

THE DOORWAY TO REST

The Brides' Invitation
Song of Solomon



by
Thomas M. Mitchell

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The Doorway to Rest - The Brides' Invitation (Song of Solomon)

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ISBN Ebook: 978-1-929378-03-6

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TABLE OF CONTENTS

INTRODUCTION	4
REGISTER THIS BOOK.....	5
CHAPTER 1	6
Recognize His Love	24
CHAPTER 2	27
Receive His Love	43
CHAPTER 3	45
Respond To His Love	55
CHAPTER 4	57
Mature In His Love	72
CHAPTER 5	74
Suffer For His Love	92
CHAPTER 6	94
Submit In His Love	108
CHAPTER 7	109
Partner In His Love	119
CHAPTER 8	121
Live In His Love	134
OTHER BOOKS BY THE AUTHOR	136

INTRODUCTION

It is a parable, which makes divine things more difficult to those who do not love Him, but more plain and pleasant to those who do.

Matthew Henry

When we consider *Solomon's Song*—the love relationship he had with one of his wives—we can easily see the relationship between Christ and His bride portrayed. And that relationship has been portrayed in many ways. For our purposes here we need to think of our relationship with the “Son” like the “sun’s” relationship with the moon.

As we move through this book keep in mind the phases of the moon and how our walk with Him is becoming a full moon, reflecting His full light into this spiritually dark world. We will go through many phases but we need to keep the goal of “fullness”—spiritual maturity—ever before us. If we do, He will be faithful to show us the way. All it takes is our submission, our obedience, our faith and our love for Him.

- Chapter 1—Recognize His Love
- Chapter 2—Receive His Love
- Chapter 3—Respond To His Love
- Chapter 4—Mature In His Love
- Chapter 5—Suffer in His Love
- Chapter 6—Submit To His Love
- Chapter 7—Partner In His Love
- Chapter 8—Walk In His Love

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SONG OF SOLOMON

CHAPTER 1

Recognize His Love

As we move through this love song between Solomon and his bride we will be treated to all the insecurities of the bride and all of the assurances of the bridegroom. In this song we have a clear picture of Jesus and His bride painted for us and in the words and images we are given a path to follow, a path leading to becoming the wife of the King of the universe. So, in this first chapter we learn with the bride just how important it is for us to *Recognize His Love*.

The Bride

1 The Song of Songs, which is Solomon's.

Solomon wrote over 1,000 songs and this one is called *Song of Songs*. This first verse is better translated *which is concerning Solomon*. It follows *Ecclesiastics* in which he reveals his unhappiness with the world. In *Song* he follows that with what truly makes us happy as he relates a message that finds its foundation in Psalm 45:

Ps 45:10-11, 13-14 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; 11 So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. 13 The king's daughter is all glorious within: her clothing is of wrought gold. 14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

The Bride

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

His graces and comforts are breathed into her from His mouth just as Christ's bride has received hers from Him. The kiss of pure and holy love is a parable of the blessed love which is between Christ and His bride—that love is better than wine. It's the kiss of the father of the prodigal son upon his return:

Luke 15:20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

Her esteem for her bridegroom is representative of Christ's love for His bride:

John 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

His love is better than the wine that makes one happy; it revives one's spirit. It's not happiness but joy, it's not temporal it's eternal. It also means that it is more valuable than wine and preferable to the delights of man.

Eph 5:18-19 And be not drunk with wine, wherein is excess; but be filled with the Spirit

Worldly happiness can't satisfy a divine and immortal nature, it only causes us to forget and despair. That is why it's her desire to know more about her bridegroom and that should be our number one desire.

The Bride

3 Because of the savor of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.

Savor— *reyach* (*ray-akh*)—means scent. She enjoys his scent and that makes her heart rejoice. Perfumes gratify the smell and awaken and revive emotions and as perfumes are so precious so is the name of Jesus. It represents His character. The more it's *poured forth* the more delight is found in it, and that's what Jesus is; the anointed one. All of the choice perfumes were composed of many ingredients and Jesus is likewise many things for us:

1 Cor 1:30 But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption.

The name of Jesus is like music to our ears:

The plant of Renown which was bruised upon the soil of Palestine has given forth perfume of blessing which has reached the uttermost ends of the earth, reviving those ready to perish with its refreshing and reinvigorating power. J.R. Thomson

His name is like an unction (an anointing):

1 John 2:27 But the anointing which ye have received of him abideth in you...

The Virgins are the companions of the bride; believers. They also love Him because the sweet odor of the name Jesus fills the whole Church and sheds its penetrating influence everywhere throughout the church.

