AND THE LIGHT DWELLETH WITH HIM.*

We need to note here that secret also means counsel, or intimacy, and the way the secret places of the stairs are found is by:

1. Fear of God.
2. Through wisdom and balance.
3. Understanding parables.
4. Revelation knowledge.

Here in Song of Solomon, verse 14, it's not so much what position God has given His Son, but our approach into that position, and our actual experience of it. Only as the maiden realizes her union with Him in His cross is He able to say that her voice is sweet and her countenance is comely. The intention is for her to be dealt with by the working of the cross, to cast off all sin and all that is of the natural life. When everything of the old life has been dealt with, then that which rises up and remains will be of the new creation. It's in this way that the sweet voice and comely countenance come forth from the cleft of the rock and the secret of the stairs.

Every day we should be subjecting ourselves to the dealings of the cross and casting off all the old life. All the benefits that issue from the resurrection life, we already possess. But at the same time we carry with us a lot that comes from Adam, and that hinders the joy that comes forth from the

resurrection life. So the question here is not how much of Christ we possess, but how much of the old man we have lost, in order to keep our first love.

SONG OF SOLOMON 2:15

*TAKE US THE LITTLE FOXES, THE LITTLE FOXES, THAT SPOIL THE VINES:  
FOR OUR VINES HAVE TENDER VINES.*

The words are spoken by the beloved, and refer to the blossoming vines spoken of by the King in verse 13, vines bearing the fruit of spiritual life.

The fox in the vineyard is very destructive. The food of the fox is not only flesh, but honey and fruits, particularly grapes; and the young foxes devour, not only the fruit, but by their teeth, on the bark of the vine of the tender vine branches, destroy as much as they devour.

Instead of roaming, as other animals do, without a certain place to rest, the fox fixes the place of his home by choosing a cave or a den, a distance from the place they want to destroy.

With the damage that may be done by the big foxes, you may still have a chance to bear some fruit, but with the damage done by the little foxes, the chance of fruit bearing is almost destroyed.

What are the little foxes?

ECCLESIASTES 10:1

*DEAD FLIES CAUSE THE OINTMENT OF THE APOTHECARY TO SEND FORTH A STINKING SAVOUR: SO DOETH A LITTLE FOLLY HIM THAT IS IN REPUTATION FOR WISDOM AND HONOR.*

PROVERBS 16:18, 28, 32

*18. PRIDE GOETH BEFORE DESTRUCTION, AND AN HAUGHTY SPIRIT BEFORE A FALL.  
28. A FROWARD MAN SOWETH STRIFE: AND A WHISPER SEPARATETH CHIEF FRIENDS.  
32. HE THAT IS SLOW TO ANGER IS BETTER THAN THE MIGHTY; AND HE THAT RULETH HIS SPIRIT THAN HE THAT TAKETH THE CITY.*

PROVERBS 18:9, 13

*9. HE ALSO THAT IS SLOTHFUL IN HIS WORK IS BROTHER TO HIM THAT IS A GREATER WASTER.  
13. HE THAT ANSWERETH A MATTER BEFORE HE HEARETH IT, IT IS FOLLY AND SHAME UNTO HIM.*

So what are the little foxes? They are:

1. Foolishness.
2. Pride.
3. Spreading strife.
4. Slander.
5. Backbiting.
6. Anger.
7. Laziness.
8. Answering too quickly.

These are just a few of the little foxes that spoil the vines. Remember that little foxes hide. These are not necessarily big, bad sins, but is sin and we must be wise and discerning, and have a friend, Jesus, who can help us watch.

Little sins are as much sins a big ones. A little lie is just as big as a big lie, a little outburst

of temper is just as big as a big outburst of temper. The smallness does not alter its nature. The real danger is in thinking too little of the little sins. What harm can it do? They prepare the way for the big sins and form habits of sinning.

*"Take us the little foxes, the little foxes..."* The first concern should be to find out where and what the little foxes are, catch them and kill them. Remember the little foxes are much more dangerous than the big ones.

*"Our vines have tender grapes..."* The grapes being on the vine, the blossoms were out, as the blossoms appear after the fruit is formed. The blossom gives forth a sweet fragrance and shows the first steps of a resurrection life, and Ascension. The fruit of life is full of promise, if unwatched, and unguarded, the little things can ruin it all. The little foxes do their damage and cause conditions of fruitlessness usually before the resurrection life in Christ Jesus is firmly established within.

In dealing with the small problems, the little foxes, the loved one cannot withstand them single-handed, nor can the King do it alone, although He could. There is a need for cooperation. He is asking her to war against these things together with Him.

These *little foxes* must be taken and destroyed. The believer must search them out by prayerful and diligent self examination, drag them into the light of the judgment of God.

LUKE 19: 27

*BUT THOSE MINE ENEMIES, WHICH WOULD NOT THAT I SHOULD REIGN OVER THEM, BRING HITHER, AND SLAY THEM BEFORE ME.*

*These are the Lord's words and the Lord will help you, if you really desire, and give you the grace to obey them.*

SONG OF SOLOMON 2:16

*MY BELOVED IS MINE, AND I AM HIS: HE FEEDETH AMONG THE LILIES.*

The lilies are those people with dedicated and pure hearts toward God. Among such a company, the Lord feeds His flock.

The maiden has now come to realize and understand the King's attitude toward her and has heard His voice. There is one thing that has brought satisfaction to her heart: Her beloved is hers, He loves her dearly. She turns to review her past experiences and in doing so, she becomes the center of attraction to herself. (That changes in chapter 6, when He becomes the center of attraction, but the focus is still on herself. Then in chapter 7, the King is solely the center of attraction).

The question is, did the words of her beloved really register?

Did she respond to His *come away*? She knew very well what was meant by the Lord's claim on her, but she couldn't forget all that the beloved was to her personally. She has strong feelings that assure her that she belongs to her beloved, that was her happiness, that she was the object of His love.

*"He feedeth among the lilies..."* She is stressing the relation of the Lord to the lilies, the people with a dedicated heart towards God. Among these people the Lord feeds His flock. She is implying: *"I am His lily, so the Lord really loves me in a special way. I have the Lord Himself to attend to me, and I am fully satisfied."* Her attention is still on herself; she feels that she is still the sole object of His love.

*"He is mine."* could bring three questions:

1. How?
  - a. By His free gift of Himself.
  - b. By believing appropriation.
  - c. By the joyful realization of His love for me.
2. What for?

He is mine to meet all my needs, to lean on, to deliver me, to care for me.
3. What then?
  - a. All that is mine.

His righteousness, worthiness, incarnation, resurrection, intercession.
  - b. I ought to know, if I don't already.

It's very important to me that He is mine.
  - c. I should not be anxious about things.
  - d. I should take care not to lose Him.

It is possible.

*"I am His"* also brings up three questions.

1. How?
  - a. By creation.

It's Him that made us.
  - b. By the price of His blood.
  - c. By the conquest of His Spirit.
  - d. By my own free choice.
2. What for?

To work and to witness, to live and to die, if need be, for Him.
3. What then?
  - a. All that is mine is His.
  - b. Others should know it.

I cannot be a secret disciple.
  - c. He will take care of me, teach me, perfect me, and bring me to Himself.
  - d. I will be His even when I can't realize that He is mine.
  - e. I will try to win others to Him.

The Lord is feeding among the lilies, He finds solace among His people. He delights in being among His people, to discern their love and see His image in their faces.

SONG OF SOLOMON 2:17

*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.*

Bether means separation or valley of trouble. What she is actually saying is that she wants the Lord to turn back and be enclosed in her circumstances. She desires to be separated from the world until her life is more perfected (until the shadows flee away). She preferred to have Him in hiding behind her wall. She has deliberately chosen to shut herself out from anything of the world, but at the expense of having the Lord labor alone without her help. The result is an incomplete union with the Lord in His interests and service. The Lord now teaches her in a new way. He withdraws the sense of His presence



from her so He might draw her out of herself and to looking for Him.

She admits that there were shadows in her life, and she confesses her failure to meet His demands and to satisfy His heart. She has known the sound of His voice, the call of the Cross, the demands for a heavenly overcoming life, and the importance of manifesting the power of the resurrection. She now has a realization that she has come very short of all this.

She says, in essence, here, *"Wait until the shadows flee away, then I'll come with you."* She hopes for a new day when He will return to her, when all the shadows will flee away. She tells her beloved to turn His head, *"Turn, my beloved!"* The word *"turn"* shows two aspects of her inner life:

1. Although spiritual affections are present, she has fallen behind Him and He isn't really present with her since

she hasn't responded to His call to leave her enclosed in her wall, and come away with Him.

2. It shows the fact that she was not rejecting the presence of her beloved, yet she was insisting on having

Him in her situations and behind her wall for her own personal comfort.

She was lacking in persistent, on-going faith in the Spirit, that would follow the Lord where ever He would go.

She knew that the Lord wanted her to move with Him in His work, but she had no desire to go with Him. She doesn't ask for strength so she can go out with Him in His work, neither does she seek a way out of her separation (mountains of Bether). She wants Him within her wall for her own comfort.

Things turned out different than she expected. When the Lord went away from her, He deprived her of the inner feelings of His presence. The Lord never forsook her, but in His withdrawing His presence, He produced feelings of desertion within her. The Lord was teaching her that if she insisted on His presence being drawn into her circumstances for strictly selfish purposes, then she would lose the comfortable feelings of His spiritual presence.

If we don't abide in Christ, and move with Him in His circumstances, then we can't become aware of His presence in our emotional feelings.

The result of all this was an incomplete union with the King, both in interest and service.

#### SONG OF SOLOMON 3:1

*BY NIGHT ON MY BED I SOUGHT FOR HIM WHOM MY SOUL LOVETH: I SOUGHT HIM, BUT I FOUND HIM NOT.*

"Night" is in the plural, in the original. The beloved was gone many nights. The Lord is drawing her out to pursue Him. She thinks she has lost Him forever. She sets out to find Him who she loves. "I sought Him whom my soul loveth." Actually she wasn't seeking Him, but the recovery of her own feelings of His presence, but she was seeking.

The bed represents a place of spiritual rest. She seeks the Lord in her old retreat, but doesn't find Him. The shadows have deepened instead of fleeing away.

Her first step in the Christian experience was to forsake all and follow Him, and to know the cross.

The second step was to know Jesus as an indwelling reality. That involves feasting at His banqueting

table and enjoying deep communion with Him.

The third step, that she hasn't taken yet, is abiding constantly with Him where ever He may lead.

Her whole heart was given to her Beloved. If our hearts are given over to the Bridegroom, we think of Him as we lay on our beds. Our first waking thoughts will be of Him. We can see what great love is and how it should fill our heart and soul. The Bride sought the Bridegroom in the visions of the night, but the Bride could not find the love that she sought. Those who seek shall find, but the seeking has to be diligent. We must seek the Lord always, in the night, in the day, in health, and in strength.

SONG OF SOLOMON 3:2

*I WILL RISE NOW, AND GO ABOUT THE CITY IN THE STREETS, AND IN THE BROADWAYS I WILL SEEK HIM WHO MY SOUL LOVETH; I SOUGHT HIM, BUT I FOUND HIM NOT.*

In verse 1, she had not made the slightest move out of her condition and the Lord was disturbing her rest, since it was not a spiritual rest.

She realizes that her faith had failed and she was determined to raise up. "I will rise now and go about," shows a willingness to move out of her condition of false rest. She needed to be delivered from this kind of rest and begin the deeper rest found in following the Lord in all His workings through the power of the resurrection life.

"...And go about the city in the streets...." City means Jerusalem and points to everything that belongs to the heavenly realm. The maiden desires to seek out Christ Himself from among the heavenly things, and beings.

Seeking for the Lord Himself was the first step in reviving affections. The places she went in the city, the broadways, and streets were places where people had fellowship. She was now learning the value of fellowship with God's people. She learns to mingle with others of God's children so she could get help with her spiritual problem. The problem was simply time, waiting patiently and seeking over a period of time.

We must arise and seek the Lord: we cannot lie and still slumber, seeking Him in the quiet and the busyness of the day and night.

Seeking doesn't always mean a speedy *finding*. The believer can have a misguided aim or a wrong purpose, but there is no peace in the heart until the Lord is found. When the search seems fruitless we need discipline and patience, for He will be found.

SONG OF SOLOMON 3:3

*THE WATCHMAN THAT GO ABOUT THE CITY FOUND ME; TO WHOM I SAID, SAW YE HIM WHOM MY SOUL LOVETH.*

The watchmen were a group of men who guarded the city in the dark hours. They were men that were chosen and entrusted by God to guard the souls of His people.

HEBREWS 13:17

*OBEY THEM THAT HAVE THE RULE OVER YOU, AND SUBMIT YOURSELVES: FOR THEY WATCH OVER YOUR SOULS, AS THEY THAT GIVE ACCOUNT, THAT THEY MAY DO IT WITH JOY, AND NOT WITH GRIEF: FOR THAT IS UNPROFITABLE TO YOU.*

The watchmen that walked about the city were well taught spiritually. She thought that they would be able to help her, but they could do no more than point the way to Him or to give the right instruction. To meet the Lord Himself you have to reach out to the Lord yourself, and must be dealt with by the

Lord Himself. The Lord wanted her to walk in a spiritual way by herself. Remember the ultimate goal here is that she finds the Lord.

The maiden has a new humility and honesty about her need for help. She has let down the walls of pride and self-sufficiency and sees her need for others in the Body of Christ.

Jesus Christ's ministers need to pay attention to what is suggested in this verse:

1. The watch they have to keep.  
Christ's minister's are meant to watch. Their watch is to be over themselves, their teachings, over the Church of God.
2. The reason of their appointment.  
It's night, when men sleep, when the enemy takes advantage of the flock.
3. The duty they have to carry out.  
"To go about the city..." The ways of the human heart. The highways of the Word of God. The streets of the city, the Body of Christ.
4. What they meet with.  
"They found me," the wearied, sad person. They are found through their preaching, their pastoral work. True watchman will find the searching soul.
5. The question they will be asked.  
"...Sir, we would see Jesus." (John 12:21)  
"Saw ye whom my soul loveth?"  
The more people are directed to Him, the more the watchman's words will be listened to. This is, in reality, what questions are put to us.
6. The importance of their answer.  
It's good when the watchmen have seen Jesus themselves.  
It's better when they can direct others to Him, but it's sad when they have neither seen Him, nor can direct anyone to Him.

The watchmen are to give notice of approaching dangers. They are to give notice of the dangers the sinners are in, who are walking the broad road of destruction, and also the dangers the Churches are in through false doctrines, heresies. If the watchman doesn't perform his duties, then the blood of those he has to do with will be required of him.

*Saw him whom my soul loveth?* Shows the object of a Christian's love. Jesus Christ. That love should be known to ourselves personally. Not a theory, but a reality. Do we love Him more than the world?

The object of our love should be known openly, it should be no secret.

Our Christian love should be strong and vibrant. "Thou shalt love the Lord with all thy heart..."

The Christian love for Jesus Christ may not always be satisfied. He sometimes hides His face because of sin, wrong company. But the Christians unsatisfied love will produce a greater activity and zeal for Him.

SONG OF SOLOMON 3:4

*IT WAS BUT A LITTLE THAT I PASSED FROM THEM, BUT I FOUND HIM WHOM MY SOUL LOVETH: I HELD HIM, AND WOULD*

*NOT LET HIM GO, UNTIL I HAD BROUGHT HIM INTO MY MOTHER'S HOUSE, AND INTO THE CHAMBER OF HER THAT CONCEIVED ME.*

The Lord knew just how much testing she could take and though still imperfect, the Lord was pleased that she had found Him because of her diligent search for Him. This, then brought her to the end of this phase of testing, but the time will come shortly when she will be led further into spiritual maturity. The union with Him is still imperfect, and it's difficult to escape impurities and imperfections, but the Lord isn't dealing with her on these issues. He is willing to allow those who seek, to find, in spite of a lacking in certain spiritual qualities. As in Ezekiel 47, He allowed her to go through measured waters. The Lord had measured a portion and allowed His Loved One to pass through.

The watchmen couldn't help her, but she didn't give up. She searched until she found Him. God isn't far from us, even in the darkest hours. He will manifest Himself in our hearts, our eyes will open and we will know Him, and that knowledge alone is eternal life.

"I held him and would not let him go..." Now she is sure she has found Him that she had lost and she is going to hang on to Him. This time she has to be alert and watchful in order to keep Him. She still wants Him in her feelings, even though she realizes that she must join Him and go His way, while loving Him with all her heart. The lesson of her coming forth to Him, putting Him first, has not been learned. She has risen, but hasn't gone forth with Him. She has not yet learned to give the Lord the freedom to come and go as He pleases. She doesn't now that it's impossible to have both the true life of faith and the permanent lively feeling of the Lord's presence.

In order to have Him present in our feelings, we must allow Him freedom to come and go as He pleases. When it pleases Him, we may be given comfortable feelings of His presence. Whenever we hang on to the Lord by carnal means, it shows that the carnal nature still must be dealt with. Spiritual seeking will give the Lord the freedom He needs. Soulsh seeking is based on self interests, even though what is sought is the presence of the Lord.

The Lord deals with each person individually. Because she can't yet discern what is of the Spirit and what is of the flesh, He meets her at that level and doesn't condemn her.

"...Until I had brought him to my mother's house, and into the chamber of her that conceived me." The mother's house represents the system of grace, the chamber of conception indicates the love of God. God used this principle of love and grace to bring her forth. She must rely on the Word of God alone, out of complete trust.

Though a lot of her self life was mingled with her spiritual desires, the Lord allowed Himself to be led by her. God used the principle of grace and a heart of love, to bring her forth so, she now wants to hold on to His presence in the true sense of grace and love.

The person that has found Jesus Christ clings to Him with a strong embrace of faith. Nothing is going to make her let Him go.

ROMANS 8:38,39

*38. FOR I AM PERSUADED, THAT NEITHER DEATH, NOR ANGELS, NOR PRINCIPALITIES, NOR POWERS, NOR THINGS PRESENT, NOR THINGS TO COME,*

*39. NOR HEIGHT, NOR DEPTH, NOR ANY CREATURE, SHALL BE ABLE TO SEPARATE US FROM THE LOVE OF GOD, WHICH IS IN CHRIST JESUS OUR LORD.*

Once the believer has found the Lord, she has to take care to keep Him. Notice in verse 4, that he Lord was willing to be held. Jesus is willing to be held by hearts that are full of His love. Lay hold

of Him by faith, and hold on to Him by love and prayer. He never leaves the heart that prays. Hold on to him by your obedience to Him.

There are three preliminary steps to spiritual progress in verse 3:

1. *I love him.*  
*Him whom my soul loveth.*  
We all need to give the Lord that title.
2. *I sought Him*  
Seeking Him in every aspect of life.
3. *I sought Him, but I found Him not.*  
We need to appreciate the Lord in our lives.

There are three further steps in verse 4:

1. *I found Him.*  
We find Him when we have a clear view of Him and get to know that He is present with us.
2. *I held Him.*  
Means more than *I found Him*. We hold on to Him in our hearts by love, prayer, obedience.
3. *I brought him into my mother's house, and into the chamber of her that conceived me.*  
You will bring Him into the Church, the fellowship of the believer's, wanting everyone to get to know Him as  
you do now. Take Him into your home, your business, your prayer time, your public worship.

As the maiden goes on to know Him, she will make an important discovery. He will not veil His presence from her when she loses all thought of herself. In order to dwell in Him and live by Him, as He lived by the Father, she has to give up her own life.

#### SONG OF SOLOMON 3:5

*I CHARGE YOU, O YE DAUGHTERS OF JERUSALEM, BY THE ROES, AND BY THE HINDS OF THE FIELD, THAT YE STIR NOT UP, NOR AWAKE MY LOVE, TILL HE PLEASE.*

The Lord charges others who might not understand the Lord's dealing with her, not to interfere in her spiritual development. After the time of testing, the Lord will give her a time of rest and quiet. He Himself is dealing with her and He doesn't need any outside help, she is on the way to real spiritual progress. The maiden has learned something about the power, and the fullness of the resurrection and the life of Jesus Christ. These three lessons learned, though not perfect, the Lord is ready to praise her.

The daughters of Jerusalem were to listen silently, they were not to praise, or to blame, they were to leave her heart free to grow. The love of Jesus Christ, in the heart of the believer is a holy thing and is to be treasured.



SONG OF SOLOMON  
PART THREE  
G R O W I N G L O V E  
CHAPTER THREE, VERSE SIX  
TO  
CHAPTER FIVE, VERSE ONE

The Lord evidently tarried at "*her mother's house*," (3:4), for a long time, indicating that the place must have been a good place for Him to rest.

For once the maiden began to realize the worthlessness of self and realized that all she enjoyed came directly from God's love and grace. The lessons that the believer learns through the love and grace of God, are immeasurable, as the maiden now sees. For God, out of His grace and love, had given the maiden the ability to gain the knowledge of what He looked for in her. When a person is looking diligently for the Lord, the experiences that are experienced come in many degrees.

The first is her complete union, verses 6-11.

The words in these verses are not spoken by the maiden, they are the words of the Holy Spirit spoken through some of the inhabitants of Jerusalem, as they see a procession coming. One of them voices a question, verse 6, and three others answer, verses 7-11. Each of these verses shows a part of the scene that is in front of them.

The maiden is adorned with so many perfection and so filled with God's grace from a visit from the Bridegroom that they ask:

SONG OF SOLOMON 3:6

*WHO IS LIKE THIS THAT COMETH OUT OF THE WILDERNESS LIKE PILLARS OF SMOKE, PERFUMED WITH MYRRH AND FRANKINCENSE, WITH ALL POWDERS OF THE MERCHANTS?*

What is seen here is a cloud of dust rising like columns of smoke coming from the wilderness. We see later that it's caused by a procession of men carrying a litter, and on this litter is the King and His maiden. He's bringing her up from the wilderness. The wilderness is a place of wondering and she is coming out of that kind of life. Step by step, the maiden is leaving behind her the wondering life and entering into the Lord's rest.