The Bride

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 earth draws everything to its core and Jesus draws all souls to Himself:

*John 12:32 And I, if I am lifted up from the earth, **will draw all peoples to Myself.***

The bride says *draw me and we will run after thee*. We, the bride and the virgins, signifies that this song is both to the individual believer and the corporate church; the true bride. And that reaches out to those with whom we have influence and those we will teach and make disciples:

*Ps 51:13 **Then will I teach transgressors thy ways; and sinners shall be converted** unto thee.*

She says that we won't walk, we'll run, and that denotes eagerness, desire, and obedience:

*Ps 119:32 **I will run the way of thy commandments,** when thou shalt enlarge my heart.*

*Ps 63:8 **My soul followeth hard after thee...***

The bride has been separated from her beloved by trials and worldly persecution, but while she may be walking in darkness her soul still cries out for him. This signifies the distance between us and our bridegroom when He is not near and how much we crave to be close to Him.

*Jer 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.***

*John 6:44 No man can come to me, **except the Father which hath sent me draw him;** and I will raise him up at the last day.*

Yes, if He will draw us we will run after Him, but our problem is that we are weak and need His help to draw close:

*2 Cor 3:5 **Not that we are sufficient of ourselves ...***

Phil 4:13 I can do all things through Christ which strengtheneth me.

Phil 2:13 For it is God which worketh in you both to will and to do of his good pleasure.

Thankfully, however, when Jesus pours out His Spirit His bride runs to Him. While He calls “outwardly” He moves us “inwardly,” and if we will but respond we’ll discover that He is a vast mine of spiritual wealth. The deeper we go the more valuable will be the jewels we’ll find:

Isa 55:5 Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God...

The king (the bridegroom) responded to her while she was praying:

Isa 65:24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear

And he brought her into His chambers—*chadar* (*kheh-der*)—the innermost part where she can have intimate communion with Him. We will find that *chadar* in our prayer closet with Jesus where we enter into His closest fellowship, not merely as a member of His household but as His chosen bride.

Once we were far off like Solomon’s bride but now we’re brought near to Him by the Cross. The veil has been rent and the Holy of Holies (the Holiest Place) is open for us and we are to boldly enter in. Jesus has opened up the unsearchable riches of His grace to us and has prepared a place for us, drawing us all the way in where we’ll be safe:

Ps 45:15 With gladness and rejoicing shall they be brought: they shall enter into the king’s palace.

John 14:21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

*Ps 27:5 For in the time of trouble he shall hide me in his pavilion:
in the secret of his tabernacle shall he hide me; he shall set me up
upon a rock.*

She says that we will remember—*zakar* (*zaw-kar*—burn incense and commemorate or celebrate. It is then that we will remember that His love is more than wine, more than anything in this world or anything it can offer. But unless we are truly submitted to Him we won't come into that place of intimate communication. That requires us to make a complete commitment to Him, and as that commitment increases so will the intimacy.

The Bride

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

The bride says that she sees herself as “black”—*shachor* (*shaw-khore*)—the swarthy appearance of one who has suffered long from famine and wretchedness:

Lam 4:8 Now their appearance is blacker than soot; They go unrecognized in the streets; Their skin clings to their bones, It has become as dry as wood.

She is speaking to the Daughters of Jerusalem; to the church in general. They are the believers whose mother is the New Jerusalem that have joined themselves to her and are often the young converts and weak Christians. She is embarrassed, as we sometimes are, as the black side of our old nature comes to the surface. The bride owns that she is black (sinful/sorrowful) and begins her worship with confession. She sees herself as black as the camel hair tents that have been blackened by the scorching sun. For the bride of Christ that represents the harsh treatment of others. The tents here speak of the temporal world we live in. Listen to the words of *Great God From Thee* from John Newton, the writer of *Amazing Grace*:

*Since I can hardly therefore bear,
What in myself I see
How vile and dark must I appear
Most holy God to Thee?
But since my Savior stands between
In garments dyed in blood
Tis He instead of me is seen
When I approach to God*

The best of the bride of Christ have their failings and we all know our own guilt, so whenever we come into company with Jesus it's easy for us to be aware of how black we are. That's the bad news. The good news is that He wants us to remember that's not how we are in His eyes. While we, like Solomon's bride, may be in mourning (clothed in sackcloth), we know that to Jesus we are comely—*naveh* (*naw veh*). We are not only beautiful in His eyes; we are "suitable" because of His blood and what He has done for us.

The Curtains of Solomon speak of the eternal beauty of the holiness of Christ. In them the bride sees the beauty of the Lord reflected in herself—in His graceful acceptance of her—and she rejoices in her own attractions for His sake.

*1 Cor 15:10 ... **by the grace of God I am what I am...***

The truth is that she may be black in persecution but she is comely in patience, consistency, and consolation. Persecution can't hurt her; it will only make her stronger:

*Heb 5:8 though He was a Son, yet He learned obedience **by the things which He suffered.***

*2 Cor 12:10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: **for when I am weak, then am I strong.***

The world doesn't know the bride and in the eyes of man she may be black, but to Christ she is comely and that is all that matters. She is a

sinner yet a saint, poor in wealth but endowed with the treasures of heaven, covered in coarse apparel but her soul is clothed in righteousness:

Rom 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing...

2 Cor 4:7 But we have this treasure in earthen vessels...

The Bride

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.

She tells Solomon not to see her as she is. *The sun hath looked upon me* and it has made her black because of hard usage (tribulation and persecution); it's not her natural color. She says that her mother's own children—those in her own house—were angry with her and fought against her. Today these are the “false brethren” who pretend that the church is their mother but their actions demonstrate that God is not their Father. These are the hypocrites that are the enemies of the true church (*Gal 4:29; 2Cor 11:26*):

Matt 10:36 And a man's foes shall be they of his own household.

Gal 2:4 And this occurred because of false brethren secretly brought in (who came in by stealth to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage).

They kept her so busy with constant work for them that she had no time to tend to her own spiritual health. Their false doctrines, superstitious or idolatrous worship kept the true doctrine from prospering in her. So often when we take care of others we just assume that everything is okay with us, and therefore others think the same thing about us; even when it isn't okay.

The bride's problem was that she didn't take care of that which was entrusted to her. She was slothful and allowed weeds (the world) to grow

in her vineyard and choke out her vine. The sin of her flesh choked out the Spirit and as a result she wound up serving her enemies. The lesson is that it's up to us to not to become so busy tending to the souls of others that our own soul gets neglected.

However, on the other hand, we can become so selfish in tending our own soul that we neglect the souls of others. This is more often the sin of the church today. The secret is to ensure that we spend time tending our own soul but not at the expense of others because the time and energy we spend in tending our own is the best preparation for keeping the vineyards of others. We need to remember that without caring for other vineyards ours will yield little fruit. Their vineyards and ours are not in conflict—they are separate issues—but tending ours and theirs is the “great balancing act.”

Men's souls are God's vineyards. They were created to bring forth fruit for His glory and for strengthening and helping others. For this task the souls of the bride of Christ are supplied with divine gifts by the Holy Spirit.

Here is a piece from the Pulpit Commentary entitled *Keeping Vineyards*. It beautifully captures the importance of being not only aware of but involved with the souls that the Lord brings to us:

See that running brook. How merrily it prattles over the pebbles that form its bed, as it speeds away to render up its little tribute to the larger river, which will bear it on to the great and wide sea at last.

The miry pond hard by the brook sneers at it, and says, “You haven't got so much water that you can afford to let it all run away in that wasteful fashion; you should take care of what you have as I do.”

But the brook took no heed, and went on singing merrily just as before. And the hot summer came round at last, when, lo the pond was dried up almost to its last puddle; but the brook went on as before, bright and clear and merry, sparkling and dancing along its appointed way.

The brook gave up its strength to the river and the river to the sea and the sea back to water vapor and the fountains from which the brook flowed forth were filled again and the brook was glad and

not sorry that she had given her strength to others, for now her waters had not failed like those of the pond but were renewed to her day by day.

And so when the water of life flows into our souls, if we let it flow out again to bless the souls of others, we can be sure that he who first gave us of this grace will give us yet more grace, and we shall find that there is that which scattereth and yet increaseth.