Smoke is something that is brought out and released through the action of fire, and indicated the power of the Holy Spirit, giving her new and renewed strength. Smoke is something that is also scattered, but here we see it formed into a pillar, showing steadfastness in her strength through her being filled with the Holy Spirit. In her natural strength she was weak, but here she looks like a pillar, the grace of God is strong in her. The pillar, speaks of dependability and established strength. Pillars are dependent on a strong foundation.

REVELATION 3:12

*HIM THAT OVERCOMETH WILL I MAKE A PILLAR IN THE TEMPLE OF MY GOD...*

King Solomon describes, here, the Church of Jesus Christ and Himself, traveling through the world on a litter carried on the shoulders of men. The day will come when the Lord, His Bride, will be revealed in glory to all men.

This whole procession excited the men who see it and makes them ask the question, "*Who is this that cometh out of the wilderness like pillars of smoke?*" This is a good example of the light of Jesus Christ shining through His Church. The smoke is illumination.

Myrrh points to the suffering and death of Jesus Christ and also to the fact that the maiden now knew the value of His sufferings and death. She carried with her the sweet fragrance of the Cross in her life. She was "*perfumed*" with it, meaning that she was absorbed in it.

Myrrh symbolizes three things here:



1. It is an embalming spice. This shows the maiden's union with Jesus in His death. *"I am crucified with Christ.*

*It is no longer I that live, but Christ lives in me."*

2. It's a beautifying ointment that takes away wrinkles. She is being washed in the water of the Word so that

she might be without spot or wrinkle.

3. It's the principle ingredient in the anointing oil of Aaron. She has been anointed by the Holy Spirit to be a

priest unto God.

Frankincense indicates the Lord Jesus in His risen and triumphant life, and has a special reference to His intercessory prayer life as the High Priest. It's His life of prayer that is a sweet smelling savor unto God.

The Lord first lived on this earth, then He died, we have to first be identified with him in His death in order to be able to release His life through us. He lived, then died; we die, spiritually speaking, then live. That's why myrrh is mentioned before frankincense.

*"...with all the powders of the merchant."*

*"Merchant"* is singular and points to the Lord Jesus Christ.

MATTHEW 13:45

*AGAIN, THE KINGDOM OF HEAVEN IS LIKE UNTO A MERCHANT MAN SEEKING GOODLY PEARLS.*

The loved maiden not only possessed what she represented by myrrh and frankincense, but also that she possessed the riches of His exalted life, all He was and had. The Lord was the merchant who had enriched her and sold to her all that she needed. A merchant sells, not gives. She got these precious things of His grace at a price. Notice that there is a price involved. The maiden, in seeking the kingdom of God, has to pay the price, that is total surrender of her life.

MATTHEW 16:24

*THEN SAID JESUS UNTO HIS DISCIPLES, IF ANY MAN WILL COME AFTER ME, LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS, AND FOLLOW ME.*

The price she paid was one of obedience and devotion that stood every test. In exchange for that she received the fragrant virtues of His life.

Where ever the Church of Jesus Christ goes, she scatters the richest perfume. The rain never put out the fire of the wood in the temple and the wind never stopped the pillar of smoke. So it is within the Church of God. As she comes out of the wilderness no one will be able to put out the fire, or stop the incense of her golden censers.

SONG OF SOLOMON 3:7,8

*7. BEHOLD HIS BED, WHICH IS SOLOMON'S; THREESCORE VALIANT MEN ARE ABOUT IT, OF THE VALIANT OF ISRAEL.*

*8. THEY ALL HOLD SWORDS, BEING EXPERT IN WAR: EVERY MAN HATH HIS SWORD UPON HIS THIGH BECAUSE OF THE FEAR IN THE NIGHT.*

This is the first reply to the question in verse 6.

The first thing that was seen was the couch, or bed. God's "bed" is the true resting place, in which the King and the maiden would rest on in their tent at night. This speaks of the Lord's triumph over all His enemies, and that He has come to the place of rest. His couch is His rest of victory. The resting place of the King's peace.

MATTHEW 8:20

*AND JESUS SAITH UNTO HIM, THE FOXES HAVE HOLES, AND THE BIRDS OF THE AIR HAVE NESTS; BUT THE SON OF MAN HATH NOT WHERE TO LAY HIS HEAD.*

Life has become a resting place for the King, a place where He can lay His head. Here is a life that has come under His Lordship, His headship. This life is the life of a person who is in Divine and intimate union with the King.

Darkness still reigns on earth and the Kings rest is still challenged. The King could still enjoy His rest in spite of all this. The couch represents His victory over all the principalities and powers of darkness.

The valiant men are the Divine attributes of God surrounding the bed, keeping all that is not of God out. These Divine attributes are where Christians find their strength and through which the power of God is manifest.

There were sixty mighty men of Israel, veterans of spiritual warfare. The King was well prepared to deal with anything. No enemy attack could surprise Him and He enjoyed the rest of His victory because mighty men of spiritual strength guarded Him.

These men are also symbolic. Threescore men would be 3 X 20. The number 20 being the number of expectancy.

Twenty years Jacob waited to get his wives.

Twenty years Israel waited for a deliverer from Jabin's oppression.

Twenty years the Ark of the Covenant waited for Kirjsithjearim.

Twenty years Solomon was waiting for the completion of two houses.

Three is the number of fullness, or Divine completion.

God's attributes are: omniscience, omnipresence, omnipotence.

Time: past, present, future.

Human capability: thought, word, deed.

Kingdom: animal, vegetable, mineral.

Sixty men would be waiting for God to complete His Divine plan.

This symbolizes the expectancy of those who are called the "*Bride of Christ.*"

In the wilderness, the Lord has trained the maiden to be a warrior. We no longer see a sheep lying down in green pastures, but a mighty man of war.

The description of the armed guards reminds us that we have to "*fight the good fight of faith,*" that we have to wrestle against "*the world rulers of darkness, against the spiritual hosts of wickedness.*" *Like the mighty men of Israel who guarded the Bride,* we must take up the sword of the Spirit, which is *the Word of God.* "If we fight under the banner of the Cross we need to "*fear no evil.*" *The angels will encamp round about us* until we appear before God.

There are always chosen men of God that guard the Church. God hasn't left His Church without defenders.

There are "... *threescore gallant men are ABOUT IT*"; there are some on every side, and they are well armed. We will all carry swords. The Sword of the Spirit, the sword of prayer: prayer is a weapon that no man can resist. Not only are those men well armed, they are well trained, they are all experts in war, they have endured temptation themselves. They are watchful, "*they* have their sword on their thigh because of the fear in the *night*." They never sleep, but watch for the Church's interest.

There's a perfect oneness between the King and the maiden. Just as the maiden is identified with the king in His perfect rest, so the Church today can share and enjoy the rest that the Lord Jesus gained after defeating satan. There are many angels and faithful men on earth today, that are fully prepared and ready to defend the Lord's rest and victory by faithful actions and spiritual strength.

SONG OF SOLOMON 3:9, 10

9. KING SOLOMON MADE HIMSELF A CHARIOT OF THE WOOD OF LEBANON.

10. HE MADE THE PILLARS THEREOF OF GOLD, THE COVERING OF IT OF PURPLE, THE MIDST THEREOF BEING PAVED WITH LOVE, FOR THE DAUGHTERS OF JERUSALEM.

This is the second answer to the question of verse 6. It mentions the next thing that comes into clear view in the procession, the litter, or palanquin.

Solomon's couch was what He used and enjoyed in the night. His rest was a demonstration to the enemy that nothing could disturb Him. Now we see His chariot, what he used in the daytime and refers to His movements in fellowship with his friends.

This "*chariot*" is a palanquin: not a chariot propelled on its own wheels, but a covered litter carried by staves on the shoulders of men. This is similar to the Ark of the Covenant that was never to be pulled on a cart by oxen, but carried on the shoulders of the children of Korath. The movements of the risen Lord are carried by those who belong to Him and who are alive in Him.

The litter was made of the Cedar of Lebanon. Wood in the Scriptures is symbolic of human nature. Cedar is a superior wood and speaks of the Lord's superior manhood... tall, noble, stately, rising high in spiritual worth above ordinary man. The cedar wood points to that excellence of moral character that makes His movements.

The Gospel is compared to the incorruptibility of the wood of Lebanon. The Gospel of Jesus Christ is the same yesterday, today, and forever.

The silver pillars of the palanquin, speak of the grace of redemption. It stresses the work of the cross in the life of the believer rendering the flesh dead. They are the attributes of God that support and guarantee the atonement of Jesus Christ.

There is the silver pillar of His justice. God cannot touch a believer hiding in the cross. Then there's the pillar of His power. On the other side of the pillar is His love, love unchanging and eternal. **THAT' S 3 PILLARS; WHAT ABOUT THE FOURTH ONE? Or are there only two pillars because you mention the other side of the pillar? (I' m confused.)**

The floor of the litter was gold, meaning that the ground of the movement was of Divine character and came from God. All movement had the features of the Divine nature that comes from being identified with Christ in His death.

The covering, a better translation would be seat, was purple and shows that the Lord is King and moves with Kingly authority. He must reign.

Soft cushions on which to rest, has a double meaning here. The Lord finds rest in the love of His people and we rest in His love.

Finally the litter was brought in by the daughters of Jerusalem and shows the love of all the saints for Him. It's these affections that bring about His movements.

So the palanquin with its pillars, floor, seat. and work of love, was Solomon's own chariot, and also the vehicle of movement for His wife, the maiden, the Church. The chariot also represented what she had become to the King and what the King had made her through His grace.

The Lord finds His movement in the mature affections of His spouse and is carried along to His purpose. These affections are what give full support to every move He makes.

The daughters of Zion are those who have already been brought into union with the Lord. They are overcomers, members of the Bride who rejoice to see the Bride spirit in other people.

The description progresses step by step, each sentence adding additional facts to the picture. The chariot was made of cedar, an expensive wood; a closer look shows the pillars of silver, the foundation of all this was gold. From cedar to silver, from silver to gold, and to top it all off is purple, imperial dignity and the symbol of the atonement of Calvary. The blood that dyed the canopy is much more precious than gold that will perish. Then the picture goes one step further, *"the midst thereof was paved (inlaid) with love, for the daughters of Jerusalem."* It's a covenant of love. Notice the position from which love is mentioned, *"the midst thereof is paved with love..."* It's not seen from the outside. The outsider can't understand the love of God towards His people.

A fourth citizen of Jerusalem speaks up, giving words of exhortation:

SONG OF SOLOMON 3:11

*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 HIS GLADNESS.*

The *"daughters of Zion"* indicates those who love and recognize responsibility for others and who have special views of the Lord's sovereignty. They are overcomers, members of the Bride who rejoice to see the Bride Spirit in others and are glad for the gladness of His heart.

The crown spoken of here is not a crown of glory, not a crown of His millennial kingdom, nor of His power and authority to rule as king. It's a crown of crowns placed on Solomon's head by His mother because of His union with the maiden. It's a crown of joy.

There are two crowns spoken of in the New Testament. One represents the glorious power of Our Lord's supreme rule and authority; the other is of joyous happiness like that in:

I THESSALONIANS 2:19

*FOR WHAT IS OUR HOPE, OR JOY, OR CROWN OF REJOICING? ARE NOT EVEN YE IN THE PRESENCE OF OUR LORD JESUS CHRIST AT HIS COMING?*

The crown here is the crown of joy that the Lord Jesus has in those who are united with Him.

"Mother" is Bathseba. She had given him a crown on his coronation day and also a garland, or crown, of flowers and green tied with ribbons on his wedding day.

In applying this to Jesus Christ, the crown means:

The many honors put on Him, and the power and authority that He is entrusted with.

The dishonor put on Him by His persecutors (crown of thorns).

The honor given Him by His Church, by all true believers appointing Him as their Head, giving Him all the glory.

They bring every thought into obedience to Him, they set up His throne in their hearts, and cast all their crowns at His feet.

All of this, and what follows, is a description of the true Church of Jesus Christ.

Here is the entrance of the maiden, the Church, into union with the king. She has become betrothed to Him in faithfulness, in loving kindness and justice, betrothed to Him forever. Here is the place where a person who wants to go on with the Lord experiences what is meant by the Scripture, *"the man who is joined to the Lord is 'one spirit' with Him."* *The maiden, as she seeks Him, begins to enter into a union with Him that can only be known by those who are "married to Him who made the heavens and the earth."* Just as earthly marriage is the beginning of two lives being blended together as one, the beginning of two people discovering and learning to know one another, so it is with those who are married to the Lord. In this relationship Jesus begins to share with His Bride, His thoughts, His plans, and purposes in the earth. He provides for her every need. This is the beginning of deep knowledge of Him.

The Bridal union is a spiritual relationship with Jesus that we are not just waiting to receive someday when He comes, but it's a place in the Spirit that we can enter now. Jesus' prayer for those who believed in Him was that they might be a part of His Bride, in intimate union with Him.

JOHN 17:21, 26

*21. THAT THEY ALL MAY BE ONE; AS THOU, FATHER, ART IN THEE, THAT THEY ALSO MAY BE ONE IN US: THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME.*

*26. AND I HAVE DECLARED UNTO THEM THY NAME, AND WILL DECLARE IT: THAT THE LOVE WHEREWITH THOU HAST LOVED ME MAY BE IN THEM, AND I IN THEM.*

It's this intimate union that God desires to bring you into NOW so that you can be filled with all the fullness of God.

Second we see the beauty of the new creation, in chapter 4:1-5.

In chapter 3 verse 6, the Bride came into perfect union with Him, now she will not praise Him for selfish reasons anymore, and He can praise her without holding anything back.

SONG OF SOLOMON 4:1A

*BEHOLD, THOU ART FAIR, MY LOVE; BEHOLD, THOU ART FAIR.*

The Bridegroom rejoices over the Bride. She is wholly His. His Bride has become a royal diadem on His head. There are seven attributes that point to the spiritual perfection of the new creation, a sevenfold description of His praise for her. The beauty of the Bride is spoken of in natural terms, but we can

receive spiritual insight and understanding of the individual believer who is going on in maturity to know the Lord.

The first feature is her eyes.

SONG OF SOLOMON 4:1B

*THOU HAST DOVES EYES WITHIN THY LOCKS...*

The King, seeing the presence of the Holy Spirit, represented by the dove in the eyes of the Bride, sees her as the temple of the Holy Spirit. The eyes like doves show spiritual insight. The ability to see things in the Spirit is a major feature in the Christian that's going on to maturity. Doves eyes only focus on one thing at a time. The maiden has single vision: eyes only focused on Jesus and His will.

The god of this world has blinded people to the truth of the Gospel of Jesus Christ, but the maiden is described as a person whose eyes have been opened to see the light of the Gospel and the glory of God.

GENESIS 29:17

*LEAH WAS TENDER EYED, BUT RACHEL WAS BEAUTIFUL AND WELL FAVOURED.*

Leah represents those believers of weak spiritual insight.

GENESIS 29:17-18, 30

*17. LEAH WAS TENDERED EYED; BUT RACHEL WAS BEAUTIFUL AND WELL FAVOURED.*

*18. AND JACOB LOVED RACHEL; AND SAID, I WILL SERVE THEE SEVEN YEARS FOR RACHEL THY YOUNGER DAUGHTER.*

*30. AND HE WENT ALSO UNTO RACHEL, AND HE LOVED ALSO RACHEL MORE THAN LEAH, AND SERVED HIM YET ANOTHER SEVEN YEARS.*

Jacob, who is a type of Jesus, fulfilled his lawful duty to Leah, but because of Leah being weak in spiritual things, he loved Rachel more. Rachel represents those people who are strong in spiritual things and those who walk in holiness before the Lord. Beauty in the Scriptures typifies holiness.

Amos tells us that the Lord is measuring His people with a plumbline.

AMOS 7:7-8

*7. THUS HE SHOWED ME: AND, BEHOLD, THE LORD STOOD UPON A WALL MADE BY A PLUMBLINE, WITH A PLUMBLINE IN HIS HAND.*

*8. AND THE LORD SAID UNTO ME, AMOS, WHAT SEEST THOU? AND I SAID, A PLUMBLINE. THEN SAID THE LORD, BEHOLD, I WILL SET A PLUMBLINE IN THE MIDST OF MY PEOPLE ISRAEL: I WILL NOT AGAIN PASS BY THEM ANY MORE:*

A plumbline, according to Webster's Dictionary, is a weight on the end of a line used especially by builders to show vertical direction.

The significance of the plumbline is: Jesus is measuring His people by the plumbline of complete spiritual insight. (The number seven means completion, or spiritual perfection.)

This is perception. The most outstanding feature of those who go on to spiritual maturity is the ability to perceive the things of the spirit.

Doves eyes are single, they see only one thing in their vision and this is one reason the Holy Spirit compares Himself to a Dove. She doesn't have eagle's eyes, that can face the sun, but dove's eyes:

humble, modest, mournful eyes that praises those that Christ loves.

ISAIAH 52:8

*"THY WATCHMAN SHALL LIFT UP THE VOICE; WITH THE VOICE TOGETHER SHALL THEY SING: FOR THEY SHALL SEE EYE TO EYE, WHEN THE LORD SHALL BRING AGAIN ZION.*

*"...thy watchman shall see eye to eye."* They must be like dove's eyes, harmless and not offensive. When our aims and intentions are sincere and honest, we have doves eyes. When we look not to idols, but to the Lord, we have doves eyes.

*"Within thy locks..."* or *"behind her veil."* These eyes are behind the Brides veil. The people of the world cannot see or understand what a believer with true spiritual insight sees. Spiritual perceptions must be hidden from the world. Some believers, without any discernment, express the things that they have received from the Spirit of God. But we see that the eyes of the Bride are veiled, or she would cast her pearls before swine, or cast what is holy to the dogs.

The second feature is her hair.

SONG OF SOLOMON 4:1C

*THY HAIR IS AS A FLOCK OF GOATS, THAT APPEAR FROM MOUNT GILEAD...*

The hair signifies a special consecration, obedience, and separation as in the cast of the Nazarites.

NUMBERS 6:1-5

- 1. AND THE LORD SPAKE UNTO MOSES, SAYING,*
- 2. SPEAK UNTO THE CHILDREN OF ISRAEL, AND SAY UNTO THEM, WHEN EITHER MAN OR WOMAN SHALL SEPARATE THEMSELVES TO VOW A VOW OF A NAZARITE, TO SEPARATE THEMSELVES UNTO THE LORD:*
- 3. HE SHALL SEPARATE HIMSELF FROM WINE AND STRONG DRINK, AND SHALL DRINK NO VINEGAR OF WINE, NOR VINEGAR OF STRONG DRINK, NEITHER SHALL HE DRINK ANY LIQUOR OF GRAPES, NOR EAT MOIST GRAPES, OR DRIED.*
- 4. ALL THE DAYS OF HIS SEPARATION SHALL HE EAT NOTHING THAT IS MADE OF THE VINE TREE, FROM THE KERNELS EVEN TO THE HUSK.*
- 5. ALL THE DAYS OF THE VOW OF HIS SEPARATION THERE SHALL NO RAZOR COME UPON HIS HEAD: UNTIL THE DAYS BE FULFILLED, IN THE WHICH HE SEPARATETH HIMSELF UNTO THE LORD, HE SHALL BE HOLY, AND SHALL LET THE LOCKS OF THE HAIR OF HIS HEAD GROW.*

Samson's separation unto God was the secret of his strength. When his hair was cut, or his separation unto God was broken, his strength left him and he became like any other man.

So it is in the life of the believer. The strength of God is manifested only as the believer remains separated unto His will and for His pleasure. The measure, and completeness, and purity of our consecration determines the degree and measure of our spiritual strength before men.

Hair also signifies something else; it's the symbol of a covering. A woman's hair has the identical meaning with the long hair of the Nazarite. It shows a position of submission.

The hair of the Bride is described as "a flock of goats that have descended from Mount Gilead.." Mount Gilead was the mountain that the sheep and goats grazed on while waiting for the sacrifice in the temple.

There were two offerings in which goats were given for sacrifices:

LEVITICUS 1:10

*AND IF HIS OFFERING BE OF THE FLOCKS, NAMELY, OF THE SHEEP, OR OF THE GOATS, FOR A BURNT SACRIFICE;*

*HE SHALL BRING IT A MALE WITHOUT BLEMISH.*

LEVITICUS 3:6

*AND IF HIS OFFERING FOR A SACRIFICE BE OF PEACE OFFERING UNTO THE LORD BE OF THE FLOCK; MALE OR FEMALE, HE SHALL OFFER IT WITHOUT BLEMISH.*

The burnt offerings and the peace offerings were fellowship offerings. They were free will offerings to the Lord. The burnt offering symbolized the entire surrender of the individual to God. As a man gave the offering voluntarily, he was offering up his own body as a living sacrifice, to live a life pleasing to God. The peace offering was a sacrifice offered in communion with God, it was given on behalf of those who desired a closer fellowship with God. Therefore, the maiden's hair, her separation unto God, being like a flock of goats, shows a consecrated, dedicated offering of ourselves to the Lord.

Goats hair was used for the curtains over the tent of the Tabernacle.

The Tabernacle in the wilderness was where God met with Israel. The curtains of goat hair covered the place where God met with man. The maiden's life was a place where God was tabernacling, and she is being built together with other members of the Body as a dwelling place of God in the Spirit.