The Bride

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 asks Solomon for a more intimate communion as she turns from the daughters and looks to him for relief; *O thou whom my soul loveth*. She wants him to take her into closer fellowship as her soul desires to be carried away, out of all distractions, out of all restraints, and lifted above all reserve and doubt into the closest and most loving union. So she comes boldly and humbly: *Lord what would you have me do? Where do you feed and rest the flock in the heat of the day?* She wants to know where he is in the times of trouble.

There is a real problem today with the false teachers that hide the true church that we seek. Like Solomon's bride, we need to know where the true church is—where He is:

*Job 23:3 **Oh, that I knew where I might find Him, That I might come to His seat!***

That's where she wants to be, where she can sit with him and feed at his feet. So it is for us because our soul yearns for the good shepherd; in the Word and Prayer. In *Psalms 23* He is referred to as *Jehovan Raah* (*raw-aw*)—God is my Shepherd; the good shepherd that feeds His flock. He is our companion, the one who keeps company with us; them; He is our rabbi, our pastor.

*Isa 40:11 **He shall feed his flock** like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young*

He rests his flock at noon—*rabats* (*raw-bats*)—to recline, cease from activity or make to rest. He protects them, guides, and cares for them in the “noontime;” the times of their troubles. These are the times of persecution when the true church is hard to find, partly because it is driven into the wilderness by “inward conflicts” and “outward troubles.”

She says why should she be like *one that turneth aside*—*atah* (*aw-taw*)—one who is veiled or covered? She doesn’t want to be turned away to other loves and neither should the bride of Christ turn away to the world. It indicates indifference, disaffection, and failing in our duty to our bridegroom. In addition, it gives occasion for others to doubt our faith. We can’t afford to let that happen and therefore we need to stay close, where He feeds and tends His flock. That’s the Rest of Christ.

*Heb 4:1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to **come short of it.***

The bride makes this point by comparing herself in her absence from her lord to a veiled woman travelling beside the flocks of the shepherds, seeking him but not yet being brought to him. Why should I be as one despised and despicable she asks? She knows that isn’t her portion and her desire is to be with him. We need to constantly ask ourselves that same question: Why would we desire to go anywhere else or be with anyone else?

Bridegroom

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 shepherds’ tents.

Now the bridegroom speaks to the bride. She called Him—*thou whom my soul loveth* and now he calls her—*fairest among women*. She said *she was black* but He says *thou fairest* (*yapheh* (*yaw-feh*)—comely. And that’s how Jesus sees us, because we have been washed in His blood. It’s important for us to remember that those who are low in their

own eyes are fair in His eyes. Oh, how ready God is to answer prayers that are lifted from that place. Humble souls are “fair” to Christ; they are fair in His eyes above all others. But there is a tender rebuke in his words: *If thou know not*. He tells her that she knows where to go because she has found him before; he is in the same place because he doesn’t change. Remember Jesus’ words to Philip?

*John 14:9 Jesus saith unto him, **Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father;** and **how sayest thou then, Shew us the Father?***

Solomon tells her to observe the footprints of the flock—if you don’t know, ask others:

*Heb 10:24-25 And let us **consider one another to provoke unto love and to good works:** 25 **Not forsaking the assembling of ourselves together,** as the manner of some is; but **exhorting one another:** and so much the more, as ye see the day approaching.*

*Heb 13:8 Jesus Christ the same yesterday, and **today,** and **forever.***

The message is clear: Don’t sit and “pity” yourself, don’t stay in the world or in known sin that separates us from our Good Shepherd:

*Heb 13:13 Therefore **let us go forth to Him,** outside the camp, bearing His reproach*

*Heb 6:12 That ye be not slothful, but **followers of them who through faith and patience inherit the promises.***

*1 Cor 11:1 Be ye **followers of me,** even as I also am of Christ.*

We are to quietly and patiently go on with the work of life in the footsteps of the flock. Sit under good teaching from our under-shepherds (pastors and teachers) and be with the flock. And we are to bring our whole family; *feed the kids* (John 21 “*feed my sheep*”). Find the little

children and feed them for that is where the bridegroom will (*John 21* “*feed my lambs*”).

Bridegroom

9 I have compared thee, O my love, to a company of horses in Pharaoh’s chariots.

The translation of the word “horses” is better in the singular; *cuwcah* (*soo saw*)—it’s feminine for steed and means a mare. She is a very lovely mare that is stately in beauty and graceful in movement. The bride of Christ has courage, generosity, and rare beauty. *A company of horses* refers to war chariots; the militant church here on earth moving out in unison; in “unity.”

Prov 31:28 Her children arise up, and call her blessed; her husband also, and he praiseth her.

To be given in marriage in Hebrew means “to be praised.” We have been given in marriage to Christ and He is the one who praises His “virtuous” bride; we are a beautiful, stately, and graceful bride. We think we are weak but Jesus has put His strength into us like the strength for which Pharaoh’s horses were highly prized:

Job 39:19 Hast thou given the horse strength? Hast thou clothed his neck with thunder?

Zech 10:3 Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

As beautiful horses pulling Jesus’ chariots—embracing His Gospel—we may be weak but He has made us strong and bold. His interest in us as His bride is interest in His own workmanship, His own purchase and possession that is beautiful, strong and dear to Him.

Bridegroom

10 Thy cheeks are comely with rows of jewels, thy neck with chains of gold.

Gold is the metal of monarchy, of royalty, and people of first rank at that time wore chains of gold. They represent for us the gold links in the chain that are the ordinances of Christ; the fruit of the Spirit.

Brides fastened jewels to their foreheads, which hung down on their faces to make themselves beautiful to others. Jesus sees our beauty in the ornaments He has given us; His jewels. He has given us His graces and He desires to give more so that we can grow in grace, one link at a time. Jesus' interest in us is interest in His own workmanship, His own purchase, His own possession, all of which we owe to Him:

Our *excellence* to His *care*.

Our *existence* to His *power*.

Our *safety* to His *watching*.

Our *gifts* to His *love*.

Our *position* to His *compassion*.

Therefore we need to remember what we owe Him and honor Him with our commitment, our obedience, our praise, our worship and our love.

Bridegroom

11 We will make thee borders of gold with studs of silver.

The Solomon tells her that whatever is lacking "we" will supply until the she has come to be perfect in beauty. For us that means that the Father, Son and Holy Spirit will supply all our needs.

Ezek 16:14 Your fame went out among the nations because of your beauty, for it was perfect through My splendor which I had bestowed on you," says the Lord God.

Gen 1:26 And God said, Let us make man in our image ...

Phil 1:6 being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ;

But sometimes the paths by which we receive the borders of gold and studs of silver that we need to make us perfect are difficult. The borders of gold were made by braided by pounding and beating—our trials and testings and the studs (what holds it together) are made of silver, the metal of redemption.

Bride

12 While the king setteth at his table, my spikenard sendeth forth the smell thereof.

Now the bride describes her king—*melek (meh-lek)*—a royal king like Jesus, a king both in dignity and dominion. Her soul esteems him as her Sovereign King and she speaks of him in feasts of love that were regarded not only as seasons of fellowship but times of rejoicing. These are the times when our spirit enters into full appreciation of our Savior’s presence. When we sit with Jesus at His royal table, which is spread with the gospel:

*Rev 3:20 Behold, **I stand at the door and knock.** If anyone hears My voice and opens the door, **I will come in to him and dine with him, and he with Me.***

Jesus welcomes us to join Him and He desires to receive our petitions while He sits with us at His table. It’s here where He will see to our every need. He wants to make sure that we want for nothing in our life that will interrupt our relationship with Him. In return we are to give Him our gratitude like Mary when she broke the bottle of costly spikenard (*John 12:3*). Jesus was also sitting at a table when she sat at His feet and listened to Him.

For the bride of Christ it’s the Lords Supper where her love for her bridegroom rises to Him like the smell of spikenard. It’s the graces of God’s Spirit that radiate forth from our loving and submitted spirit. It’s those who constantly “sit at the King’s table” that are a source of true blessing and help to the church; they are a powerful influence on others. At the same time they are blessed with Jesus’ presence and it shows in

their countenance like the face of Moses when he came down off the mountain. The bride's friendship with Christ is a perpetual feast.

Bride

13 A bundle of myrrh is my well beloved unto me; he shall lie all night betwixt my breasts.

Christ is not our “beloved,” He is our “well beloved”—our “only beloved.” He is like a bundle of myrrh and a cluster of camphire (13 and 14). It was myrrh that was used in the oil to anoint Aaron and the priests; the “oil of gladness.”