REVELATION 21:2, 3

*2. AND I JOHN SAW A HOLY CITY, NEW JERUSALEM, COMING DOWN FROM GOD OUT OF HEAVEN, PREPARED AS A BRIDE ADORNED FOR HER HUSBAND.*

*3. AND I HEARD A GREAT VOICE OUT OF HEAVEN SAYING, BEHOLD, THE TABERNACLE OF GOD IS WITH MEN, AND HE WILL DWELL WITH THEM, AND THEY SHALL BE HIS PEOPLE, AND GOD HIMSELF SHALL BE WITH THEM, AND BE THEIR GOD.*

*"Behold the tabernacle is among men..."*

The third feature is her teeth.

SONG OF SOLOMON 4:2

*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.*

The teeth indicate the ability to make something your own, to eat, to chew. The ability to take in the provision of the Lord and to partake of the strong meat of the Word.

Only those who are spiritually mature have strong enough teeth to take in the meat of the Word.

HEBREWS 5:13, 14

*13. FOR EVERY ONE THAT USETH MILK IS UNSKILLFUL IN THE WORD OF RIGHTEOUSNESS: FOR HE IS A BABE.*

*14. BUT STRONG MEAT BELONGETH TO THEM THAT ARE OF FULL AGE, EVEN THOSE WHO BE REASON OF USE HAVE THEIR SENSES EXERCISED TO DISCERN BOTH GOOD AND EVIL.*

The washing that the maiden receives is the washing of the water by the Word.

EPHESIANS 5:26

*THAT HE MIGHT SANCTIFY AND CLEANSE IT WITH THE WASHING OF WATER BY THE WORD.*

As we receive the Word and meditate on it, our mind is washed and renewed. So if we take the teeth to signify the mind, we can see that the ewes coming up from their washing is the mind of the maiden,



the Bride, that has been washed in the water of the Word and has been transformed, sanctified and cleansed.

Wool indicates the carnal life, sin. The priests in the Old Testament were forbidden to cloth themselves in garments of wool, but were to use linen. Fine white linen stood for the righteousness of God.

The wool on ewes caused them to look deceptive in size and weight. This describes the renewed mind of the believer that has been "*shorn of the wisdom of this world, freed from the curse of this earth and renewed in the wisdom and knowledge of God.*"

"*Every one bears twins*" gives the picture of the orderliness in teeth formation and implies a progressive strength in the ability to take in the provision of the Lord and to partake of the meat of the world.

Our natural teeth come in pairs. The maiden has received a balance in her life. As we learned earlier, the Bride has been feasting at the King's table, eating the strong meat there. As a result she has received a balance of wisdom and understanding.

I KINGS 4:29, 30

*29. AND GOD GAVE SOLOMON WISDOM AND UNDERSTANDING EXCEEDING MUCH, AND LARGENESS OF HEART, EVEN AS THE SAND THAT IS ON THE SEA SHORE.*

*30. AND SOLOMON'S WISDOM EXCELLED THE OF ALL THE CHILDREN OF THE EAST COUNTRY AND ALL THE WISDOM OF EGYPT.*

The fourth feature is her lips.

SONG OF SOLOMON 4:3A

*THY LIPS ARE LIKE A THREAD OF SCARLET, AND THY SPEECH IS COMELY...*

Lips typify expression, they are vehicles for expressing what has been received from the Lord.

"*A thread of scarlet...*" carries with it two avenues of truth.

The first indicates redemption. Such as when Rahab bound the scarlet thread in her window in Joshua 2:21. The other avenue is that of authority.

MATTHEW 27:28, 29

*28. AND THEY STRIPPED HIM AND PUT ON HIM A SCARLET ROBE.*

*29. AND WHEN THEY HAD PLATTED A CROWN OF THORNS, THEY PUT IT UPON HIS HEAD, AND A REED IN HIS HAND: AND THEY BOWED THE KNEE BEFORE HIM, AND MOCKED HIM, SAYING, HAIL, KING OF THE JEWS.*

On the one hand her life has been cleansed and on the other, her lips are under the authority of her King. Our lips need to go through the process of redemption being submissive to the authority of Christ the King. They need to express the purity and holiness of the life of Christ.

Speech builds the need of people around the maiden to accept Him. She knows foolish talking and foolish jesting aren't fit for someone with the Spirit of God in them.

Red lips are beautiful and a sign of good health. Lips that are pale show weakness. Thin lips are like a "*thread of scarlet.*" They're always used for edifying and that adds a lot of beauty to the Christian. When we praise God with our lips, and with the mouth make confession of His salvation, our lips are a "*thread of scarlet.*" All our good works must be washed in the blood of Jesus Christ and only then are they acceptable to God.

The fifth feature is her temples.

SONG OF SOLOMON 4:3B

*... THY TEMPLES ARE LIKE A PIECE OF POMEGRANATE WITHIN THY LOCKS.*

The temples show beauty and can be translated cheeks. It's the cheeks that display beauty and are the parts of our face show emotions, joy, anger, sadness.

The temples also represent the seat of man's thoughts and in describing them as sliced pomegranates, we can see that the thoughts of the Bride are open and exposed before God. They are veiled to the world, but open and laid bare before God.

The pomegranate points to the fullness of life because of its many seeds. The seeds are crystal tinged with red. The thoughts of the maiden have been cleansed and purified. Her thoughts are pure and clear as crystal, allowing the light of God and the wisdom of God to shine through them. Her thoughts have been redeemed.

All this beauty and yet it's veiled from the world. She lives hidden with her Lord in Heavenly places. No one can truly appreciate spiritual qualities but the Lord. We are to have a good testimony before all men, but our motivation for that good testimony is not to be on display before all men, but to be on display behind the veil in the presence of the Lord.

The pomegranate, when cut in two, has rich veins in it, like the blush of a face. Humility and modesty, blushing before God. Blushing at the remembrance of sin in the sense of our unworthiness. The Bride of Jesus Christ blushes when no one sees but God.

The sixth feature is her neck.

SONG OF SOLOMON 4:4

*THY NECK IS LIKE THE TOWER OF DAVID BUILDED FOR AN ARMORY, WHEREON THERE HANG A THOUSAND BUCKLERS, ALL SHIELDS OF MIGHTY MEN.*

The neck typifies the will, the will in submission to the will of the Lord.

*"Thy neck is like a tower,"* meaning that the Lord's chosen Bride is not hunchback or bent over. She is set free and made straight. She is no longer bound by satan and no longer looks to the world for satisfaction.

The neck also suggests an upward outlook, an uprightness in union with the Lord. She has been established on a solid spiritual ground and is no longer attracted by the world or affected by the influence of satan.

When we add David's name we have a tower that was David's defense in times of warfare. Along with having been set free and made straight and strong, her will has gone forward another step and has been brought into such obedience and submission that her will has become a bulwark of defense against enemy attack. She is prepared for war with the enemy that increases in force and intensity as she goes forward in the Heavenly life.

In having a submissive will toward God, the believer's will becomes a tower of strength fixed on one purpose--to do ALL of God's will.

Why was the tower built? For David's armory--a storehouse of weapons. In the life of the mature Christian the Lord has laid up an inward strength within the will that is for the protection of the believer. So that he or she will not yield to the enemy, he is made like the strong tower of David.

These weapons are not for offensive use, but for defensive use: watchfulness. Bucklers and shields were for protection under attack. The number one thousand, shows the sufficient amount of weapons the Lord provides so that the believer is well covered and protected.

The neck is also applied to the grace of faith, by which we are united to Jesus Christ, just as the body is united to the head by the neck; this is like the tower of David, furnishing us with weapons of war, especially bucklers and shields, as the soldiers were supplied with them out of that tower, for faith is our shield.

EPHESIANS 6:16

*ABOVE ALL, TAKING THE SHIELD OF FAITH, WHEREWITH YE SHALL BE ABLE TO QUENCH ALL THE FIERY DARTS OF THE WICKED.*

When the neck is like a tower, straight and stately, and strong, a Christian goes on his way and works with courage.

Some interpret the shields of mighty men to be the mighty men of Hebrews 11. Their "shields" being preserved by the remembrance of their mighty faith and exploits.

Because of the likeness of the maiden to the obedience of David she was made to stand steadfastness and immovable like a tower to do the will of God, and then to be on alert and on the defense with all the weapons she might need against and onslaught of the enemy.

The seventh feature is her breasts.

SONG OF SOLOMON 4:4

*THY TWO BREASTS ARE LIKE TWO YOUNG ROES THAT ARE TWINS, WHICH FEED AMONG THE LILIES.*

The seventh picture completes the picture of the individual believer who is pressing on in God, but it's a corporate description of the Bride of Christ as well as of the individual believer, and the capacity of the soul for receiving the Divine life on behalf of others and pour it out to others.

The breast is the seat of the emotions. It's interpreted as two sides or parts of the chest, that which makes an even balance.

In our spiritual armor, our breastplate is:

I THESSALONIANS 5:8

*BUT LET US, WHO ARE OF THE DAY, BE SOBER, PUTTING ON THE BREASTPLATE OF FAITH AND LOVE; AND FOR AN HELMET, THE HOPE OF SALVATION.*

There are two other spiritual qualities of our breastplate.

EPHESIANS 6:14

*STAND THEREFORE, HAVING OUR LOINS GIRT ABOUT WITH TRUTH, AND HAVING ON THE BREASTPLATE OF RIGHTEOUSNESS.*

EXODUS 28:15

*AND THOU SHALT MAKE THE BREASTPLATE OF JUDGMENT WITH CUNNING WORK; AFTER THE WORK OF THE EPHOD THOU*

*SHALT MAKE IT; OF GOLD, OF BLUE, AND OF PURPLE, AND OF SCARLET, AND OF FINE TWINED LINEN, SHALT THOU MAKE IT.*

The breastplate of judgment was worn by the high priest who went in the veil to minister to the Lord. Through the blood of Jesus we can enter in. We'll study this some more and discover some truths about the priesthood and the believer.

The two breasts typify the inward qualities of faith and love. The faith within produces righteousness. The result of love is the ability to judge with a righteousness judgment. It's the love of God that causes judgment to come on the Church and the world.

The two breast of the breastplate could be put this way:

FAITH -----PRODUCES-----LOVE  
,  
produces , produces ,  
RIGHTEOUSNESS-----PRODUCES-----JUDGMENT

Notice the progression as well as the balance.

They are twins, they balance one another.

The purest of emotions is our faith and our love by which we embrace the Lord. Through these we are drawn closer to Him. Faith and love together make up the one and only means by which we can be united with the Lord.

In constructing the breastplate of judgment the workman had to be skilled and to be able to judge with righteous judgments, which the breastplate signifies, we have to be skilled in and be exercised in the Word of Righteousness, having our senses trained to discern good and evil.

HEBREWS 5:13,14

*13. FOR EVERY ONE THAT USETH MILK IS UNSKILLFUL IN THE WORD OF RIGHTEOUSNESS: FOR HE IS A BABE.*

*14. BUT STRONG MEAT BELONGETH TO THEM THAT ATE OF FULL AGE, EVEN THOSE WHO BY REASON OF USE HAVE THEIR SENSES EXERCISED TO DISCERN BOTH GOOD AND EVIL.*

The Urim and Thummim were carried inside the breastplate of judgment. The Urim means lights and represents the supernatural revelation of the Word of God by which He makes known His counsel and will.

Revelation knowledge is deeper than faith knowledge, but we first must have faith before we can receive revelation from the Word. Faith knowledge is like understanding basic mathematics, multiplication, division, addition, subtraction. Revelation knowledge is like understanding geometry. Unless there has been a line upon line understanding of basic math, geometry can never be understood. It's the same with the Word of God. There is a development or a progression involved.

FAITH----- (BELIEF IN GOD'S WORD)  
,  
produces  
,  
RIGHTEOUSNESS----- (ABILITY TO STAND BEFORE GOD WITHOUT FEAR, CONDEMNATION,  
, OR GUILT)

produces

"LIGHTS"----- (SUPERNATURAL REVELATION OF THE WORD GOD BY WHICH GOD MAKES KNOWN HIS COUNCIL AND WILL.)

From the chart above, we can see the progression of development in the breasts or the breastplate of the Bride.

The Thummim means perfections and represents the perfect measurement by which the believer is being judged, and also judging others. We must also remember that as we submit to the love of God, He judges our lives.

In the following chart we can see the development of this.

LOVE----- (IT'S THE LOVE OF GOD WHICH BRINGS MAN TO REPENTANCE AND INTO A RELATIONSHIP AS A SON OF GOD)

produces

JUDGMENT----- (GOD CORRECTS AND DISCIPLINES EVERY SON HE RECEIVES)

produces

"PERFECTIONS"----- (RECEIVING CORRECTION PURIFIES AND REFINES THE LIFE BRINGING ABOUT TRUE HOLINESS)

Look at the development, the balance and progression of the breasts, or the breastplate of the believer:

FAITH-----LOVE

RIGHTEOUSNESS----JUDGMENT

"LIGHTS"-----"PERFECTIONS"

The breasts are compared to two roes, which are young deer. A young deer is very sensitive, as are the qualities of the Spirit listed above. These roes are identical in size, showing that faith and love should grow together. Otherwise there would be an imbalance. In the New Testament faith and love are shown as having equal importance.

GALATIANS 5:6

FOR IN JESUS CHRIST NEITHER IN CIRCUMCISION AVAILETH ANYTHING, NOR UNCIRCUMCISION; BUT FAITH WHICH WORKETH BY LOVE.

I TIMOTHY 1:5, 14

5. NOW THE END OF THE COMMANDMENT IS CHARITY OUT OF A PURE HEART, AND OF A GOOD CONSCIENCE, AND OF FAITH UNFEIGNED.

14. AND THE GRACE OF OUR LORD WAS EXCEEDING ABUNDANT WITH FAITH AND LOVE WHICH IS IN CHRIST JESUS.

PHILEMON 5

*HEARING OF THY LOVE AND FAITH, WHICH THOU HAST TOWARD THE LORD JESUS, AND TOWARD ALL SAINTS.*

These twin roes "feed among the lilies." Faith and love grow in an environment suitable to the nature that is received from God. "Lilies" show the nurture, holiness, and promises of the things of God. They are the saints with dedicated and pure hearts towards God. They grow in a Heavenly atmosphere and feed on pure things. "Lilies" speak of purity and a condition of holiness that makes the conscience free from guilt. Faith and love can only grow together on the ground of a cleansed conscience and if these are to develop, they must be where the Lord feeds His flock.

The third thing we see in the maiden's progress is her deeper search.

SONG OF SOLOMON 4:6

*UNTIL THE DAY BREAK, AND THE SHADOWS FLEE AWAY, I WILL GET ME TO THE MOUNTAIN OF MYRRH, AND TO THE HILL OF FRANKINCENSE.*

In chapter 3:6-11 we see the maiden's union with the Lord, in chapters 4:1-5 we see the result of that union. In chapters 1:2-2:7, it shows a picture of those who are in the stage before the deeper experiences and dealings with the Lord, and they love to talk all the time about their experiences, boasting of their fellowship with Him. The conversation of the maiden in this immature state proved her shallowness, but once she came through the wilderness experience we see a difference. Not only does she talk less, but she was more of a listener. She had to pass through the experience of the cross and was more under the control of the Holy Spirit.

The maiden realizes she has yet to come to full spiritual maturity and there are still shadows in her life and she's waiting for a new and brighter day.

Any one should realize that a fully mature Christian should be free from shadows and be flooded with the light from God. The more perfected a person becomes, the more conscious a person becomes of their imperfections. So the more mature a person becomes, the more they will feel their immaturity. The more a believer walks in the light, the more they need the cleansing blood of Jesus Christ.

So what was the maiden to do? GO! "to the mountain of myrrh and hills of frankincense."

The hill of frankincense is Calvary. The Lord is calling the maiden to a deeper relationship with His death so that all the wrinkles can be taken away and a greater anointing can come forth. The more we die to self, the more His life will come forth in our lives.

The desire of the maiden from the beginning was to be drawn into an intimate relationship with the King. The way to this desire is through a total death to self. Through this comes an overcoming power, a greater spiritual perception, a closer relationship, a complete deliverance from the world. The Lord sends out a call to come up to a higher victory.

The mountain of myrrh is bitter, and the hill of frankincense is sweet. We mourn and rejoice, repentance is bitter sweet, but in Heaven there will be all frankincense and myrrh.

The final state of perfection has to wait until the Lord's return. The maiden was still conscious of her weaknesses. She has to walk in the way of the cross and continue to claim the Lord as her life.

SONG OF SOLOMON 4:7

*THOU ART ALL FAIR, MY LOVE; THERE IS NO SPOT IN THEE.*

"Thou art all fair, my love;..." can parallel many things.

"You are clean through the Word which I have spoken to you."

"You are washed in the power of the Holy Ghost."

"You are complete in Him."

How is all this accomplished?

Through the blood of Christ that cleanses us from all sin.

Through the power of the Holy Ghost.

Through Christ's completed Word.

Until a person is wholly immersed in the bitterness of the cross, they are not "all fair."

When Christ comes back, He's coming for a Church without spot or wrinkle, a Bride possessed of the true beauty of Jesus Christ.

EPHESIANS 5:27

*THAT HE MIGHT PRESENT IT TO HIMSELF A GLORIOUS CHURCH, NOT HAVING SPOT, OR WRINKLE, OR ANY SUCH THING; BUT THAT IT SHOULD BE HOLY AND WITHOUT BLEMISH.*

SONG OF SOLOMON 4:8

*COME WITH ME FROM LEBANON, MY SPOUSE, WITH ME FROM LEBANON: LOOK FROM THE TOP OF AMANA, FROM THE TOP OF SHINER AND HERMON, FROM THE LIONS' DEN, FROM THE MOUNTAINS OF THE LEOPARDS.*

The Lord never lowers His standards, neither does He surrender His purpose for His chosen people. His commands and demands for the maiden are the same now as they were in part two of the Song. After His dealings with us we come to a more developed stage in our spiritual growth and He will call again. He is now calling the maiden to a Heavenly elevation.

Lebanon points toward a new and elevated position, where scented cedar wood is the most outstanding feature. The cedar is a tall scented wood. High mountains in Scripture represent our leaving the earth to move into a Heavenly position--still being in the world, but moving out into the Heavens. It's a call to the believer to be with Christ in His exalted position and look downward to earthly levels from that position of favor and authority.

The believer's position should be on the mountain top, a consciousness of Heavenly things above the levels of the earth.

Three peaks of Lebanon give us the idea of the enlargement of our spiritual vision:

1. "Amana" means confirmation or truth, the word is related to amen--so be it. We can look down from the mountain top and see Christ in reality and truth.
2. "Shenir" shows a flexible armor, referring to the whole armor given by the Holy Spirit focusing on warfare and the equipment needed.
3. "Hermon" shows destruction and speaks of the victory of the cross and how Jesus manifested to destroy the work of the devil.

Through the revelation of truth and the whole armor of God, being hidden in Him the maiden is asked to look and see that she is seated far above every principality and power because of the victory of Jesus Christ.

The maiden had not only been called to a deeper identification with the Lord's death and resurrection, but she has also been called into spiritual warfare shown by the "den of lions" and "mountains of leopards" representing the Heavens.

The mountains, the world, are pretty to look at, but dangerous. Experience in the Heavenly realm brings us to the enemy's hideout to come face to face with Him in order to break His power. God's desire for the maiden is to enter into spiritual warfare and totally subdue the enemy learning to overcome through the blood of the Lamb.

Our mountain top is the height of divine truth, our mountain top is protective armor, our mountain top is the Lord's triumph over all the powers of destruction.

God promises to help, "come with me." He says "come with me" because of her union with Him, instead of saying "come away" as He did before.

God's Spirit becomes so one with man's that they cannot be separated, they aren't two, but one. She's now at a point in her spiritual life where the King can share everything with her and she is capable of entering into a deep intimacy with Him, an intimacy so deep that He can reveal the deep things of His heart.

The believer, the maiden, has come to such a place of maturity that she can share in the sufferings of Christ. She has entered into such an intimacy with Him that He can share His plans and desires with her and receive love and affection from her. Her spirit responds to His Spirit, quenched when His Spirit is quenched, rejoicing when His Spirit rejoices, weeping when He weeps.

SONG OF SOLOMON 4:9

*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.*

HEBREWS 2:11

*FOR BOTH HE THAT SANCTIFIETH AND THEY WHO ARE SANCTIFIED ARE ONE.*

Jesus recognized their kindred nature. He had found satisfaction with the believer's, the maiden's, love, the King finds satisfaction being close to her.

"Thou hast ravished my heart" or "you have seized upon my love and drawn me to yourself."

"Thou hast ravished my heart with one of thine eyes..." or with the look of spiritual perception."

Jesus has found satisfaction with the maiden's love. She has caused His heart to rejoice over her, He finds satisfaction in being close to her.

The glance of the eye between lovers communicates the deep affection of the soul, only the lover can interpret the look. Notice the Bride's single eye, she is dedicated and separated unto Him.

The eye also signifies insight and perception. Psalm 119:97-100 shows how spiritual insight is developed.

PSALM 119:97-100

*97. O HOW I LOVE THY LAW! IT IS MY MEDITATION ALL THE DAY.*

*98. THOU THROUGH THY COMMANDMENTS HAST MADE ME WISER THEN MINE ENEMIES: FOR THEY ARE EVER WITH ME.*



99. *I HAVE MORE UNDERSTANDING THAT ALL MY TEACHERS: FOR THY TESTIMONIES ARE MY MEDITATION.*

100. *I UNDERSTAND MORE THAN THE ANCIENTS BECAUSE I KEEP THY PRECEPTS.*

As a result of this meditation, God has been able to communicate the deep things of His heart. Her affection and meditation upon Him has captured His love.

Not only did her eye speak to Him, but He noticed the chain on her neck. The chain on her neck was representative of obedience to Divine precepts.

PROVERBS 1:8,9

8. *MY SON, HEAR THE INSTRUCTION OF THY FATHER, AND FORSAKE NOT THE LAW OF THY MOTHER.*

9. *FOR THEY SHALL BE AN ORNAMENT OF GRACE UNTO THY HEAD, AND CHAINS ABOUT THY NECK.*

The maiden has heard the Word of God and held it fast. She has been a doer of the Word and not a hearer only, (James 1:22), so the King's heart is filled with love for her.