A better translation of this verse is: “*it shall lie all night betwixt my breasts*. Hebrew women carried little bags containing bottles of myrrh suspended from their necks that hung down between their breasts—under their dress—to put forth a sweet aroma. The expression *between my breasts* means “next to my heart.” That is where she held Solomon and that is where Jesus must dwell in our heart. He is a bundle of myrrh (perfume) that we need to hold near our heart at all times. It was a special token between lovers, a custom of keeping it “always” over the heart.

The word “lie”—*luwn (loon)*—means to abide, to stay permanently or to dwell. How appropriate that we should view our bridegroom that way as it means to be grounded in His love:

Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love...

It's also important to note that myrrh was used in embalming to prevent corruption and decay. That is what Christ is to us; He prevents the moral corruption that can destroy our soul.

The bride also knows from Solomon's own revelation that he holds her dear, precious and fragrant and she holds that thought near to her heart. Who is the person who knows and understands the bridegroom? It's the bride who remembers the Cross and holds it dear—next to their heart.

Bride

14 My beloved is unto me as a cluster of camphire in the vineyards of En-gedi.

Copher—henna flower (cypress)—is a beautiful shrub that reaches eight to ten feet in height and it gives forth a delightful odor. Camphire (pitch or bitumen) is another name for it and is figuratively used to represent a redemption price (propitiation/atonement). For the rabbis it was a type of the Messiah and they rendered this verse this way: *My beloved is unto me the man who propitiates all things*. To the bride of Christ He is both myrrh and camphire.

En-gedi was a beautiful oasis surrounded by the deserts of the Red Sea. It was the very place where David hung out when he was fleeing from Saul. It's a refreshing spot, just like our bridegroom is for us.

Bridegroom

15 Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes.

Now we hear from the Solomon again as he tells her that he views her as “fair”—*yapheh* (*yaw-feh*)—beautiful or comely. And he repeats the phrase, indicating that she is indeed “very beautiful.” Jesus sees true beauty in His brides’ holiness, the holiness He has given her; purity, constancy and affection.

The eyes reveal the soul and in them He sees in us our hidden man:

1 Peter 3:4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

When Jesus looks at our eyes He sees dove’s eyes—fair, pure, innocent and chaste. Because we are guided by the Holy Spirit we are humble and modest, always looking up to heaven; gentle and heavenly minded.

In Arabic the dove is *jemima*; a natural symbol of love. She doesn’t have the eyes of the hawk that are focused on the prey of the earth:

2 Peter 2:14 **having eyes full of adultery** and that **cannot cease from sin**, enticing unstable souls. They have a heart trained in covetous practices, and are accursed children.

Ps 101:5 Whoever secretly slanders his neighbor, Him I will destroy; **The one who has a haughty look** and a proud heart, Him I will not endure.

Our eyes are gentle, pure and precious when they are focused not downward but upward into His eyes.

Bride

16 Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

Here, in the bride's words we hear mutual praise, like the praise of Israel to her husband:

Ex 15:11 Who is like unto thee, O Lord, among the gods? Who is like thee, **glorious in holiness, fearful in praises, doing wonders**?

Christ is fair and He is ours in covenant. He is precious and “pleasant” when we are in communion with Him. The word “pleasant” in the Hebrew is *naiym* (*naw-eem*) and it means “sweet.” Truly, Jesus is fair and sweet in the eyes of His bride.

The mention of “our bed,” along with verse 17, refers to His house, rafters and galleries. These are His holy ordinances and like Solomon's bride we call them “ours”

Rom 8:17 And if children, then heirs; **heirs of God**, and **joint-heirs with Christ**; if so be that we suffer with him, that we may be also glorified together.

It's by faith that we that we lay claim to Christ and therefore we lay claim to all that is His, all that has been given to Him by the Father. The fact that the bride says that their bed is “green”—*raa* (*raw-ah*)—means that it is “refreshing.” It's like the color of the pasture, the field where the

shepherd and His delights are found. It's a refreshing color that is gentle on the eye that denotes fruitfulness.

Bride

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

The beams are cedar like the temple of Solomon, representing the communion between God and Israel. For the bride of Christ, her temple is the gospel and it is also cedar (eternal) because she “is” the temple.