By obedience to the teaching and instruction of the Holy Spirit, features of spiritual wisdom have been developed in her.

Next we see the inner relationship in Song of Solomon 4:10-15.

SONG OF SOLOMON 4:10

*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.*

This is the response of man's affection to God through Jesus Christ. This type of love can only be given to the Father through constant dealings and discipline of the believer. It's perfected and matured through a time process until the things of this world mean nothing, only the things which are in Heaven have first place in the believer's heart. When the believer reaches this stage of maturity in the Lord, the Lord then bursts forth in praise with: "How fair is thy love," "how much better is thy love than wine!"

"...the smell of thine ointments than all spices." The King had been anointed with the Holy Spirit and the maiden now receives that same anointing. It was this same anointing as Aaron received as the oil ran down his beard and went down to the skirts of His garment. **ARE YOU REPEATING THIS FOR EMPHASIS? (regarding Aaron and the oil running down) OTHERWISE THIS GETS TO BE REPETITIVE WHEN YOU QUOTE IT FULLY BELOW.**

PSALM 133:2

*IT IS LIKE THE PRECIOUS OINTMENT, UPON THE HEAD THAT RAN DOWN THE BREAD, EVEN AARON'S BEARD: THAT WENT DOWN TO THE SKIRTS OF HIS GARMENTS.*

The ointment was fragrant and sweet smelling. Fragrance is something invisible, it can only be discerned by the sense of smell. People need to sense the spiritual presence of the Lord surrounding the believer. It's the fruit of an obedient life, obedient to the Holy Spirit that was on her and it was this anointing that caused her lips to drop honey as the honey comb.

SONG OF SOLOMON 4:11

*THY LIPS, O MY SPOUSE, DROP AS THE HONEY COMB: HONEY AND MILK ARE UNDER THY TONGUE; AND THE SMELL OF THY GARMENTS IS LIKE THE SMELL OF LEBANON.*

VERSE 11A

*THY LIPS, O MY SPOUSE, DROP AS THE HONEY COMB.*

The journey can't be made in a short period of time. To make honey it takes a lot of work over a long period of time. There were no idle words or jesting, only words that were sweet and edifying. The words the maiden spoke were not impulsive babbling, but like the dripping of honey--drop by drop.

The manner in which we speak shows any lack of inner strength or grace. Her words come low and sweet showing forth the life of the Holy Spirit that was within her.

The honey that drips out of the honey comb is the best--it's called "*life honey*." The words that drop from a Christians lips should be the words of His life--His life honey. They ought to be sweet to everyone. To receive that "life honey" we need to read the Word, study the Word like bees setting on flowers sucking the nectar out of them.

VERSE 11B

*... HONEY AND MILK ARE UNDER THY TONGUE...*

An inner storage of abundant good. Honey represents both strengths and weaknesses. Milk is for building up what is young and tender. From the lips of the believer comes the wisdom she has learned from the King. The milk she gives is the milk of the Word.

But notice, the milk and honey are under her tongue. She didn't show it off, it was something she treasured and didn't misuse. The words of the believer come from the heart, where they are deep, not from the top of the tongue where they are superficial.

VERSE 11C

*... THE SMELL OF THY GARMENTS IS LIKE THE SMELL OF LEBANON.*

The garments of the Christian are his everyday actions, attitudes, and behavior. The things you wear where ever you go. Would the Lord be pleased with your garments today?

The maiden would still have to walk this earth, but her garments carried the spiritual fragrance of spiritual elevation represented by Lebanon, the fruit of an obedient life in the Holy Spirit.

SONG OF SOLOMON 4:12

*A GARDEN ENCLOSED IS MY SISTER, MY SPOUSE; A SPRING SHUT UP, A FOUNTAIN SEALED.*

We have "a garden" mentioned in verse 12, "an orchard" in 5:1. All are singular, but in 4:15 we have plural "gardens," "waters," and "streams." The thought of a garden was God's original thought.

A garden that is planted is for the production of something of beauty and pleasure. There may be trees, but the thought was not for timber, and there may be fruit, but the value of that fruit was in its beauty.

The maiden no longer exists for herself, but as a source of pleasure and satisfaction for her bridegroom lover, the Lord Jesus Christ.

She was not a public garden, but a garden enclosed that includes a spring shut up and a fountain sealed exclusively for Him.

NUMBERS 19:15

*AND EVERY OPEN VESSEL, WHICH HATH NO COVERING BOUND UPON IT, IS UNCLEAN.*

The garden represents the believers soul and includes the personality, mind, will, and emotions.

An open vessel is for public use and exposed to everything; disease, influence. What isn't fully set aside for the Lord Jesus Christ and Him alone is exposed to anything.

An enclosed garden is clean ground, set aside for the Lord's use. God's original thought for creating man and the garden was for fellowship. the believer's soul is a place where the Lord can walk and fellowship intimately with the believer.

The Church is to be a garden enclosed, taken out of the world and made separate, a plot of ground set apart. A spring shut up and a fountain sealed--no longer open to the fowl of the air and the beasts of the field.

A garden must be enclosed and then the ground broken up, then there has to be a wise sowing of seed, a sowing of seed in the Word of God, to bring forth fruit and fragrant flowers, but the garden has to be tended to. The maiden was well kept.

SONG OF SOLOMON 4:13, 14

*13. THY PLANTS ARE AN ORCHARD OF POMEGRANATES, WITH PLEASANT FRUITS; CAMPHIRE, WITH SPIKENARD,  
14. SPIKENARD AND SAFFRON; CALAMUS AND CINNAMON WITH ALL TREES OF FRANKENCENSE; MYRRH AND ALOES, WITH ALL THE CHIEF SPICES.*

"Plants" in Hebrew means "sprouts" or "shoots." What the Lord is showing here is that the maiden is now full of power, the power that conquers death and rises above death in resurrection power, like Aaron's rod that budded.

NUMBERS 17:8

*AND IT CAME TO PASS, THAT ON THE MORROW MOSES WENT INTO THE TABERNACLE OF WITNESS; AND, BEHOLD, THE ROD OF AARON FOR THE HOUSE OF LEVI WAS BUDDED AND BROUGHT FORTH BUDS, AND BLOOMED BLOSSOMS, AND YIELDED ALMONDS.*

HEBREWS 9:4

*WHICH HAD THE GOLDEN CENSER, AND THE ARK OF THE COVENANT OVERLAID ROUND ABOUT WITH GOLD, WHEREIN WAS THE GOLDEN POT THAT HAD MANNA, AND AARON'S ROD THAT BUDDED, AND THE TABLES OF THE COVENANT.*

As we study these spices and fruits, we can learn what the Bride's garden was like.

The first thing in the garden is an orchard of pomegranates. Pomegranates represent pure and Godly thoughts. The literal translation of orchard is paradise: the Bride's mind has become a paradise of Godly thoughts.

Inside the pomegranate is an abundance of fruit. It's full of edible, sweet seeds. The maiden was full of the power of the resurrection life and also was bearing the fruits of that resurrection life. She was a beautiful garden enclosed, full of all kinds of the choicest fruits.

Scripture shows how this orchard, or paradise, of Godly thoughts has been cultivated.

PHILIPPIANS 4:8

*FINALLY BRETHREN, WHATSOEVER THINGS ARE TRUE, WHATSOEVER THINGS ARE HONEST, WHATSOEVER THINGS ARE JUST, WHATSOEVER THINGS ARE PURE, WHATSOEVER THINGS ARE LOVELY, WHATSOEVER THINGS ARE OF GOOD REPORT, IF*

*THERE BE ANY VIRTUE, AND IF THERE BE ANY PRAISE, THINK ON THESE THINGS.*

PSALM 119:44-48

44. *SO SHALL I KEEP THY LAW CONTINUALLY FOR EVER AND EVER.*
45. *AND I WILL WALK AT LIBERTY: FOR I SEEK THY PRECEPTS.*
46. *I WILL SPEAK OF THY TESTIMONIES ALSO BEFORE KINGS, AND WILL NOT BE ASHAMED.*
47. *AND I WILL DELIGHT MYSELF IN THY COMMANDMENTS, WHICH I HAVE LOVED.*
48. *MY HANDS ALSO WILL I LIFT UP UNTO THY COMMANDMENTS, WHICH I HAVE LOVED; AND I WILL MEDITATE IN THY STATUTES.*

All the plants and trees mentioned here have an emphasis in color and fragrance. Beauty and fragrance lie in spiritual maturity.

"All trees of frankincense" and "all chief spices" shows how a believer can become fully pleasing to the Lord.

The second thing in her garden is a choice fruit.

GALATIANS 5:22, 23

22. *BUT THE FRUIT OF THE SPIRIT IS LOVE, JOY, PEACE, LONGSUFFERING, GENTLENESS, GOODNESS, FAITH,*
23. *MEEKNESS, TEMPERANCE: AGAINST SUCH THERE IS NO LAW.*

COLOSSIANS 1:9-11

9. *FOR THIS CAUSE WE ALSO, SINCE THE DAY WE HEARD IT, DO NOT CEASE TO PRAY FOR YOU, AND TO DESIRE THAT YE MIGHT BE FILLED WITH THE KNOWLEDGE OF HIS WILL IN ALL WISDOM AND SPIRITUAL UNDERSTANDING.*
10. *THAT YE MIGHT WALK WORTHY OF THE LORD UNTO ALL PLEASING, BEING FRUITFUL IN EVERY GOOD WORK, AND INCREASING IN THE KNOWLEDGE OF GOD;*
11. *STRENGTHENED WITH ALL MIGHT, ACCORDING TO HIS GLORIOUS POWER, UNTO ALL PATIENCE AND LONGSUFFERING WITH JOYFULNESS.*

Through the renewing of the mind, the fruits of the Spirit comes forth in the believer and through the knowledge of His will in spiritual wisdom and understanding she brings forth fruit unto every good work.

All these "fruits of grace" are a variety and several different kinds, showing that nothing is lacking.

II CORINTHIANS 9:8

*AND GOD IS ABLE TO MAKE ALL GRACE ABOUND TOWARD YOU; THAT YE, ALWAYS HAVING ALL SUFFICIENCY IN ALL THINGS, MAY ABOUND TO EVERY GOOD WORK.*

Henna (camphire) and spikenard (nard) plants are also found in the maiden's garden.

The maiden has compared the Lord to henna blossoms (camphire) in chapter 1, verse 14, and now they are also found in the garden showing that the image of the King is showing forth in the life of the believer. He is her outward adornment to the world and the fragrance of her love, the spikenard, was coming forth to the world.

JOHN 12:3

*THEN TOOK MARY A POUND OF OINTMENT OF SPIKENARD, VERY COSTLY, AND ANOINTED THE FEET OF JESUS, AND WIPED HIS FEET WITH HER HAIR: AND THE HOUSE WAS FILLED WITH THE ODOUR OF THE OINTMENT.*

Mary expressed her love and devotion toward the Lord and the whole house was filled with the fragrance.

Calamus and cinnamon were also found in the garden.

EXODUS 30:23-25

*23. TAKE THOU ALSO UNTO THEE PRINCIPLE SPICES, OF PURE MYRRH FIVE HUNDRED SHEKELS, AND OF SWEET CINNAMON HALF SO MUCH, EVEN TWO HUNDRED AND FIFTY SHEKELS, AND OF SWEET CALAMUS TWO HUNDRED AND FIFTY SHEKELS, 24. AND OF CASSIA FIVE HUNDRED SHEKELS, AFTER THE SHEKEL OF THE SANCTUARY, AND OF OIL OLIVE AN HIN. 25. AND THOU SHALT MAKE IT AN OIL OF HOLY OINTMENT, AN OINTMENT COMPOUND AFTER THE ART OF THE APOTHECARY: IT SHALL BE AN HOLY ANOINTING OIL.*

The maiden has been as a holy place where God can meet her, she has been set apart.

"All trees of frankincense" were there also. Frankincense was used to make priestly incense, and was offered with the prayers of the saints, symbolizing praise and thanksgiving.

REVELATION 8:4-5

*4. AND THE SMOKE OF THE INCENSE, WHICH CAME WITH THE PRAYERS OF THE SAINTS, ASCENDED UP BEFORE GOD OUT OF THE ANGELS HAND. 5. AND THE ANGEL TOOK THE CENSER, AND FILLED IT WITH FIRE OFF THE ALTER, AND CAST IT INTO THE EARTH: AND THERE WERE VOICES, AND THUNDERINGS, AND LIGHTNINGS, AND AN EARTH QUAKE.*

The Frankincense was also placed on the meat offering.

LEVITICUS 2:1

*AND WHEN ANY WILL OFFER A MEAT OFFERING UNTO THE LORD, HIS OFFERING SHALL BE OF FINE FLOUR; AND HE SHALL POUR OIL UPON IT, AND PUT FRANKINCENSE THEREON:*

The meat offering could be brought only with burnt or peace offerings. It couldn't be offered with the sin offering. This offering refers to the Sons of the Kingdom. (Matthew 13)

So frankincense poured out on the meat represents a life of praise and thanksgiving pouring out from the Sons of the Kingdom unto the Lord.

The fragrance from all the trees of frankincense represents the fragrance of a life filled with praise to God.

Finally myrrh and olives are mentioned. They signify suffering love. Jesus showed us His suffering love for us and the maiden's garden has the fragrance of it.

The extent of this suffering love is great, it's as strong as death, many waters cannot quench it nor rivers overflow it. (Song of Solomon 8:6,7).

In studying the spices and the fruits we have learned about the soul life of the believer:

1. Her mind is a paradise of Godly thoughts. (orchard of pomegranates)
2. She is manifesting the fruit of the Spirit in her life and bringing forth fruit unto God. (choice fruit)
3. She is being transformed into the image of the Lord from glory to glory. His image can be seen in her. (camphire and nard)
4. She is filled with the fragrance of love and appreciation for the King. (nard and saffron)
5. She has been appointed as a holy place, set apart as a meeting place for Him alone. (calamus and cinnamon)

6. She gives forth the fragrance of a life filled with praise unto God. (frankincense)
7. She brings forth the quality of suffering love, giving her life a ransom for many. (myrrh and aloes)

SONG OF SOLOMON 4:15

*A FOUNTAIN OF GARDENS, A WELL OF LIVING WATERS ENCLOSED, AND STREAMS FROM LEBANON.*

Notice the contrast between verses 14 and 15. One is a "garden enclosed," the other is "a fountain of gardens."

There are two works of the Holy Spirit with in us. The first when He puts us into living waters, the next is when He enables us to pour forth streams of living waters in our daily life. He regenerates us and then gives us power to show forth that regenerated life.

The grace of a redeemed soul is not confined to itself, it pours forth to others.

The fountain and the well with flowing streams irrigated the garden bringing forth growth. A well is a storage place for living waters, a fountain bubbles to flow with the streams. The well is deep showing its ability to hold and store hidden things, having depth. While a fountain has an energetic continuous flow.

This garden has a well and a fountain providing life giving energy and an out flowing to all.

There was a river in the garden of Eden that divided into four, watering everything. There is also a river in the New Jerusalem, a river of life.

REVELATION 22:1

*AND HE SHOWED ME A PURE RIVER OF LIFE OF WATER OF LIFE, CLEAR AS CRYSTAL, PROCEEDING OUT OF THE THRONE OF GOD AND OF THE LAMB.*

The New Jerusalem is a garden city. The river of life within the garden represents the work and function of the Holy Spirit continually refreshing. The waters flow down from the heights of Lebanon. All the spiritual refreshing flowing into the lives of believer's today is the out flowing of the Holy Spirit of life.

SONG OF SOLOMON 4:16

*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.*

First we have, in this scripture, the response of the Bride. "Awake, O north wind..." A north wind is penetrating and chilling. "Come thou south..." A south wind is mild and gentle. In the maiden's relationship with the King she was a garden of many spiritual fruits and blessings of grace. No matter what her circumstances are, she will not be influenced by them, but she will use them to draw the fragrance of the Holy Spirit from within her. She has come to recognize that spiritual prosperity comes from the inner man in the heart and is not dependent upon the external circumstances because if there is a fullness of spiritual grace within a person, they have no difficulty adjusting to any circumstances.

The maiden has reached a place her relationship with the Lord where outward circumstances are not her joy, but the joy of the Lord and Him is her strength.

NEHEMIAH 8:10C

*...NEITHER BE YE SORRY; FOR THE JOY OF THE LORD IS YOUR STRENGTH.*

The south wind and the north wind represent different circumstances to develop the fragrance of her garden. the south wind was pleasant and the north wind, fearful, but to the believer who lives in the heavens, both winds are of equal value. Everything is controlled by the Holy Spirit and circumstances would release all the spiritual graces stored in her.

The maiden refers here to the garden as "his garden" or "His own garden." Everything belongs to Him to do with as He pleases for whatever purpose He wants.

A contrasting picture of the north and south wind is found in Ezekiel 37:9-10.

EZEKIEL 37:9,10

*9. THEN SAID HE UNTO ME, PROPHECY UNTO THE WIND, PROPHECY, SON OF MAN, AND SAY TO THE WIND, THUS SAITH THE LORD GOD; COME FROM THE FOUR WINDS, O BREATH, AND BREATHE UPON THESE SLAIN, THAT THEY MAY LIVE. 10. SO I PROPHECIED AS HE COMMANDED ME, AND THE BREATH CAME INTO THEM, AND THEY LIVED, AND STOOD UPON THEIR FEET, AN EXCEEDING GREAT ARMY.*

The Spirit of God breathing on our lives has a quickening effect, it quickens all that is in us bringing it back to life. This is a south wind experience.

The maiden has asked the Lord for two things here:

1. To bring any circumstance in her life that He sees fit to cause the fragrance in her garden to flow out.
2. To come into the garden Himself and partake of the fruit.

Now here is the reply of the Lord.

SONG OF SOLOMON 5:1

*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.*

The Bridegroom accepts the offer of the Church as an answer to prayer. He comes into her garden calling it "my garden." He uses affectionate language because He loves the Church and gave Himself for it.

True happiness is found in Spiritual companionship with Christ and an endless joy for all those who are called to the marriage supper of the Lamb.

Christ is happy with the offerings of His people, "I have gathered myrrh with my spice." Prayer reaching up to the throne of God is a sweet smelling fragrance to the Lord.

The Lord comes to His garden only at a special request. Although our first dedication unto the Lord makes us His, only a constant dedication can bring Him into His garden. He comes into His garden only when there are fruits and spices that satisfy.

We need to go to the Lord and ask Him to come to us and find out what He wants if we don't we may find that He hasn't come into His garden at all.

Every dedication to the Lord is accepted by Him. Each time the maiden cried out to the Lord for a deeper union with Him, He responded.

The Lord never imposes his presence or His will on people. He waits for their personal invitation. He wants everyone who is born again to come to a closer relationship with Him, but there must be an intense desire to know and be close to Him.

It's the Lord Himself who invites His friends and lovers to partake of the fruit He has grown there and drink of the living water He placed there. It's not the maiden's choice to give these things out.

We are called His friends to eat and drink, eat of His flesh and drink of His blood.

When we are satisfied with His love, His table is full, His cup is overflowing.

Jesus comes into His garden to watch the growth of the plants and enjoy the beauty of it's flowers. He has joy in His people, He values them, their graces, their works, "myrrh, spice." He is not happy without us.

EZEKIEL 34:14, 15

*14. I WILL FEED THEM IN A GOOD PASTURE, AND UPON THE HIGH MOUNTAINS OF ISRAEL SHALL THEIR FOLD BE: THERE SHALL THEY LIE IN A GOOD FOLD, AND IN A FAT PASTURE SHALL THEY FEED UPON THE MOUNTAINS OF ISRAEL.*

*15. I WILL FEED MY FLOCK, AND I WILL CAUSE THEM TO LIE DOWN, SAITH THE LORD GOD.*

The maiden had become the pasture land and grazing ground, a place where the Lord can bring His friends and lovers and feed on her soul.

He wants us to be rich pasture land, not for our enjoyment, but so He can bring His sheep to eat and drink of Him and if we love the Lord we will desire to feed His sheep.





SONG OF SOLOMON  
PART FOUR  
T R A N S F O R M I N G   L O V E  
CHAPTER FIVE, VERSE TWO  
TO  
CHAPTER SEVEN, VERSE THIRTEEN

The first thing covered in this section is the call.

SONG OF SOLOMON 5:2

*I SLEEP, BUT MY HEART WAKETH: IT IS THE VOICE OF MY BELOVED THAT KNOCKETH, SAYING, OPEN UNTO ME, MY LOVE, MY DOVE, MY UNDEFILED: FOR MY HEAD IS FILLED WITH DEW, AND MY LOCKS WITH DROPS OF THE NIGHT.*

So far we have seen three revelations of the Lord Jesus Christ to the Bride:

1. As King, taking possession of the throne of the heart.
2. As the risen One, bringing her through the crucifixion of self into resurrection glory and union with the Lord.
3. As the Lover, the Lord rejoicing over the fruit of new creation life.

Now we have seen Jesus' revelation of Himself as "the man of sorrows." The Lord wants to bring the maiden into a deeper sense of fellowship with His sufferings in order that she would know His heart and partake of His glory.

We have walked through many phases of the cross, but there's another, deeper phase of the cross, the phase that shapes and molds the whole being.

She is one at rest, no movement or activity, no anxiety. The cross had dealt with her sins and the flesh and she was at peace. She was asleep, her fleshly activity had stopped. She had now entered a vine branch relationship, abiding in Him and bringing forth fruit.

The inner man was active with meditation and faith, resurrection life was flowing through her. Outwardly she was a picture of rest and quiet peace, but inwardly the inner man was alive and active.

There is a difference between the inner man and the outer man, in that the believer should be at rest outwardly, but awake and alert inwardly.

There's a temporary separation, but the old love is not lost. The Bride is sleeping outwardly when she should be awake and watching for the Bridegroom's approach. Her heart wakes. So the Church sometimes sleeps---leaves her first love---lapses into a spiritual apathy.

He knocks at our heart's door.

REVELATION 3:20

*BEHOLD I STAND AT THE DOOR AND KNOCK: IF ANY MAN HEAR MY VOICE, AND OPEN THE DOOR, I WILL COME IN TO HIM, AND SUP WITH HIM, AND HE WITH ME.*

He knocks by His Word, by His ministers, by His chastisements, and the warnings of His Spirit. If we can whole heartedly call Him "My beloved." If we have really set our love upon Him and given Him our heart in answer to His seeking love, we will hear Him when He knocks. It's the master's call: He speaks and the heart listens.

Sleep is a state of inaction, body functions are at a stand still. The sleeper is unconscious of all that is around Him, the person has no conscious communion with Jesus, no nourishment in the Word of God. The sleeper doesn't grow in grace, makes no progress Heavenward.

We are servants of God and to sleep is to waste the master's time. It's an act of unfaithfulness; some sleep on the battlefield.

The time of sleep is time for robbers to do their work. To lull Christians to sleep is the enemies most successful strategy.

MATTHEW 13:25

*BUT WHILE MEN SLEPT, HIS ENEMY CAME AND SOWED TARES AMONG THE WHEAT, AND WENT HIS WAY.*

As Christians we cannot sleep, we cannot be insensitive to sin or to our dependence on Jesus Christ.

JOHN 10:27

*MY SHEEP HEAR MY VOICE, AND I KNOW THEM, AND THEY FOLLOW ME.*

A believer in complete union with Christ is sensitive and alert to the Lord's voice. He was speaking to the maiden in affectionate terms and she recognized His voice.

As a young lamb she had failed to understand the intent of His call, now through the intimacy of knowing Him, she recognizes His voice immediately.

Jesus calls for the maiden to open her heart to Him more than she already has. He doesn't push His way in or force her, it's all voluntary on her part.

"Open to me..." implies a new call to the maiden to open her heart, to open the door to a new and fuller revelation to Him. To experience this she will have to experience a deeper shame of the cross, share the reproach and shame with her lover.

There are five titles the King calls her by, and each title signifies something:

TITLE	SIGNIFICANCE
"My Sister"	She did the will of God.
"My Darling"	She has become an extension of His Life here on earth.
"My Love"	She has a knowledge of God's purpose.
"My Dove"	She is possessed by the Holy Spirit.
"My Perfect One" ("My undefiled")	She's been through the testing of her faith and endured, inheriting God's promises.

He calls her "My Sister" showing the divine life within her, "My Love," showing she had a knowledge of God's purpose, "My Dove," showing that the Holy Spirit was in her, "My undefiled" (perfect one), showing her holiness, purity and dedication.

The Lord wants her to receive Him as "the man of sorrows, acquainted with grief," but He won't force her, or pressure her against her will. He would just keep knocking at her heart until she was willing.

Shame is not the loss of worldly goods or reputation, but the loss of spiritual "fame." She was now to go through a period of testing. She would receive no sympathy or comfort from friends, only misunderstanding by them. This type of reproach would bring questions concerning relationships with the Lord. There is more involved all of this, as the maiden will soon see.

"...and my locks with drops of the night," gives reference to Gethsemane.

LUKE 22:44

*AND BEING IN AN AGONY HE PRAYED MORE EARNESTLY: AND HIS SWEAT WAS AS IT WERE GREAT DROPS OF BLOOD FALLING*

*DOWN TO THE GROUND.*

There comes a time in the believer's life when all preconceived ideas vanish and the believer finds that they have overlooked the fact that the servant is not greater than the master. The Crucified Christ must have crucified followers. It's into the depth and the breath of His death that He wants to take her.

There is a lesson to be learned here:

Be careful when you possess great joys. The maiden had been with the beloved in great fellowship; but was soon drowsy. Great joy can produce sleep. The three on the mountain became sleepy.

The beloved gave a loving call, a half sleeping saint still has spiritual discernment to hear when Jesus speaks. At first the Beloved knocks in order to enter fellowship with His Church and reveal Himself to her, if that doesn't work, He speaks in plain words, "open to me my sister, my love, my dove, my undefiled." He wants her to open to Him in order to go into deeper fellowship with Him, but she has her excuses, as we do today, not wanting to examine ourselves because we might discover some things that are not very Christ-like, and we are very comfortable in our "sleep." We might have to give up some of the things we enjoy to enter into that deeper relationship with Him. Even though we do give Him all the excuses, He doesn't go away.

The second thing we will look at is the excuses the maiden makes to the Lord.

SONG OF SOLOMON 5:3

*I HAVE PUT OFF MY COAT; HOW SHALL I PUT IT ON? I HAVE WASHED MY FEET; HOW SHALL I DEFILE THEM?*

The maiden claims she has already experienced the depths of the cross, because she doesn't understand the call, she has seen the effects of the cross delivering her from the world.

The maiden has drawn herself to people who desired to know the way of the Lord. If she responds and accepts this new call, and allows herself to be brought to a place of shame and affliction, it could mean a loss of position and influence in His service.

SONG OF SOLOMON 5:3A

*I HAVE PUT OFF MY COAT; HOW SHALL I PUT IT ON?*

The cross had already stripped away the outward life and behavior of the old nature. So she now asks, "Why do I have to accept the shame and loneliness of the cross, and the misunderstanding of others? Haven't I done enough already?" In her eyes she was having to put back on the garment that she had already taken off. Doesn't one cross experience take care of the old creation?

There are two aspects of the cross, one negative, one positive. A lot of believers only know the negative side of the cross, the side that strips the believer of the old ways and the old life. What isn't understood, and what's forgotten about the cross, is the use of it to bring the believer to the victorious life in Jesus Christ that conquered sin and death. It's not understood that the cross controls the believer's service to the Lord and actually makes service possible. The maiden, as many do, thought that all positive service to the Lord belonged to the resurrection side of the cross. Service is an expression of the positive side of the cross, but the new creation is also branded with shame, suffering, misunderstanding. The maiden was looking only at the negative side of the cross and didn't understand what Paul spoke of in:

II CORINTHIANS 4:10 (amp)

*ALWAYS CARRYING ABOUT IN THE BODY THE LIABILITY AND EXPOSURE TO THE SAME PUTTING TO DEATH THAT THE LORD JESUS SUFFERED, SO THAT THE [RESURRECTION] LIFE OF JESUS ALSO MAY BE SHOWN FORTH BY AND IN OUR BODIES.*

SONG OF SOLOMON 5:3B

*... I HAVE WASHED MY FEET; HOW SHALL I DEFILE THEM?*

She had not only put off the old self and old life, her inner life had been fully cleansed and purified from sin, but the defilements of the world have to be cleansed away each day, and she maintained a constant cleansing. Her attention here was on keeping clean; again she had her eyes fixed on the negative side of the cross. The maiden had washed her feet, putting off her shoes. Bare feet, in the Scriptures, signify a slave in the presence of his master. Being barefoot she had submitted to His Lordship in her life. The she started reasoning, "Is this not enough, that I have totally dedicated my life to Him. That my feet have been washed and I have been fully cleansed inwardly, and that the cross has been applied to all those little foxes that spoil the vine?"

This is the positive application of the cross dominion, the possession of your inheritance, but this can't fully be experienced without the cross.

JOSHUA 1:3

*EVERY PLACE THAT THE SOLE OF YOUR FOOT SHALL TREAD UPON, THAT HAVE I GIVEN UNTO YOU, AS I SAID UNTO MOSES.*

The Lord told Joshua that every place he put the sole of his foot would be his. He didn't say the sole of his shoes. Without shoes the feet are more sensitive. The call that Jesus was now calling the maiden to, she must walk barefoot. Things that she was not sensitive to before, she will now feel. She will share in the sufferings of her Lord, responding to sin in the same way that His Spirit responds to sin. She will feel the heartbreak of God over rebellion by man, and His hurt of being rejected by man. She will feel the depth of His love, the love that caused Jesus to lay down His life. The two hearts will become one. The reproaches that fell upon Christ, will come upon her. The Spirit of Jesus Christ will be so fully in her that the **world will not be (?Huh? I WOULD THINK THE WORLD WOULD BE AGAINST HER THE MORE CHRIST WAS IN HER.)** attacking her. She will be zealous, as God is, to see His holiness for forth in the earth. Which is what is meant in the Scripture:

PSALM 69:9 JOHN 2:17

*ZEAL OF THINE HOUSE HATH EATEN ME UP.*

Through fear of consequences, fear of losing blessings, fear of the unknown, fear of being deprived of comforts, fear of suffering, fear of being defiled, the maiden shrinks back from the call. She wasn't understanding that the defilement she was afraid of was no defilement at all. She had become very comfortable with the experiences she had already had with Christ, without realizing the importance of reaching out for what Paul spoke of in:

PHILIPPIANS 3:10

*THAT I MAY KNOW HIM, AND THE POWER OF HIS RESURRECTION, AND THE FELLOWSHIP OF HIS SUFFERINGS, BEING MADE COMFORMABLE UNTO HIS DEATH.*

She had come to a place of recognition of leadership and authority in spiritual matters. The question that was stated here in verse 3b shows her unwillingness to change her spiritual status. This new call by the Lord was specifically to disturb her comfortable state.

All spiritual progress involves change. The willingness for change is the price of progress, and to

rest in apathy and comfort means a refusal to be motivated to a higher calling.

The third thing to look at is her opening the door.

SONG OF SOLOMON 5:4,5

*4. MY BELOVED PUT IN HIS HAND BY THE HOLE OF THE DOOR, AND MY BOWLS WERE MOVED FOR HIM.*

*5. 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.*

As Jesus put His nailed scared hand through the door of her heart, and made His appeal to her to enter into this deeper fellowship with Him, she rose to open the door. The whole movement on the beloved's part was calling her into a deeper fellowship of His cross, not a chastisement for spiritual neglect.

She had shrunk back from His call because of her humanity, but not in her will. One look at the nail scared hand and she couldn't ignore her love for Him. If her actions had been a rejection in her will, the Lord couldn't have done anything until she yielded. He saw that it was a surface shrinking back and that her will was to do His will.

He reminds her of Himself by using His hand. His scared hand represented what was in His heart, a true revelation of His real, true self.

He put His hand in the hole of the door, remember there is no door knob on the outside, the door has to be open from within, a picture of His working grace. "He put in His hand," "in" His hand, to comfort and sanctify.

The maiden then rose to open the door putting all excuses behind her. She was so determined and willing now that not only the power, but the fragrance of the Lord's death was on her. This was shown by:

SONG OF SOLOMON 5:5B

...MY HANDS DROPPED WITH MYRRH, AND MY FINGERS WITH SWEET SMELLING MYRRH...

We saw in our earlier study of myrrh, that it was used as an embalming spice. The use of myrrh here, shows Jesus' death. Hands signify the will in action. Her hands and fingers are dripping with myrrh, showing that, through her action the innermost depths of her will are steadfastly purposed to follow Him to the death. She makes her choice, lays aside her fears and rises to unlock the lock that she had put on the door of her heart, asking the man of sorrows to come in.

It was almost as though she now held in her hand the life of Christ as a personal possession, that had passed through death and life was rising up with in her, got her up to the door. She has yet to go all the way with Him. The lock on the door was her own will, but the handles were drenched with the sweet fragrance of death.

The fourth thing we see is the beloved withdrawing and hiding Himself from her.

SONG OF SOLOMON 5:6

*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.*

As she agrees to go into that suffering, she opens the door and as she does she enters into a deeper working of the cross. Now the soul begins to taste of the cup that she has decided to drink.

Sometimes God deals with our slow lack of response in a personal way, but for the mature believer there are times when His discipline is put off until after the response of obedience is made.

In younger Christians discipline seems to come before obedience in order to provoke the obedience the Lord wishes and continues until obedience comes. But in more mature Christians the discipline seems to come after obedience, so the believer can realize how shameful disobedience is.

The maiden had lost the presence of her beloved due to a spiritual problem and she knew all she could do was to seek Him again, but He wasn't anywhere around. She sought after Him differently this time. She wasn't in the street or in the city, but she sought Him in the very Presence of God. Even her prayers didn't seem to work.

The fifth matter we see is the wounding of the maiden.

SONG OF SOLOMON 5:7

*THE WATCHMEN THAT WENT ABOUT THE CITY FOUND ME, THEY SMOTE ME, THEY WOUNDED ME; THE KEEPERS OF WALLS TOOK AWAY MY VEIL FROM ME.*

Now when He was willing to fellowship, she wasn't, so now she's ready and He's gone. She begins to use the means of grace to find Him. She goes to the house of God, sermons are good, but He's not there. She goes to the communion table, He's not there. Then she went to prayer. Christ's love for her hadn't changed, she wasn't a lost soul, but He must have approved and loved her even more for seeking Him in every way she knew in her sorrow of losing Him.

She didn't seek out the watchmen and when they found her they couldn't understand how she could have lost her beloved. Their talk and counsel brought her more pain.

The watchmen represent the worldly religious leaders. The wounding they inflicted could have been a spiritual wounding.

This testing that the maiden is going through, the sense of abandonment by everyone, is known as the "dark night of the soul." This darkness is:

1. A complete sense of withdrawal of the sense or feeling of God's presence.
2. No emotions of joy.
3. Little ability to worship and commune with the Father.
4. Difficulty in accomplishing very much. (feeling that your hands are tied)
5. Very little spiritual edification of the soul.
6. God is silent, no amount of calling or pleading can cause Him to respond or answer.
7. There is a sense of being in a dry place.

Turning back to the maiden and her "dark night of the soul," we see that the watchmen, the worldly religious leaders, were not much help to someone who was already wounded. They presumed that she must have sinned somewhere along the way and that sharp weapons of words would help, they completely misunderstood.

PSALMS 69:20

*REPROACH HATH BROKEN MY HEART; AND I AM FULL OF HEAVINESS: AND I LOOKED FOR SOMEONE TO TAKE PITY, BUT THERE WAS NONE; AND FOR COMFORTERS, BUT I FOUND NONE.*

Those who were to keep her from public reproach, exposed her to it, "...took my veil away from me," and they broadcast her "supposed" failure. Everyone she expected help from, seemed to condemn her.

This group of watchmen were responsible leaders in the house of the Lord and should have been able



to help her. People, that are considered spiritual at times, are the ones that misunderstand and misrepresent a fellow believer. When our walk with the Lord is progressive, the Lord can deal with those "spiritual brethren," but our walk is at a standstill, such as the maiden's. He may deal with us through the misunderstandings of the brethren.

What the maiden didn't understand was that when the veil was taken away from her, what was actually happening was the glory of God resting upon her.

I PETER 4:12-14

*12. BELOVED, THINK IT NOR STRANGE CONCERNING THE FIERY TRIAL WHICH IS TO TRY YOU, AS THOUGH SOME STRANGE THING HAPPENED UNTO YOU.*

*13. BUT REJOICE, INASMUCH AS YE ARE PARTAKERS OF CHRIST'S SUFFERINGS; THAT, WHEN HIS GLORY SHALL BE REVEALED, YE MAY BE GLAD ALSO WITH EXCEEDING JOY.*

*14. IF YE BE REPROACHED FOR THE NAME OF CHRIST, HAPPY ARE YE; FOR THE SPIRIT OF GLORY AND OF GOD RESTETH UPON YOU: ON THEIR PART HE IS EVIL SPOKEN OF, BUT ON YOUR PART HE IS GLORIFIED.*

So we see that in the maiden's life the persecution removed the veil so that God's glory could be seen in her. This is what Paul speaks of as bearing about in the body the dying of the Lord Jesus Christ, so that the life of the Lord Jesus can be manifested in our lives.

Sixth we see the maiden seeking help from the daughters of Jerusalem.

SONG OF SOLOMON 5:8

*I CHARGE YOU, O DAUGHTERS OF JERUSALEM, IF YE FIND MY BELOVED, THAT YE TELL HIM, THAT I AM SICK OF LOVE.*

The maiden turns to those less spiritually mature than she. She was aware of their immaturity which is why she says, "if ye find him." She feels that she now has to lean on others to help her.

"I am sick with love." To make this statement under these circumstances showed her faith had grown. The statement came from a deep hunger and thirst for her beloved. She is overcome by her longing for Him, The fact that she can use these words when He has appeared to withdraw from her, sows the depth of His work in her and her union with the Lord.

Heavenly love-sickness for Heaven, not for the pearly gates, but for the pearls in His wounds, not for the streets of gold, but for His head that's as much fine gold, not for the angel songs and harps, but for the music of His words, for the manna that Heavenly souls feed on. We are love-sick for Him. What makes a Christian long to be with Jesus? Weary temptations, as well as the joys of following Him, make us want to be with Jesus.

So what is the cure for this Heavenly love-sickness? A strong faith that realizes the day of the Lord and the Presence of Christ. Just as Moses saw the promised land from Mt. Pisgah, we can have and see a portion of Heaven here on earth to tide us over for a season. If we can see the Savior face to face here, we can see Him in Him in the Scriptures, through the glass of the Word. All this will not cure the love-sickness, but it will ease it while yet making you more love-sick. The one who lives for Christ, gets more of a hunger after Him. There is a cure:

HEBREWS 9:27

*AND AS IT IS APPOINTED UNTO MEN ONCE TO DIE, BUT AFTER THIS THE JUDGMENT.*

In that death there is a pearl, and you shall drink of it, but know that it's not bitter for "...death is swallowed up in victory." (I Corinthians 15:54.)

The seventh thing to look at is the question that comes from the daughters of Jerusalem.

SONG OF SOLOMON 5:9

*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?*

"What is thy beloved more than another..." or "is your beloved better than any other beloved?" The answer is "yes," and the reasons are given in verse 10-16. We need to be ready to give an answer when we are asked any questions about Jesus Christ. Study the Word so your faith stands, not on the wisdom of men, but on the power of God.

"...thou fairest among women." Our character should give weight to our profession of Christ. The Word doesn't care about a lot of lip service, it looks at the testimony of living a daily life before God.

The daughters of Jerusalem did not possess the full life of the new creation, but they could recognize the maiden's spiritual beauty and holy character. She may have lost the light of His presence for a time, but she still possesses a beauty that would not pass away.

The Daughters of Jerusalem were a system of grace, but had not been given the intimate revelation of the Lord Himself. They needed to learn more of Him from the maiden.

The eighth thing we need to look at is her personal impressions of her beloved.

The question asked by the Daughters of Jerusalem, "What is your beloved more than another?" This starts the maiden to thinking, how can she describe the One who is the radiance of God's glory, the One who is the image of God? Under the inspiration of the Holy Spirit, she gives a vivid picture of her beloved. She has been given this fresh vision of the Lord because she had chose to follow on to know Him more intimately and was being made conformable to His death.

In answer to the question, she remembers His features from the past and there is with her a revival of her appreciation for Him in the present.

Our first revelation of the Lord Jesus Christ through the Holy Spirit, can become lazy, but is never really lost.

The first thing she says in describing her beloved, is in verse 10.

SONG OF SOLOMON 5:10

*MY BELOVED IS WHITE AND RUDDY, THE CHIEFEST AMONG TEN THOUSAND.*

She makes a general statement here speaking of His Godliness and how separate He was from sinners. He was "white and ruddy." This revelation of the dazzling white light of His glory is being revealed to the maiden.

Under the New Covenant we stand as Sons of God, there fore we have the opportunity of receiving deeper revelations of the Lord's glory in our hearts, as well as having an even deeper relationship with Him.

Here we see the maiden describing Him for the first time in the glory of that white dazzling light. She begins to understand more of the true identity of the Lord. At the same time that she sees the dazzling white, she also says He has a ruddy appearance.

Let's go to the Scripture to find more about this ruddy appearance.

REVELATION 4:2, 3

*2. AND IMMEDIATELY I WAS IN THE SPIRIT; AND BEHOLD, A THRONE WAS SET IN HEAVEN, AND ONE SAT ON THE THRONE.*

*3. AND HE THAT SAT WAS TO LOOK UPON LIKE A JASPER AND A SARDINE STONE: AND THERE WAS A RAINBOW ABOUT THE THRONE, IN SIGHT LIKE UNTO AN EMERALD.*

The position of these stones is very important.

The sardius (sardine) stone, is the first one in the breast plate of the High Priest, and the sixth one in the foundation of the Holy City.

The number one represents God.

The number six represents man.

Revealing that the One who sits on the throne is both God and man.

The jasper stone, is the twelfth stone in the breastplate of the High Priest, and the first one in the foundation of the Holy City.

The number twelve represents Divine government.

The number one represents God.

This shows us that the One who sits on the throne is the God of Divine government, or the God who is the supreme ruler of the universe.

Both the sardius and the jasper stones have a red flowing appearance. From the center of the throne, in the middle of the white, dazzling glory of God, shines forth a red glow that equals the brilliance of glowing, shining jewels. The red is the redemption of man through the shed blood of Jesus Christ.

He is known as the "chiefest among then thousand," a person that all can come to. "Chiefest" is literally translated, "a banner lifted up." Christ is the banner of His people. The banner, the cross. The Lord Jesus was lifted high as a banner and where ever His name is proclaimed, people come to Him.

Another literal translation here is "the Lord came with His holy ten thousand."

JUDE 14

*AND ENOCH ALSO, THE SEVENTH FROM ADAM, PROPHESED OF THESE, SAYING, BEHOLD, THE LORD COMETH WITH TEN THOUSAND OF HIS SAINTS.*

PSALM 68:17

*THE CHARIOTS OF GOD ARE TWENTY THOUSAND, EVEN THOUSANDS OF ANGELS: THE LORD IS AMONG THEM, AS IN SINAI, IN THE HOLY PLACE.*

The "chariots of God" here represent those who move in the prophetic anointing; this is the restored Church, where every member is prophet, priest, and king.