1 Cor 6:19 do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?

Beams—*qowrah* (*ko-raw*)—comes from the root word “to meet” or “lay crossways,” and it means to hold together. Cedar is a strong, durable and sweet smelling wood that will never rot. Rafters are made of cypress whose grain runs straight. The word for rafter in Hebrew is *rachiyt* (*rekheet*) and it means a place upon which one runs, like a street, a charming or pleasant spot. A spot that is pleasing both to sight and smell, like the sight of the saints walking and communing with Christ. All of these represent that everything about the covenant of grace is “firm, fine, true, and fragrant.”

The bottom line is that the bride is safe and secure here, but not because of who she is but because of whose she is and what He has done. As His bride we have all these things but we need to “recognize” that it's His love for us that has made it all possible.

RECOGNIZE HIS LOVE

Recognize that In His kisses we receive the continual empowering of His Spirit; “be being filled.”

Recognize that we have received His name, His total character:

1 Cor 1:30 But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption.

Recognize that as His bride we need to acknowledge the desire He has given us to “spread” His name in “our” world.

Recognize that we are weak and need to call on Him to draw us closer, and run to Him when He does.

Recognize that He is listening for our call:

*Isa 65:24 "It shall come to pass, that **before they call, I will answer; and while they are still speaking, I will hear.***

Recognize that He wants to bring us into His chambers—to His banqueting table—to separate us from the world at His communion table.

Recognize that He is more precious than anything the world has to offer that tries to compete with His love for us.

Recognize that though we see ourselves as “black” (sinful) He sees us as “comely”—beautiful/pure:

*Rom 7:18-19 For I know that **in me (that is, in my flesh) nothing good dwells;** for to will is present with me, but how to perform what is good I do not find.*

*2 Cor 4:7 **But we have this treasure in earthen vessels,** that the excellence of the power may be of God and not of us.*

Recognize that before we can tend someone else’s vineyard we need to tend our own. And therefore we need to know where He feeds His flock and go there because that is where we will find more intimate communion with Him.

Recognize that He is calling us into our “Rest”—His Rest.

Recognize that He sees us as His treasured possession like Solomon's horses and that we are also His militant war horse. While we see ourselves as weak He sees us strong in Him.

Recognize that we are gold in His eyes—royalty—and we are silver—redeemed. The purification, however, comes with heating and pounding just like our purity comes with testing and trial.

Recognize that He is our “well beloved” our “only beloved,” the One to whom we are betrothed (promised).

Recognize that He is like camphire and myrrh—our redemption price and our preservation.

Recognize that His holy ordinances are ours; as we lay claim to Him we also can lay claim to all that He is and all that He has.

Recognize that everything about His “new covenant” is firm, secure, and eternal.

SONG OF SOLOMON

CHAPTER 2

Receive His Love

The destiny of every human being depends on his relationship to Jesus Christ. It is not on his relationship to life, or on his service or his usefulness, but simply and solely on his relationship to Jesus Christ.

Oswald Chambers

In this chapter we see the message for the bride turn into one of learning how to “receive” Solomon’s love. That is so often a hard thing for the bride of Christ to accomplish, especially when our view of ourselves is so vastly different from His. We need to hear the voice of the bride here as she begins to understand his love for her and how in his eyes she is worthy to *Receive His love*.

Bridegroom

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

The rose represents beauty and a sweet fragrance and here it represents a salvation that is open to everyone. While it’s a common flower among the thorns we can’t miss the fact that our Rose of Sharon can cause those thorns to become roses. For that reason it is found near where “living streams” flow; the well watered places. And as Jesus’ roses He sees us as precious and fragrant when we manifest His graces. The lily stands for whiteness and sweetness. It grows in the valley and is always found in the low places just as the righteousness and sweetness that was embodied in Jesus’ humiliation was in the low places.

The message here is that Jesus isn't only the bread of life; He also brings beauty into our life. Like the rose and the lily His spiritual excellencies are characterized by:

Beauty—the graces that adorn the Christian character are witnesses to His Spirit.

Purity—the lily, the emblem of maiden purity.

Fragrance—divine grace.

Attractiveness—divine holiness and love.