We should also look at the number 10,000 as it literally means a seed in the image of God, through the fullness of testing.

0 stands for seed.

Three zeros, the number three meaning perfection, fullness or the image of God.

10 stands for the fullness of testing.

The maiden is receiving a face to face relationship with the Lord as you would with a friend. She has the privilege of seeing the Lord in His beauty, and this is being fully revealed to her.

She now analyzes the general statement, breaking the description of her beloved down to the detail.

SONG OF SOLOMON 5:11

*HIS HEAD IS AS THE MOST FINE GOLD, HIS LOCKS ARE BUSHY, AND BLACK AS A RAVEN.*

"His head is as the most fine gold," is a description of His Divine attributes and nature. Gold, in the Scriptures, signifies the Divine nature. She is receiving a revelation of God, the head of all things.

COLOSSIANS 2:9

*FOR IN HIM DWELLETH ALL THE FULNESS OF THE GODHEAD BODILY.*

He possesses all, there is nothing that is not in Him.

"His locks are bushy, and black as a raven." As the maiden sees Him, He doesn't have a single white hair, there's a abiding freshness of eternal life, an everlasting zeal and power. Locks in the Scripture represents separation unto God.

NUMBERS 6:5

*ALL THE DAYS OF THE VOW OF HIS SEPARATION THERE SHALL NO RAZOR COME UPON HIS HEAD: UNTIL THE DAYS BE FULFILLED, IN THE WHICH HE SEPERATETH HIMSELF UNTO THE LORD, HE SHALL BE HOLY, AND SHALL LET THE LOCKS OF THE HAIR OF HIS HEAD GROW.*

SONG OF SOLOMON 5:12

*HIS EYES ARE AS THE EYES OF DOVES BY THE RIVERS OF WATERS, WASHED WITH MILK, AND FITLY SET.*

His eyes are fixed on the righteous.

The eyes are a basis of expression for those that are close. The maiden has come close to her beloved.

The most beautiful feature of the dove is its eyes. It's the Spirit's anointing that makes the Lord's eyes so tender and loving.

"...by the rivers of waters," the sparkle in those eyes, they shine with affection. His inward thoughts that shinned through were pure and had a purifying effect on her, "washed with milk." They were also "fitly set" in other words He saw her with great favor and understanding.

The eyes of the Lord were an expression of tenderness to those who want to go on with Him.

As the water reaches the sea, and goes into a deeper ocean, so the maiden is now lifted out of herself to a limitless capacity in Christ. It's out of a broken life that "deep calleth unto deep." Psalm 42:7.

SONG OF SOLOMON 5:13

*HIS CHEEKS ARE AS A BED OF SPICES, AS SWEET FLOWERS: HIS LIPS LIKE LILIES, DROPPING SWEET SMELLING MYRRH.*

His cheeks had been a picture of shame.

ISAIAH 50:6

*I GAVE MY BACK TO THE SMITERS, AND MY CHEEKS TO THEM THAT PLUCKED OFF THE HAIR: I HID NOT MY FACE FROM SHAME AND SPITTING.*

MATTHEW 27:30

*AND THEY SPIT UPON HIM, AND TOOK THE REED, AND SMOTE HIM ON THE HEAD.*

In the Lord's cheeks, His Bride sees an example of humility and obedience to the point of death, that Jesus has set before us, and like the Holy One who called her, she is reminded to be holy in all her behavior.

The Hebrew word, which the maiden uses, refers to the cheeks of her Lord as herbs, or spices, is "*bosem*" which means, "creating desire."

The believer doesn't see the shame and marks on His cheeks. She sees them as a bed of spices and flowers.

"...his lips like lilies, dropping sweet smelling myrrh." Lips signify speech, or the words that proceed from the mouth.

It's spiritual thoughts and words given to the heart of man that the maiden is speaking of. It's that still small voice, not heard by the natural ear that can give things to the heart of man in a split second, and continues to minister fragrance and sweetness for a life time.

We have done a study on lilies on a previous section, section one, Song of Solomon 2:2.

The lilies here represent the Kingly Glory of God. When Jesus Christ is silent and we look at Him, He is lovely to the eyes, but when He speaks, He becomes more personal to us. Christ's teaching's were full of Kingly glory; they were like drops of myrrh.

"...drops of myrrh," also indicates the identification the maiden had with His death. All the drops of myrrh, all the words that He spoke to her of grace and blessing came to her because of the cross.

When Jesus said, "Even Solomon in all his glory was not arrayed like one of these." He was speaking of those who have the inner ear of the Spirit developed within. Their wisdom, discernment and breadth of mind are more than Solomon's because of the "lily" work within them.

So far the maiden had described the Lord Jesus Christ as the all Glorious Head. Each aspect of His character has been related to His position as Head of all things to the Church. The rest of this revelation to the maiden speaks of His Body, the Church.

SONG OF SOLOMON 5:14

*HIS HANDS ARE AS GOLD RINGS SET WITH BERYL: HIS BELLY IS AS BRIGHT IVORY OVERLAID WITH SAPPHIRES.*

Reading from the Amplified Bible, will shed some new light on this verse.

SONG OF SOLOMON 5:14 (AMPLIFIED)

*HIS HANDS ARE LIKE RODS OF GOLD SET WITH [NAILS OF] BERYL OR TOPAZ. HIS BODY IS A FIGURE OF BRIGHT*

*IVORY OVERLAID WITH [VEINS OF] SAPHIRES.*

"Rings," in the King James Version, is the same Hebrew word meaning "folding or pivoting." Suggesting their aim never goes off course, nor is their purpose lost.

From past studies we have learned that the hands represent the will in action, the rod, (Amplified Version), represents authority to rule, and gold represents the Divine nature. We can come to the conclusion that God's will in action, is to take His Divine authority and rule by His power, through those who trust Him, and He wants to do this right now in the midst of His enemies.

Those who make up the many members of the body are "*doers of the Word and not hearers only.*" They are, literally, God's will in action being expressed on this earth.

The Prophet Habakkuk prophesied about the "hand" ministry and those that are "doers of the word and not hearers only." He said that, "He has **rays flashing from His hands** and there is the hiding of His power" (**Habakkuk 3:4 WHAT VERSION???**). They speak of the Word of God and He gives them "His Spirit without measure." John 3:34.

The rays flashing from His hands, is the lightning, symbolic in Scripture to the anointed Word of God going forth. They let it go forth from their mouths, burning like fire and striking the mark. By their actions they bring forth God's Word. They are His will, in action, going where the Spirit sends and speaking the Words that God has put in their hearts.

The rings of gold are the Divine hands wrapping around her, holding her for the purposes of God in her.

The beloved's hands are set in beryl.

When we search out the word "beryl," we discover that it has a numerical value in the breastplate of the High Priest, and in the foundation stones of the city.

It's in the fourth row of the breastplate (Exodus 28:20).

It's the tenth stone in the breastplate (Exodus 28:20).

It's the eighth stone in the Holy City (Revelation 21:20).

This all signifies something.

4 stands for the completion of the new creation.

10 stands for the fullness of testing.

8 stands for the resurrection.

The beryl stone shows that through the fullness of testing the New Creation will be completed, and will go forth in the power of the resurrection, It's green in color, which represents eternal life, or never ending resurrection life.

We'll now look at His belly, "as bright ivory overlaid with sapphires." Solomon, during his reign as King, constructed a throne of ivory.

I KINGS 10:18

*MOREOVER THE KING MADE A GREAT THRONE OF IVORY, AND OVERLAID IT WITH THE BEST GOLD.*

The belly of ivory represents the King's throne. The belly is also the inner most being of the believer,

where Jesus reigns as King on the throne.

The maiden is a believer who has Jesus as King on the throne of her life. She's strong, more than a conqueror. She uses His precious name, and is bold as a lion.

The belly is also the seat of emotions, sensitivity. Jesus is a deeply sensitive person who moved with great feelings of love for His people.

Ivory is a product of pain. It's removed from elephants tusks. His love for her came from His suffering unto death for sins.

This Scripture also speaks of delicate and elegant workmanship. "...ivory overlaid with sapphires." It also shows the many facets of the bridegrooms feelings, Heaven in it's clearness and, again, shows the throne of the Lord of Hosts.

EXODUS 24:10

*AND THEY SAW THE GOD OF ISRAEL: AND THERE WAS UNDER HIS FEET AS IT WERE A PAVED WORK OF A SAPPHIRE STONE, AND AS IT WERE THE BODY OF HEAVEN IN HIS CLEARNESS.*

When His feelings moved out to His loved One, they were Heavenly and clear and pure.

It's God Himself who establishes residence in our lives and brings to pass His work in us. It's the grace of God that causes Him who made Heaven and earth to choose to take up His dwelling in our hearts.

The color of sapphire speaks of another spiritual truth. it's a very deep blue, and blue typifies the presence of the revealed God. It also signifies the anointing. It's the Lordship of Jesus in the life of the believer that brings forth the anointing of the Spirit.

SONG OF SOLOMON 5:15

*HIS LEGS ARE AS PILLERS OF MARBLE, SET UPON SOCKETS OF FINE GOLD: HIS COUNTANENCE IS AS LEBANON, EXCELLENT AS THE CEDARS.*

"Feet" show walking, or movement, but only His legs are mentioned here, showing His power to stand. It's on the legs that the whole body stands, it's on the legs of Jesus on which the whole body of Christ stands.

Legs are symbolic of the counsel of God, Psalm 33:11, the plans of God, Isaiah 14:24, and the Word of God, Psalm 33:9 and Isaiah 40:8, and these legs were not broken at the crucifixion.

It's the whole Word of God, His plans, His counsel, His covenant, on which the Body of Christ stands. They are all sure, steadfast, unalterable, and cannot be broken.

These legs are of marble, which is the same word used for alabaster, and is exactly the same word that's translated as "fine linen" in the original. Fine linen shows the Lord's righteousness. His legs being pillars, show His stability. Everything He established in the strength of His righteousness, has immoveable stability.

The pedestals, or sockets of pure gold, represent the Lord in His Divine Nature, represented by gold, watching over His Word to perform it. He will accomplish everything He has said He would.

He's also described as the choice cedars of Lebanon, pointing to the humanity of the Savior.

He lives high above the standards of the earth, everything around Him is of a heavenly nature. "Excellent as the cedars..." shows His elevated character. He's glorified in the heights of Heaven.

SONG OF SOLOMON 5:16

*HIS MOUTH IS MOST SWEET: YEA, HE IS ALTOGETHER LOVELY. THIS IS MY BELOVED, AND THIS IS MY FRIEND, O DAUGHTERS OF JERUSALEM.*

The mouth of the Bridegroom is the means by which He communicates with her, and the fellowship is sweet. We are told in Proverbs to eat honey, the sweetness of His Words, from which comes Heavenly wisdom.

PROVERBS 24:13, 14

*13. MY SON, EAT THOU HONEY, BECAUSE IT IS GOOD; AND THE HONEYCOMB, WHICH IS SWEET TO THY TASTE:  
14. SO SHALL THE KNOWLEDGE OF WISDOM BE UNTO THY SOUL: WHEN THOU HAST FOUND IT, THEN THERE SHALL BE A REWARD, AND THY EXPECTATION SHALL NOT BE CUT OFF.*

"...this is my beloved, and this is my friend, O daughters of Jerusalem." The maiden loves Him because she has experienced the freeness of His love, His pardoning mercy, sanctifying grace, and the fullness of His Word.

Christ is a friend to His people. He loves His people and is a very powerful friend. He supports us when other friends forsake us and when we need His support the most. He's a willing, able, faithful friend.

Jesus Christ is also altogether lovely, to be loved and desired of what He is in Himself. In His person and character, Jesus Christ commands and attracts the love of those who desire to attain a spiritual experience and then go deeper.

"We love Him because He first loved us" (1 John 4:19).

SONG OF SOLOMON 6:1

*WHITHER IS THY BELOVED GONE, O THOU FAIREST AMONG WOMEN? WHITHER IS THY BELOVED TURNED ASIDE? THAT WE MAY SEEK HIM WITH THEE.*

This verse covers the ninth matter involving the daughters of Jerusalem.

Hearing the maiden's testimony the daughters of Jerusalem desire to go out and search for Him. The maiden had proclaimed the life she knew in reality, not intellectually, as the daughters of Jerusalem knew Him. They questioned her about Him being gone and where He could have hidden Himself, she should know where He is so she can send them to Him.

It was the maiden's testimony both verbally, but most importantly in her life-style, that brought the others to this place of seeking Him. It's one thing to preach Him and a very different thing to preach about Him. The daughters of Jerusalem had seen God's glory and heard His voice speaking to their hearts.

As the maiden continued to describe to the others her Savior a new revelation of His person was revealed to her. She received a new enlightenment of where He was. This was the Bride's response to the daughters.

SONG OF SOLOMON 6:2

*MY BELOVED IS GONE INTO HIS GARDEN, TO THE BEDS OF SPICES, TO FEED IN THE GARDENS, AND TO GATHER LILIES.*

This garden, we saw earlier, typifies the soul of the believer and the believer's life in Christ. The maiden has learned the reality of His abiding presence in her, but now an inner light shows forth,



and she comes into an even deeper understanding of the reality of His presence.

The garden represents the maiden's life in Jesus Christ, and the fact that He was living in her spiritual affections. The beauty of the New Creation life within, and the fruits and blossoms that God has planted there.

At times Jesus Christ may seem to leave the believer to make them more aware and alive to the value of His presence. At His time He will manifest His presence once again. When these times come we need to learn to rest in His Word and trust in His presence.

In spite of her feelings of loss she still attempts to help others, and in helping others she has received the revelation of where He is. "He has gone down to His garden..."

"Beds of spices.." refers to the Lord's cheeks, which were described as a bed of balsam in chapter 5, verse 13. Remember, that the cheeks represented His example of humility and obedience to the point of death. This is the quality that He is planting within her garden, to be obedient unto death.

He's in the garden gathering lilies. Referring to the Word of the Lord spoken to the spirit of the believer, 5:13. He's gathering those who are able to follow the leading of that still small voice.

#### SONG OF SOLOMON 6:3

*I AM MY BELOVED'S, AND MY BELOVED IS MINE: HE FEEDETH AMONG THE LILIES.*

The maiden has now entered true rest. She trusts and relies in God and His Word. She has learned that though feelings may change, the covenant with Jesus had not. In the past, she declared, "My beloved is mine, and I am His." Song of Solomon 2:16. Now her focus has moved from self to the Person of Jesus Christ, with her statement resting only on faith, not feeling. She has learned that every part of her being relies on Him. She's one with Him and she loves Him for Himself alone.

This expression is solidly based on faith. It's an expression from the heart and it was the beloved's custom to "feed among the lilies."

The maiden has set an example of diligently seeking the Lord, she has held fast to Him by faith. We are to follow this same example of faith and patience, inheriting the promise of God.

#### SONG OF SOLOMON 6:4

*THOU ART BEAUTIFUL, O MY LOVE, AS TIRZAH, COMELY AS JERUSALEM, TERRIBLE AS AN ARMY WITH BANNERS.*

There is a three-fold description of the maiden given here.

1. You are as beautiful as Tirzah.
2. As lovely as Jerusalem.
3. As awesome as an army with banners.

For the first time, Jesus calls her beautiful. Beauty, in Scripture, signifies holiness. *Tirzah* means "delight" and was the king's residence, it corresponds to the Holy of Holies, God's abiding place in Heaven.

He sees the maiden as His Holy of Holies, where He can manifest Himself in glory and holiness. As a result of the testings she has gone through, she has been broken and He can reveal Himself to her in a greater measure than before. He will teach her how to dwell with Him in the place behind the veil. This is where He's drawing her.

In the second description of the maiden, Jesus already sees in her the marks of His Bride, the New Jerusalem. She's already showing forth the holiness and beauty of that day.

Jerusalem was the place He chose to manifest His glory. He's seeing her in her Heavenly position before Him, and she's beautiful. Jerusalem, the habitation and foundation of peace.

She's to no longer go in and out of the Holy of Holies, she's to abide there and grow to full maturity there.

The word "terrible" means "fearful, awesome." In war it's important to have weapons, in victory it's important to have a banner. Her life wasn't meant to be lived just in the Presence of God, but in the field of battle, before the enemy. She had complete victory over all the wicked powers of men and hell. When an army folds up it's colors, the fight is over.

Why is the Church of Jesus Christ "terrible as an army of banners"?

1. Because it consists of elect people. The elect shall overcome through the blood of the Lamb.
2. It consists of a praying people. Prayer links weaknesses with strengths.
3. Because the True Church is based upon eternal truth.

The chief glory and majesty of the Church lies in the banner she carries. The cross of Jesus Christ is hated by His enemies, Jesus must reign and conquer.

Each Christian has a place in the army of God, each one is a soldier of the cross, terrible to the enemy because Jesus Christ is the strength of His people, and "we are more than conquerors through Him who loves us."

This is His beloved Bride, as beautiful as Tirzah, as lovely as Jerusalem, and as awesome as an army with banners. She's maintaining a holy character and a victorious warfare holding up the banner of truth in the face of man and the devil.

#### SONG OF SOLOMON 6:5

*TURN AWAY THINE EYES FROM ME, FOR THEY HAVE OVERCOME ME: THY HAIR IS AS A FLOCK OF GOATS THAT APPEAR FROM GILEAD.*

Her love for the Lord is so strong, it shows through her eyes and it overwhelms Him. She stares, not being able to turn her eyes away because of the strength of her love and He's overcome by the strength of it. She has now seen beyond His seeming rejection to His strong love for His people.

It may seem that the idea is that He wants to turn away from her love, but this isn't the case. The Lord will challenge the love of the believer, He will test and try the heart to see what the motives are. Do they love Him for Himself alone? He tests them and by their reaction His heart can be satisfied by their love.

Hair shows the strength of the New Creation. It's the same in maturity as it was in childhood. The secret of an on growing life and relationship with the Lord lies in the believer's separation unto Him (Numbers 6:1-5).

#### SONG OF SOLOMON 6:6

*THY TEETH ARE AS A FLOCK OF SHEEP WHICH GOETH UP FROM THE WASHING, WHEREFORE EVERYONE BEARETH TWINS, AND THERE IS NOT ONE BARREN AMONG THEM.*

Here is almost an identical description of the teeth, as we found earlier. We saw that teeth symbolize the mind, and that the Bride had been washed in the water of the Word. The newly shorn lamb in chapter 4, verse 2, represented the mind of the new believer. In chapter 6, verse 6, newly shorn has been left out, showing that the maiden has been separated from the things of the world and has gone on to maturity. The twins typify the balance of maturity and wisdom. The separation from the wisdom of the world to the wisdom of God, has had to be a continuous one, and has come from the washing of the Word. The maiden is now filled with "the knowledge of His will in all spiritual wisdom and understanding" (Colossians 1:9).

SONG OF SOLOMON 6:7

*AS A PIECE OF POMEGRANATE ARE THY TEMPLES WITHIN THY LOCKS.*

Temples, we learned earlier, represent the seat of man's thoughts. In using the description of a sliced, or piece of pomegranate, it brings the idea that the thoughts of the Bride are open and exposed before God, but hidden from the world.

There are a lot of verses in chapters 5-8, that repeat the praise the Lord has for the maiden in chapter 4, verses 1-3. This shows two facts:

1. The love of God never changes no matter what; the Lord's dealings always remain the same.
2. Many of the experiences we have going from one level to another spiritually, should be kept and not thrown out. Such as revelations, and more spiritual light.

The level to which the maiden had moved brought with it more depth to her experiences. We may have to go through things over and over, but what is learned each time is more perfect than the time before. The experience may have been similar, but our capacity for learning from that experience has changed.

SONG OF SOLOMON 6:8-9

*8. THERE ARE THREESCORE QUEENS, AND FOURSQUARE CONCUBINES, AND VIRGINS WITHOUT NUMBER.*

*9. MY DOVE, MY UNDEFILED IS BUT ONE; SHE IS THE ONLY ONE OF HER MOTHER, SHE IS THE CHOICE ONE OF HER THAT BARE HER. THE DAUGHTERS SAW HER, AND BLESSED HER; YEA, THE QUEENS AND THE CONCUBINES, AND THEY PRAISED HER.*

There are four types of believers mentioned here:

1. 60 queens.
2. 80 Concubines.
3. Maidens or virgins without number.
4. My dove, my undefiled (perfect one).

The queens and concubines represent those who have different degrees of relationship and intimate communion with the Lord.

60 queens is 30 X 2.

30 is the matter of consecration and maturity for ministry.

(David was thirty when he became king. Jesus was thirty when His ministry began.)

2 is the matter is determined by God; He will establish it; He will confirm it and He will bring it to pass.

The sixty queens represent those believers who have matured for ministry through their relationship and fellowship with the Lord. They go forth and preach the Word as the Lord confirms and establishes it with signs following.

80 concubines is 40 X 2.

40 is the number of testing and probation that ends either in victory or judgment. (Israel was 40 years in the wilderness. Jesus was 40 days in the wilderness. During Noah's flood it rained 40 days.)

2 is the number determined by God; He will establish it; He will confirm it; He will bring it to pass.

The eighty concubines represent those believers who may have stood through many testings and tryings of God. Through the many testings and tryings of God, and through this relationship with Him, they have come through in victory.

The virgins, or maidens, without number, represent those children of grace who have been born again but have developed no intimate fellowship with the Lord.

But "my dove, my undefiled one," the Shulamite maiden, represents those believers who have sought the Lord Jesus for Himself alone, not only for His mighty acts, or conquering the enemy in their lives. They have sought Him out of an appreciation and love for Him as a person, and want Him close to their heart. This company of believers are as doves, with singleness of vision and purpose, being completely separated unto Him. They have progressed and developed to the fullness of love for the Lord.

The believers who have the Bride Spirit are described as:

1. A dove.
2. A perfect one.
3. Unique, her mother's only daughter.
4. The pure child of the one who bore her.

The church is compared to a dove.

1. A beautiful bird (A BIRD? Ezekiel 16:14). The believer's righteous beauty is from Christ alone (Psalm 90:17).
2. The church to Christ. The dove is noted for its cleanliness; the church is clean (Hebrews 10:22).
3. Doves will feed only on pure grain; the believer can only live on Christ (Titus 1:15, John 6:35).
4. The dove delights to be fed by her own mate; so does the Church, by Christ (Song of Solomon 1:7).
5. The dove is noted for its love to its mate; so is the Church to Christ (Psalm 71:22-24).
6. The dove is noted for its deep grief when separated from its mate (Ezekiel 7:6).
7. Doves are sociable and delight in each others company (I John 4:7).

The Lord wants to possess all believers to the fullest of spiritual affection and intimacy. Everyone is an individual and the relationships to Christ differ, represented by the queens, concubines, and virgins. Though all had a relationship with the Lord none compared to the maiden's relationship with Him.

Only those who satisfy the Lord's heart are "but one with Him."

Those who come to spiritual fullness are looked on as the "only ones." They are a special people with a special place.

The are as a dove in the singleness of their vision, and undefiled, being separated unto Him. The maiden was the complete expression of working grace. Grace being the mother. She was born of forgiveness of sins and grew through the years of His constant working.

The church is full of children of grace, but those who let grace work to the fullest, to completeness, are few and far between, and many who are not fully mature, recognize who the people are that go on. "The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her." The daughters, queens, and concubines may not go along with the maiden in the physical, but they recognize the work of grace within her.

The heavenly Bride will consist of many believers brought into oneness of life and Spirit with Jesus Christ. In speaking of His Bride as the perfect one, He is prophetically speaking of those who will come unto a perfect man, unto the measure and the stature of the fullness of Christ. By the Spirit, He had already seen the Church as being one.

SONG OF SOLOMON 6:10

*WHO IS SHE THAT LOOKETH FORTH AS THE MORNING, FAIR AS THE MOON, CLEAR AS THE SUN, AND TERRIBLE AS AN ARMY WITH BANNERS?*

There's a four fold description given of the maiden in this verse.

1. She glows like the dawn, ("looketh forth as the morning")
2. As beautiful as the full moon.
3. As pure as the sun.
4. Terrible as an army with banners.

It's a testimony of Heavenly light and glory that's given by those who behold the Bride. Because the Lamb has been revealed in such depth to her, and because she has been in such intimate communion and fellowship with Him in the Holiest place, she has come forth with the light of God on her. That light causes others to break out in a glorious description of her as they see her in Christ.

Here we see something of her glory. The Holy Spirit is speaking through a third person, and in all four parts of the question, show different aspects of her life in the Lord. The Spirit is challenging less fully mature Christians to think, calling them to pay attention to the full work of God.

First, she's said to grow as the dawn. She continually looks to Jesus, beholding His glory, continuing to grow brighter and brighter until the full day. She will not settle for anything less than being transformed into His image and likeness.

Secondly, those with the Bride Spirit are said to be as beautiful as the full moon. The moon represents the Church, in Scriptures, in it's purity. The Church gets its light from Jesus Christ.

Thirdly, the maiden is said to be as pure as the sun. She is recognized as one who loves Him, she is seen by those who look on her as the sun rising in its strength.

The sun represents Jesus who is the glory of God in all fullness. God is light and in Him there is no darkness at all.

Fourthly, the maiden is looked upon as being "terrible as an army with banners." She is seen as one who is full of light, full of the life of Christ, and full of victory.

There is no more darkness in her. She has the outlook of a new day, the moon shines with a soft, gentle

light, and she looks at it's beauty reflecting the light of Jesus Christ.

There's no gloom, she's "clear as the sun" and full of Heavenly life, as well as being victorious over her enemies and circumstances. Her song every day was a song of victory.

In the next verse we can see her humility.

*SONG OF SOLOMON 6:11*

*I WENT DOWN TO THE GARDEN OF NUTS TO SEE THE FRUITS OF THE VALLEY, AND TO SEE WHETHER THE VINE FLOURISHED AND THE POMEGRANATES BUDDED.*

The maiden now turns to something else, possibly because she was embarrassed by all the praise and doesn't want to bask in it. Her affections lie somewhere else, doing the will of God.

There are four gardens mentioned in the Bible.:

1. The Garden of Eden.
2. The Garden of Gethsemane.
3. The Garden of Calvary.
4. The Church.

Three are literal, one is spiritual.

A garden requires much attention, it's a place of pleasure and delight. It yields flowers as well as fruits, the Church is always filled with all the fruits of righteousness which are by Christ Jesus, unto the glory and praise of God.

As the disciples, in Mark 9:14-18, discovered people below the Mount of Transfiguration, who needed ministry, so did the maiden. She went down to inspect the orchard. The orchard of nut trees shows the multitude of humanity that are desiring ministry from Jesus.

Nuts require careful cracking so the fruit can be exposed. Just as the Word of God that brings forth meat to those who diligently and, with prayer, crack it open to expose the fruit.

The maiden wished to be His hand extended to the world.

She was also checking to see if the vine flourished and the pomegranate budded. This is a reference to Aaron's rod that budded, the rod being a symbol of authority.

She goes down to the valley, not only to minister, but also to examine the Church, to see if the authority and life of Jesus Christ is shining forth as it should. Just as Jesus came down from the Mount, found His Disciples trying to cast out a demon. He taught them how to use their authority. They were like tender buds, but they had not yet produced almonds, or come to full maturity.

The maiden represents those that are disciplining others for ministry, encouraging them to launch out in the Spirit and take their authority.

She gives attention to those that the Lord has given her to shepherd and discipline, and instructs them in the ways of Godliness.

*SONG OF SOLOMON 6:12*

*OR EVER I WAS AWARE, MY SOUL MADE ME LIKE THE CHARIOTS OF AMMINADIB.*

While she was busy in the work of the Lord, her soul set her over the chariots of noble people. The word "over" could also be translated "among," and "Aminadib" is translated "noble people." These are those of a willing heart, that walk in holiness and volunteer to do God's work and to finish that work. She has become a chariot, a means of carrying the Lord to others in need of Him.

Notice that it isn't the total Church represented here. It's only those of a willing heart, a remnant who have willing hearts for his work. Others who have the Bride Spirit, and are vehicles for His movements on the earth.

SONG OF SOLOMON 6:13

*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.*

The original Hebrew for "Shulamite" here is "Solomon." In other words, the Bride has taken her Bridegrooms name. He's the Prince of Peace; she's the daughter of Peace.

The request, in this verse, is prompted by the Holy Spirit. It's a call for those who are inseparable in their identity with Him, to come forth in these last days so that others less mature, and those hungering and thirsting after righteousness, can see and observe their life and ways. This desire comes from those who have a genuine desire to walk after the ways of God and mature in Him.

The daughters of Jerusalem want her to return and the answers to their questions are found in Chapter 7, verses 1-5.

The call by the daughters, first of all, showed a desire by others to reach the spiritual preparation and affection that she had. Second, this call was a response, by the Holy Spirit, showing others what was involved in the preparation for total victory. Her identity and union with Him is now complete.

The two armies mentioned here, refers to *Mahanaim*, in Genesis 32:2.

GENESIS 32:2

*AND WHEN JACOB SAW THEM, HE SAID, THIS IS GOD'S HOSTS: AND HE CALLED THE NAME OF THAT PLACE MAHANAIM.*

Referring to when Jacob met the angels of God, the word "company" should be translated "dance." The answers to the questions were given in the form of a dance. A testimony in the dance of her victory.

SONG OF SOLOMON 7:1

*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.*

The song of the people made it clear that the maiden had come back to the recognition of the Holy Spirit's desire.

The Bridegroom sees the Church. He sees her clothed in the Bridal dress of His righteousness.

The shoes, or sandals, in ancient times was a sign of freedom and honor. Unsandaled feet were a mark of subjection, degradation. When the Lord speaks of her feet being "beautiful with shoes," it's a type of every believer translated from the bondage of sin to freedom in Christ Jesus.

Shoes, or sandals, also speak of activity, steps of dance, duty, and preparation for Christ's service.

"...O Prince's daughter" is a recognition of her nobility and birth from the royal line. She's also gracious and noble in character and purpose.

"Thigh" symbolizes strength and tells of the strength of her witness for Christ and her ability to do His work. This strength had to come through the training and discipline of the Holy Spirit.

The "jewels" represent the lips of knowledge and wisdom. The work of a master craftsman.

PROVERBS 20:15

*THERE IS GOLD, AND A MULTITUDE OF RUBIES: BUT THE LIPS OF KNOWLEDGE ARE A PRECIOUS JEWEL.*

The strength of her ministry, and the church, to others lies in the spiritual wisdom and knowledge that she had received from God, rather than in the strength and zeal of her flesh. Through the spiritual wisdom and knowledge that had developed in her life, she was able to bring the desired ministry to the needs of the people.

Jesus said that we are the branch, and we bear fruit from His roots. There are six ways that the Spirit of the Lord rests upon the Shulamite, the Church that bears His name.

1. Wisdom
2. Understanding
3. Counsel
4. Strength
5. Knowledge
6. The Fear of the Lord

ISAIAH 11:1, 2

*1. AND THERE SHALL COME FORTH OUT OF THE STEM OF JESSE, AND A BRANCH SHALL GROW OUT OF IT'S ROOTS:  
2. AND THE SPIRIT OF THE LORD SHALL REST UPON HIM, THE SPIRIT OF WISDOM AND UNDERSTANDING, THE SPIRIT OF COUNSEL AND MIGHT, THE SPIRIT OF KNOWLEDGE AND OF THE FEAR OF THE LORD.*

SONG OF SOLOMON 7:2

*THY NAVEL IS LIKE A ROUND GOBLET, WHICH WANTETH NOT LIQUOR: THY BELLY IS LIKE AN HEAP OF WHEAT SET ABOUT WITH LILIES.*

This speaks of what she was inwardly. Liquor points to the blood of Jesus, and we find that the maiden was a vessel from which the Holy Spirit continuously flowed out to others. The living water that pours forth from her inward man, filling men with the life of Jesus. Many enter the Kingdom through her witness and testimony giving praise to God.

She's also said to be "wheat," the bread of God. She has within her the Words of eternal Life to give to the world. She has become a chariot, because through her life the Lord Jesus Christ moves through the earth, feeding and giving life to the world.

Lilies, remember, speak of spiritual thoughts and spiritual words imparted to the spirit of man. "...set about with lilies..." speaks of her ability to hear and receive those spiritual thoughts and words because of her relationship with the Father, because of her living in the Holy of Holies. Lilies also represent an upward movement, an intimacy, growing up towards the Lord to receive. The maiden had made up her mind to do that.

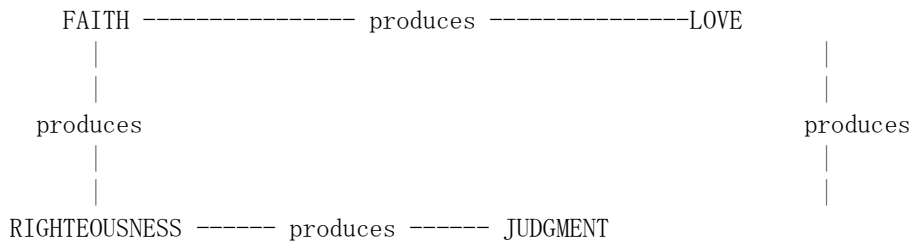
SONG OF SOLOMON 7:3

*THY TWO BREASTS ARE LIKE TWO YOUNG ROES THAT ARE TWINS.*



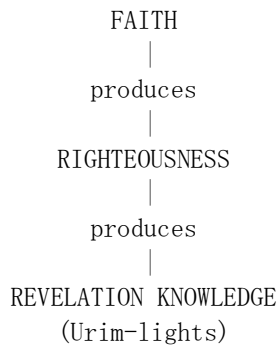
The maiden was now mature enough to feed others. Faith and love are the twins, and through the strength of these, she could minister to others.

This statement is a repetition of chapter 4 verse 5, where we found that the two breasts signify the spiritual capacity for feeding others; they also represent the breastplate of our spiritual armor. In this breastplate we found four spiritual qualities. They were, faith, love, righteousness, judgment. Faith, produces righteousness (right standing with God). The result of the inward quality of love produces the ability to judge with righteous judgment. The love of God also causes judgment to come upon the Church and the world. The two breasts could be diagrammed like this:



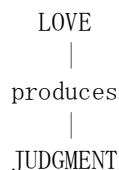
We see the progression in the believers life as well as the balance. They are twins because they balance one another. We also saw that inside the breastplate of the High Priest, symbolizing us as believers who are Priests unto God, were the Urim and Thummim. This was how the Lord made known His counsel.

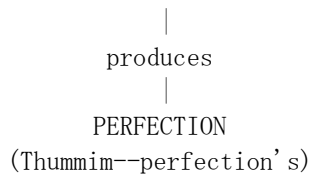
The Urim, means lights, and represents the supernatural revelation of the Word of God. Revelation is deeper than faith knowledge. So the development of the one breast looks something like this:



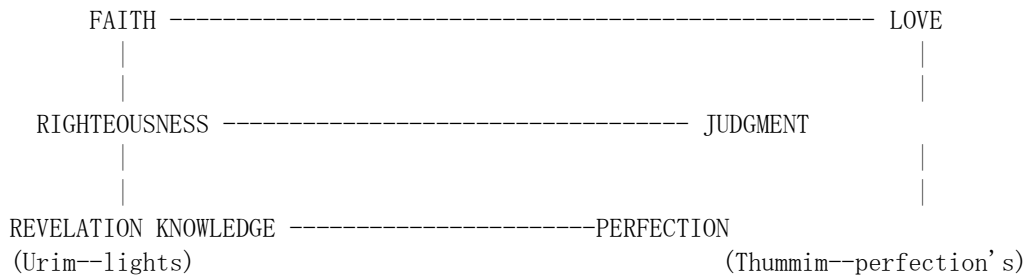
The Thummim means perfection's, and represents that perfect measurement by which the believer is being judged, as well as the measurement by which he is to judge others. That measurement is His image and His likeness. As we submit to the love of God, He judges our lives, corrects us, instructs us in righteousness, washes us in the Word, and finally brings us to perfection.

Therefore we have the development of the other breast looking like this:





So the breasts of the mature believer should look like this:



The breasts of the Bride are compared to a roe, a very sensitive animal, we should all be sensitive to the Spirit of God.

Earlier in the Song of Solomon the roes were feeding among the lilies, so that they would become more fully developed. Here the roes are feeding no longer, but have grown to maturity, a level of maturity by which she is able to feed others.

SONG OF SOLOMON 7:4

*THY NECK IS AS A TOWER OF IVORY; THINE EYES LIKE THE FISHPOOLS IN HESBON, BY THE GATES OF BATHRABBIM, THY NOSE IS LIKE THE TOWER OF LEBANON WHICH LOOKETH TOWARD DAMASCUS.*

The neck represents the will, steadfastness, ivory represents the King's throne. The ones who are being ministered to by the maiden, see her as one whose will is completely submissive to King Jesus. Her will is the same as His.

A tower represents a place of refuge, a stronghold is strength against the enemy. The maiden has become a refuge and strength against the enemy to those he is ministering to.

Notice her eyes aren't doves eyes now, but as water in a pool, a pool open to the light of Heaven. She was content and at peace and reflected the will of God.

The maiden is a pool of water to those who are hungering and thirsting after righteousness, and those who look into her eyes see a deep spiritual pool to drink of.

These people are said to be in "Hesbon," meaning "stronghold" and by the "gate of Bathrabbim," meaning "daughter of many." She is again seen as a stronghold for the Lord as a daughter of many. She has become one who announces salvation, announces peace, and says to Zion, "Your God reigns."

The reason the nose hasn't been mentioned before, is because, the sense of smell becomes more prominent as things ripen and open up to the believer. This sense of smell comes from an inner discernment, the ability to distinguish between a fragrance and an evil odor. It's a sense high and pointed "as the tower of Lebanon looking toward Damascus." The trouble today is that we have too many flat nosed Christians (no discernment).

As the maiden has been feasting in the strong meat of the Word in communion with the Lord, her nose, sense of discernment, has grown to full maturity. Not only has she meditated on God's Word, but she has acted upon it.

This keen sense of discernment has been developed by judging things according to the Word of God. This discernment goes beyond things seen and heard, and is able to distinguish between things that are of God, man, or the devil. It's not subject to natural reasoning, it brings an immediate witness whether things are born of Heaven or not.

ISAIAH 11:3

*AND SHALL MAKE HIM OF QUICK UNDERSTANDING IN THE FEAR OF THE LORD: AND HE SHALL NOT JUDGE AFTER THE SIGHT OF HIS EYES, NEITHER REPROVE AFTER THE HEARING OF HIS EARS.*

Lebanon shows God's glory and majesty. Her discernment appears as the tower of Lebanon, and is the strength of God's glory and majesty. Through it God is able to bring forth His righteousness and glory here on the earth.

Now her nose is said to face toward Damascus, the oldest city in the East. This city owes its importance and stability to the fact that it sits on a natural highway that goes east to west. All this speaks of the Highway of Holiness that the Shulamite points the people to, a highway every one needs in order to see the Lord.

SONG OF SOLOMON 7:5

*THINE HEAD UPON THEE IS LIKE CARMEL, AND THE HAIR OF THINE HEAD LIKE PURPLE; THE KING IS HELD IN THE GALLERIES.*

It was at Carmel that Elijah's prayers were heard by God, and answered by fire. Having a head like Carmel, shows her whole mind, and heart is anointed with the ability and power to bring people back to God.

She is one who believes God's love for her and believes in, and trusts on, His Word. She represents the mature believer, who through a deep inner relationship with the Father, know, without a shadow of doubt, that God hears and answers their prayers.

Once again, the hair speaks of separation to God. Her dedication, devotion, and obedience to Him has reached full maturity, and her hair has turned purple. Purple, represents the throne, or royal authority. She has now learned to use the "throne authority" to its fullest. We can see in this, her ministry of King and Priest unto God. The maidens spiritual affections are only toward the Lord Jesus Christ, and she desires, whole heartedly, to see His will performed on this earth.

What are the "galleries" talked of here? They are:

1. The gallery of meditation, where David found God's "loving kindness to be better than life." And had his "soul satisfied with marrow and fatness" (Psalm 63:3,5).
2. The gallery of prayer, where Jacob wrestled with God (Genesis 32:24-32).
3. The gallery of reading the Scriptures, where the Ethiopian Eunuch saw the Messiah and "went on his way rejoicing" (Acts 8:27-39).
4. A gallery of preaching, or of hearing the Word preached, "By the foolishness of which God saved

them that believed" (I Corinthians 1:21).

5. The galleries of the sacraments, baptism, and the Lord's Supper, where the King of King reveals His glory.

These galleries are places where you walk and talk with God.

SONG OF SOLOMON 7:6

*HOW FAIR AND HOW PLEASANT ART THOU, O LOVE, FOR DELIGHTS.*

The King Himself proclaims, and agrees with the Holy Spirit, the spiritual joy He has in the life of the maiden. He bursts into song and dance over her life.

SONG OF SOLOMON 7:7

*THIS THY STATURE IS LIKE UNTO A PALM TREE, AND THY BREASTS TO CLUSTERS OF GRAPES.*

The time of full maturity is come. The palm tree is tall and straight. In her maturity, she is beginning to come into that "measure of the stature of the fulness of Christ" (Ephesians 4:13).

The roots of the palm tree go deep into living waters, so leaves and fruits grow with no problem in the hot sun. Believer's may live in a desert world with testings and trials, but their hidden union with Christ makes them blossom and produce fruit without being affected by outside influences.

Let's look at the palm tree and see it's structure:

1. The palm tree is very tall. It's branches do not grow from its sides, as other trees do.
2. The roots of the palm tree are in touch with a deep fountain of living waters. Though exposed to hot tropical sunshine, its leaves and fruit grow without hindrance.
3. The palm tree is one of those trees that is always green. They never lose their leaves, neither do they fade or wither. It's also a tree that's full of fruits, dates and coconuts.
4. The palm tree is a very weak plant when it stands alone, but if there are four or five planted together, they join and grow one to another, becoming strengthened and flourishing.
5. The palm tree will thrive under heavy pressures and weights that are upon it. It grows the highest when the heaviest pressure is upon it. The burden will not make it crooked.
6. The palm tree grows in the purest soil; it won't grow in filthy soil, but spreads it's roots by a river. It doesn't like dirty soil, as some other trees do.

As the stately palm, the maiden, the mature believer, doesn't go to the right or to the left, but grows upward. Her affections are set on things above and she reaches straight up to the heights of Heaven, where Jesus Christ is seated at the right hand of God. She keeps seeking those things which are above.

The roots of the believer are in touch with the river of the water of life that flows from the throne of God, and His Lordship in her life. Her hidden union with Jesus causes her to bring forth fruit without being affected by circumstances and influences around her. Her spiritual beauty never fades or withers, because of her ever greenness of eternal life.

As a palm tree, she is strong and flourishing because of her supportive relationship with the Body

of Christ.

For those who are walking in this degree of maturity, there is no way to go but up to higher heights, and deeper depths with the Lord. She has separated herself from anything that would defile her, and is growing unto every good work.

Her breasts are compared to clusters of grapes, speaking of her capacity to feed others, and because of this capacity, they are capable of satisfying the hunger of others that comes from a life of maturity.

SONG OF SOLOMON 7:8

*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.*

The palm tree branches were broken off and waved as signs of victory and rejoicing, when people in the Bible would express their great joy. The believer, in this stage of maturity, is a branch in Jesus' hand, a sign of glorious victory over the world, death, hell, and the devil.

He had something to take hold of for Himself in her. The Lord wants to have fellowship with the believer, and for her it seems that He is the One in search of this love. The eyes of the Lord search for this love. The eyes of the Lord search for those who have total affections, mind, emotions, and will set on Him.

There are three characteristics of the mature life that satisfy Him:

1. The breasts are likened to "clusters of grapes..." speaking of her capacity to feed others. "Thy breasts shall be as clusters of the vine," were words of blessing, with a hope of increasing her capacity.
2. It pleases the Lord that the fragrance of her breath is like apples. The breath represents that which makes man a living being. Her well developed sense of smell, "...the smell of thy nose is like apples (citrons)..." The fragrance, that now flows from her whole being, because of her experience with Him, is sweet. The apple (citron) points to Jesus Christ and the fragrance of His life in her.

SONG OF SOLOMON 7:9

*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.*

3. The mouth is likened to the best wine. From the abundance of her heart flows forth the cry for the best wine, that pressing forth toward the goal, the high calling of God. She had a taste for the world to come, the best wine of the millennial reign. The best wine is the beginning of God's glory in the earth. She and her beloved have already tasted a little of that millennial glory.

SONG OF SOLOMON 7:9A

*AND THE ROOF OF THY MOUTH LIKE THE BEST WINE...*

This means that the maiden has a taste for the world to come.

HEBREWS 6:5

*AND HAVE TASTED THE GOOD WORD OF GOD, AND THE POWERS OF THE WORLD TO COME.*

The best one is the millennium to come (John 2:10), the wine of the millennial age (Matthew 26:29).

SONG OF SOLOMON 7:9B

... THAT GOETH DOWN SWEETLY...

The maiden and the beloved have already tasted something of the millennial glory of God.

SONG OF SOLOMON 7:9C

... CAUSING THE LIPS OF THOSE THAT ARE ASLEEP TO SPEAK.

"Those that are asleep" refers to those believers who have found rest from sin and self in Him.

SONG OF SOLOMON 7:10

I AM MY BELOVED'S, AND HIS DESIRE IS TOWARD ME.

The maiden's main concern is "What is my beloved's desire?" Her affection for the Lord is her contentment. She sought only to satisfy her Lord, she lives only for His pleasure. The maiden's main question here is, "Am I desirable to my Lord?" She's ready to be a co-worker with her beloved. Her union with Christ was so complete that all her works have Divine characteristics of inspiration and dependability.

The maiden is a believer with compassion and mercy, a heart toward the spiritually hungry of the world. She has found hidden in the law of God the Law giver Himself, and His love has overwhelmed her.

SONG OF SOLOMON 7:11

COME, MY BELOVED, LET US GO FORTH INTO THE FIELD; LET US LODGE IN THE VILLAGES.

The Lord, and the maiden, were moving together in the work. She is interested in the whole vision of the Lord, her mind is occupied with His whole field of operation.

The world lies before her. She possesses a vision that goes beyond everything that relates to the world. She's interested in the full work of the Lord and follows Him from village to village, seeking lost or injured sheep. In being a co-laborer with the Lord, the believer has to have the character of a pilgrim, not seeking a home of their own, but following Him where ever He leads.

SONG OF SOLOMON 7:12

LET US GET UP EARLY TO THE VINEYARDS; LET US SEE IF THE VINE FLOURISH, WHETHER THE TENDER GRAPE APPEAR, AND THE POMEGRANATES BUD FORTH: THERE WILL I GIVE THEE MY LOVES.

Her vision has been expanded to the many works of the Lord. Believers must not get too busy and work in too many vineyards, but work in their own vineyard until mature enough to handle more than one. The maiden has now grown to a level of spiritual maturity, where she can handle more than one vineyard. The full scope of the Lord's work is her burden; she feels a corporate responsibility with all the Lord's servants and in many vineyards.

There's no room for slothfulness in the realm of obedience. "Let us get up early," shows her industrious nature. The difference between being spiritually industrious and being spiritually slothful is how you use your time. We are to "redeem the time because the days are evil."

She went down to the vineyards to "see if the vine flourish, whether the tender grape appear, and the pomegranate bud forth." The attention here is on their search for fruit. She was concerned for all the Lord's work and the growth of every believer, even for the most tender and youngest plant.

In union with Him she goes searching for signs of life. The vine represents the Church, the buds, the new born believers, the blossoms, those lives that are becoming the fragrance of Christ unto God. The blood-red flower of the pomegranates represent the hidden beauty of the Bride, who will captivate and

satisfy His heart.

Those who really love the Lord go farther than just their own personal relationship with Him. They become his hand extended to the lost and dying world.

She is able to demonstrate her love for Him by laying down her life for His sheep, and for His work on this earth. She has now entered that complete union with Him. She is an extension of His work in this earth as they labor together. The maiden has gone forth into the harvest and hasn't come back empty handed.

"There I will give thee my loves (caresses)." The word "there" speaks of the work, the fields. She manifests her love to Him in His work. Nothing can separate her from His presence.

SONG OF SOLOMON 7:13

*THE MANDRAKES GIVE A SMELL, AND AT OUR GATES ARE ALL MANNER OF PLEASANT FRUITS, NEW AND OLD, WHICH I HAVE LAID UP FOR THEE, O MY BELOVED.*

The mandrake is a love plant. This plant symbolizes the most intimate union between husband and wife. Her union with the Lord put forth every fragrance possible.

The gates point to that which is near. The maiden didn't have to go distances to gather fruit, whatever the work and wherever she did the work, the fruits were gleaned right there. She sees a variety of fruit now, not just one kind. There were new fruits as well as old fruits, and she had developed a keen sense of discernment to know what was old and what was new.

Different believers bring forth different kinds of fruits, even though they are all the father's children. The fruit of the Spirit is a variety of fruit. (Galatians 5:22-23)

It would be well for us to remember, that the fruit of service is not for self gratification, we are all the Lord's co-workers, but the glory of the harvest is the Lord's.

As the maiden places the fruit over the door, the fruit is like a wave offering to the Lord, like the first fruits of the harvest season. The wave offering was offered in faith that the next harvest would be greater.

The new and old fruits, speak of the blessing of continuous harvest. One crop won't be completely harvested before another crop comes in. While the maiden is ministering to the old fruit, the Lord will bring in the new believers before the first fruit gets to full maturity. The harvest is continuous and plentiful because she is a co-laborer with the Lord.





SONG OF SOLOMON  
PART FIVE  
M A T U R E L O V E  
CHAPTER EIGHT, VERSE ONE  
TO  
CHAPTER EIGHT, VERSE FOURTEEN

As the believer matures into a deeper union with Christ, there's a realization that the outer man is renewed daily, but the outer man decays daily and the necessity for bodily redemption becomes an important part of grace.

In this chapter, in the first three verses, we'll see three things about spiritual love.

1. The object of spiritual love. Christ Himself. There's no possibility of having too much, or of thinking too highly of Him. He's all and more than all. What He has done for us, no one else could do.
2. The yearning of spiritual love. A desire is shown here for intimacy, close friendship. A desire for instruction, for lessons that only Jesus Christ can teach.
3. The tribute of spiritual love. Love would give to the beloved, and the saved, rejoicing soul would offer it's best to Christ. The kisses, spiced wine, and pomegranate juice the Bride offers suggests that Christ looks for the affection, the holy service, and consecrated devotion of those He died for.

SONG OF SOLOMON 8:1

*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.*

In Israel, public kissing between men and women, even husband and wife, is looked on as an indecency. Only blood relatives, brothers, and sisters, were exceptions to the rule. Feeling retrained, she says, "O that thou wert my brother," so that there could be a complete manifestation of the oneness of our relationship with God. The maiden realizes that, while earth bound and hindered by her body, that full manifestation she desires so badly, cannot be realized.

She wishes that she had known the Bridegroom always. Until the resurrection of His love, resurrection day, we can't help but long to draw nearer to Him and wish we had always known Him and His love.

SONG OF SOLOMON 8:2

*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.*

As we learned earlier, pomegranates represent the pure and Godly thoughts of the mind that have been renewed through intimate fellowship with the Lord.

When the day of liberty, the millennium, comes the maiden will bring Him into the system of grace, "my mother's house," to express to Him, in perfection, the doctrine of grace. Then all her spiritual fruit will be pressed into wine, and all the pomegranates, with all their seed, will be turned into fragrant wine for His satisfaction. Everything she is, and has done, will be all for His full delight, once free from the hindrances of the flesh.

SONG OF SOLOMON 8:3

*HIS LEFT HAND SHOULD BE UNDER MY HEAD, AND HIS RIGHT HAND SHOULD EMBRACE ME.*

The Lord supports her with His everlasting arms. On that "day of deliverance" from all earthly limitations, she will be in His full embrace. His left hand steady's her to look into His face and His right hand will hold her in a loving embrace. The desire of her heart, of any believers heart, is that that day should soon come.

SONG OF SOLOMON 8:4

*I CHARGE YOU, O DAUGHTERS OF JERUSALEM, THAT YE STIR NOT UP, NOR AWAKE MY LOVE, UNTIL HE PLEASE.*

Here we find the Lord protecting His Bride from needless activity, and anything that would disturb her rest. The maiden dwells in the hope of her Lord's return. She is in a state of anticipation, and neither she or He want anyone to interfere in the flesh and disrupt her spiritual walk. He's ordering the events and circumstances of every day living, that touch her life, and the life of every believer who has totally given themselves over to His care.

SONG OF SOLOMON 8:5

*WHO IS THIS THAT COMETH UP FROM THE WILDERNESS, LEANING UPON HER BELOVED? I RAISED THEE UP UNDER THE APPLE TREE: THERE THY MOTHER BROUGHT THEE FORTH: THERE SHE BROUGHT THEE FORTH THAT BARE THEE.*

This is the second mention of her coming up out of the wilderness. The first was in chapter 3, verse 6. This was at the beginning of her relationship, and she has made a lot of progress since then in her spiritual walk.

There is a great rest for God's people from the wilderness, the trials, disappointments, and adversities of life. This rest is not a coming to the trials and disappointments of life, nor a coming through them, but a coming from them, leaving them all behind.

We need, here, to look at what the wilderness symbolizes. One of our wildernesses is a life of poverty and wondering. Another is the world that we live in, with its trials and disciplines.

When we receive deliverance from spiritual wanderings, we also find freedom from outward pressures and the power of the world.

It's the Cross of Christ that delivers us from the spiritual wilderness, and the promise of His return that delivers us from the old of this world. The promise of His return calls us to readiness.

He sees the maiden coming up out of the wilderness, leaning harder on her beloved, coming clearer into focus.

One thing is clear, here, the call and influence of His return spans over a period of time. It's the call that influences the maiden to leave the world behind step-by step. Her face was set towards a Heavenly goal, her back to the world.

She's not of this world, but turns closer and closer to the Lord. This is how Enoch was prepared for his translation. It's our spiritual fitness that makes us ready for His return, and that demands a close walk with Him.

And how does she leave the wilderness? By leaning on her beloved. Showing the soul's relationship to Christ, of its union with Him, of its dependence upon Him. It's a long, rough road, lonely, difficult road, and we need to learn to lean on Him daily. In union, in dependence, in communion with Jesus Christ, we make our way homeward.

The attitude of the believer should be total dependence on Christ. The true Christian no longer seeks happiness in worldly things and longs for the better world. The true Christian is influenced by the love of Christ, encouraged by His promises and strengthened by the grace of God. People will ask, "Who is this?" Because the change will be so dramatic for others to see.

What does leaning implies? There can be no leaning on another unless we believe in that other's nearness and presence. It implies the nearness of Christ. The leaning place of a Christian is Christ's nearness,

we depend on the Lord Jesus Christ as God and as man.

The maiden leaned on her beloved because she was weak. Strength will not lean and tends to shy away from dependence. She leaned because the road was dangerous. Notice, she came "up from the wilderness." The wilderness is not a safe place. If a sheep fears a wolf it's better for Him to remain close to the shepherd. Her route was ascending, the believer's way is up. If we are to go up, then we must lean.

Progress is the only way to perfection. The progress may be slow or fast, but if there is life, there is growth. We are to grow like Christ, that's the Christians daily business. We grow onto Jesus because He's our "Well Beloved."

The apple, or citron, tree is a picture of Christ in the fullness of His love. And "mother" represents those who do the will of God. When the maiden's eyes were first opened, she was her beloved as "the apple among the trees of the wood." She's now reminded of His grace.

The Bride has birthed many spiritual overcomers, who will rule and reign together with Christ. She has travailed and brought forth children.

SONG OF SOLOMON 8:6

*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 THERE OF ARE COALS OF FIRE, WHICH HATH A MOST VEHEMENT FLAME.*

We learned earlier that the maiden was like a fountain that was sealed. She was not for public use, she was a private garden and a private fountain separated to Him.

So now the Bridegroom speaks of those who are new and birthed through the Bride. He has set a seal on their hearts, signifying their affections, and a seal upon their arm, signifying their strength. "Set me as a seal upon your affections and let them be directed by me." A seal, or a signet ring was of great value. They were to be sealed to dwelling in His love and enjoying His intercession.

In speaking in love being stronger than death, He was speaking of His sacrificial death for man. The believer cannot be weakened by death, and He had a tight hold on her through His death and resurrection. Love holds fast to that which it loves.

JOHN 10:27, 28

*27. MY SHEEP HEAR MY VOICE, AND I KNOW THEM, AND THEY FOLLOW ME:*

*28. AND I GIVE UNTO THEM ETERNAL LIVE; AND THEY SHALL NEVER PERISH, NEITHER SHALL ANY MAN PLUCK THEM OUT OF MY HAND.*

The love of Christ, in the form of jealousy is hard and cold as the grave and hell. Once in their prisons of hell, no one can open the gate. It's the same with the love of Christ, no one can ever be snatched from the right hand of God. The love of Christ is much stronger than death.

The coals are the coals of the Baptism of the Holy Spirit, the Baptism of Fire. It's not like fire, but coals of fire, always having that within that supports it. It never grows less, but will always be alive.

SONG OF SOLOMON 8:7

*MANY WATERS CANNOT QUENCH LOVE, NEITHER CAN THE FLOODS DROWN IT: IF A MAN WOULD GIVE ALL THE SUBSTANCE OF HIS HOUSE FOR LOVE, IT WOULD UTTERLY BE CONTEMNED.*

Love cannot be quenched by trials and testing, or floods from the enemy; it cannot be purchased, or

substituted. Nothing is of any value without love.

We can only offer ourselves as a living sacrifice unto Jesus. Nothing else means anything, not works nor service. Nothing can substitute for the reality of His love for us and ours for Him.

As the maiden can testify, the many waters of testings have not quenched her love for Him. They have only caused her roots to go deeper in Him, her love to grow stronger, her character to grow purer.

The ones He is speaking to have their hearts pierced by the strength of His love as they realize their own need for spiritual growth, maturity and ability to walk in this same sacrificial love.

SONG OF SOLOMON 8:8

*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?*

In asking about their little sister, they were actually asking about themselves. They ask, "What might be done that we might mature, when you come for your Bride?"

The immature sister, had a desire to come into this full union and love. She was a little sister in regard to her life and spiritual development. The fact that her breasts were not developed showed a lack of maturity in spiritual matters.

The Lord requires full growth of faith and love in every believer. We can choose to respond, or not respond, to the growth process.

SONG OF SOLOMON 8:9

*IF SHE BE A WALL, WE WILL BUILD UPON HER A PALACE OF SILVER: IF SHE BE A DOOR, WE WILL ENCLOSE HER WITH BOARDS OF CEDAR.*

"If she is totally committed to me and separated unto me, if she is committed to a life of holiness, then there is ground to build a palace of silver, (silver means redemption). Total redemption is available to her."

"But, if the little sister is a door, if she is such a witness to me that others can enter into the true knowledge of Me, then we will barricade and enclose her with boards of cedar." In other words, we will build her into a Holy Temple for the Living God, and she will be overlaid with pure gold, as in the Old Testament temple. Gold represents the Divine nature of God. The Lord will completely transform her appearance into the Divine nature so she will take His image to the world.

SONG OF SOLOMON 8:10

*I AM A WALL AND MY BREASTS LIKE TOWERS: THEN WAS I IN HIS EYES AS ONE THAT FOUND FAVOUR.*

The maiden sees herself as one set apart, a wall for the Lord, totally committed to holiness.

Her faith and love were dependent on development through her separation from the world. The virtues, strongly established in her by the Lord, rose like towers, they were prominent in her life and she has found favor and peace in His sight. True peace comes from the maturity of faith and love.

SONG OF SOLOMON 8:11

*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.*

Believer's need to heed this truth before the Lord's return. It's the handing out of rewards according to the degree of labor.

The number 1,000 is 10 X 10 X 10  
10 is the fullness of testing  
3 is the completion of God  
Silver is redemption

Therefore, through the fullness of testing, God will complete His redemption plan. The keepers of the vineyard will pay Him the fruit that's produced from a mature life. As they labor together with Him, they will perfect the saints for the work of the ministry.

The vineyard represents the whole work of the Lord. It's never our work, but we have responsibilities in the field.

"Baalhamon" means "the Lord of a multitude." Jesus Christ is the Lord and master of many servants, Solomon is a type of Christ. Solomon's rule was the fruit of the vineyard, the increase from the Lord went to the keepers. So according to their labor, they partook of the fruit. Some sow, some labor, but it's God that gives the increase. Just as we are to till, plant, prune, and nurture the Lord's ground and plants until He returns, and He will reward with the increase of His fruits, what's done for Him is never in vain. The 1,000 pieces of silver represent the bringing of those that the caretakers labor to bring to full maturity. This is the payment due the Lord.

We are all stewards of everything that is of God. Our body is the temple of the Holy Spirit, our tongue is not our own, it's an instrument for praising God, my will is not my own, it should be made submissive to God's will. There will be a reckoning of God's stewards, when the Lord comes to take His Bride home. As stewards, we are to leave this world better and holier than we found it, to bring men nearer to God.

The Bride is now singled out of many, having her own vineyard to work as she pleases.

#### SONG OF SOLOMON 8:12

*MY VINEYARD, WHICH IS MINE, IS BEFORE ME: THOU, O SOLOMON, MUST HAVE A THOUSAND, AND THOSE THAT KEEP THE FRUIT THEREOF TWO HUNDRED.*

"My vineyard which is mine..." He's the soul possessor and ready to defend them in Heaven's high court. He loves the vineyard so much that He never wants to leave it.

The maiden was not an ordinary keeper of the vineyards, she had been singled out and didn't have to pay the thousand pieces of silver, but she did pay it, out of love.

We can see here, two forms of service:

1. Labor under law.
2. An expression of love.

One comes from fear and a sense of duty, the other from appreciation and the joy of serving. The maiden served out of love, but her service never went beneath the required demands of duty. All will profit from this kind of service, all the workers who helped her.

When the lord comes, she will be rewarded and receive *"two hundred pieces of silver."*

According to verse 11, the reward was fruits only, not silver. Because of her faithfulness and love, she will receive above and beyond what was due her in fruits. The Holy Spirit call attention to our service, not from the view of obligation, but from love.

So the maiden can say, "See, my King, here are your 1,000 pieces of silver, and here are your mature ones, and as for my kind, (the keepers), I have given them 200."

The number 200 is, 5 X 40  
5 is the number of grace  
40 is the number of deliverance, rest, enlarged dominion.

In essence, what she is saying is, "By your grace, I have brought the children you have given me to a place of great deliverance, rest and enlarged dominion."

SONG OF SOLOMON 8:13

*THOU THAT DWELL IN THE GARDENS, THE COMPANIONS HARKEN TO THY VOICE: CAUSE ME TO HEAR IT.*

The Song is almost over, and the maiden and the King, are about to part for awhile, and while He's away, He wants her to fill the gardens with His name, and let her heart commune with Him.

He has gone up to His Father's throne and left the gardens below, where she must live until the will of the Lord is fulfilled in her life and then she will be taken up to live with Him.

"Gardens" is plural, showing that He dwells in many gardens. He's the Lord in the hearts of all His people. He dwells in those He is well pleased in. The maiden works in this thought as she speaks to Him, "the champions harken to thy voice."

This implies the art of listening. There are others who had experienced His dealings and were now swift to hear and slow to speak. They have now realized that their growth depends on the teaching of the Lord, and the prosperity of their work rests on the directives of the Lord. They cannot move without His voice being heard because without His voice, there is no revelation of His will, no knowledge of His ways. The believer's life depends on the voice of the Lord.

There's another side also, the Lord wishes to hear our voice. We cannot handle the Word of the Lord without prayer, and then passing the Word on to others.

SONG OF SOLOMON 8:14

*MAKE HASTE, MY BELOVED, AND BE THOU LIKE A ROE OR TO A YOUNG HART UPON THE MOUNTAINS OF SPICES.*

The Song closes with the maiden speaking her heart's desire to her Bridegroom.

This is identical to chapter 2, verse 17, but they have to do with two totally different things.

The young hart or roe shows the power of His resurrection life. The mountains of spices are the Kingdoms of our God and the anointed Christ, the millennium.

There are two "returns" mentioned in the Song of Solomon. The first in chapter 2 verse 17, speaks of her return to fellowship that she had lost. The second, chapter 8 verse 14, has to do with His second coming, and His millennial reign.

We desire to share in the Lord's glory, but our chief desire is that our Lord may be glorified. To every soldier of Jesus Christ, this is the best thought in connection with His second coming: it will

be admired in His saints, and glorified in all who believe. There shall be a universal praise to Him and His enemies will hide their heads in shame.

The Brides affections are in a different world, but her experiences continue to grow deeper and deeper in the love of Christ. There is something more, much more and this realization can only be satisfied by His coming again.

*EVEN SO,*

*COME LORD JESUS*