Bridegroom

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

The bride is a lily because she is conformed to her bridegroom and she is found among the thorns; among the wicked of this world like the Canaanites were to the Israelites:

*Josh 23:13 Know for a certainty that the Lord your God will no more drive out any of these nations from before you; but **they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes**, until ye perish from off this good land which the Lord your God hath given you.*

The thorns bring in sin and choke off the good seed and the bride is scratched and torn by them as she is exposed to the hardships of the world:

*Ezek 2:6 And thou, son of man, be not afraid of them, neither be afraid of their words, **though briars and thorns be with thee**, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house.*

The challenge is for the bride to remain a lily—innocent and pure—and not be turned into a thorn. One day she will be transplanted out of the thorns (wilderness) and into paradise:

Ezek 28:24 And **there shall be no more a pricking brier** unto the house of Israel, **nor any grieving thorn** of all that are round about them, that despised them; and they shall know that I am the Lord God.

Bride

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

The “trees of the wood” (the world) offer only the false shelters that all are short-lived —riches, friends, and pleasures. But Jesus is our pleasant apple tree:

*Ps 34:8 O **taste and see that the Lord is good**: blessed is the man that trusteth in him.*

But like the fruit of the apple tree we have to taste Him — receive Him—to know how sweet He is.

The word apple—*tappuach*—comes from root word *naphach*, which means to breathe sweetly. It has a fragrant smell and produces sweet fruit just like Jesus Spirit. And while the apple tree is not so high or as wide as the others, it’s useful to man by yielding pleasant fruit that the others don’t. That is our bridegroom, who sets His fruit down low for us to receive.

The *sons* here means the sons of God; generally accepted to refer to angels:

Heb 1:4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

The can also refer to the sons of man:

Ps 45:2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever.

In either case the picture is that of them sitting down with Christ. In the original it reads: *In his shadow I delight and I sat down.* For us His shadow is His refreshing shade that provides protection for our spiritual life. It's the shade that is found in the shadow of the Cross that protects us and the inner nature of His Spirit brings forth sweet fruit. But there are also times when it's the Cross of suffering, those dry times when He takes us through the challenging times that are necessary to mature our spirit.

*Ps 32:4 For day and night thy hand was heavy upon me: **my moisture is turned into the drought of summer.** Selah.*

*Matt 11:28-30 Come to Me, **all you who labor and are heavy laden,** and I will give you rest. 29 Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. 30 For My yoke is easy and My burden is light."*

We just need to remember that there is fruit from the tree for those who sit under it and receive it—the fruit of the Spirit:

*1 Peter 2:3 If so be **ye have tasted that the Lord is gracious.***

Bride

*4 He brought me to the **banqueting house,** and his **banner over me** was love.*

Jesus will bring us from under the apple tree up to where the fruit is—into His banqueting house. The banqueting house was the place that the rabbis called the Tabernacle of the Congregation, where the interpretation of the Law was given. It literally means “to the house of wine,” where Solomon royally entertained His friends. This is the place where the gospel is preached—the banquet of wine (communion)—and where the feast is held; the blessings of the gospel. It's in the banqueting house that we won't want for anything. Wisdom, righteousness, sanctification, and redemption are ours to receive. But first He draws us close and after we respond He covers us in His love:

*Eph 2:14, 18 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 18 For **through him we both have access by one Spirit unto the Father.***

This is His banner over us. The word comes from the root word “to cover” and it means that we are the ones He triumphs in:

*2 Cor 2:14 Now thanks be unto God, which **always causeth us to triumph in Christ,** and maketh manifest the savor of his knowledge by us in every place.*

And His banner—the love He has given us—is the gospel:

*Isa 11:12 And he shall set up **an ensign for the nations,** and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*

It’s the love that covers our weaknesses, but to be able to receive it we must be trained for spiritual warfare in the school of love; under His banner. We look at that in *The Battle For Rest—The Bride’s Armor*.

Bride

*5 Stay me with **flagons,** comfort me with **apples;** for **I am sick of love.***

- *Flagons*—revive me.
- *Apples*—refresh me.
- *Sick with love*—overcome with it

Love sickness is common in Eastern culture and poetry. A good example is found in *Revelation 1:12-18*. John was completely “dazzled” by Jesus’ splendor. Today we experience the same thing under the power of the Holy Spirit.

Flagons and apples are the precious truths and teachings from the Word by the Holy Spirit that quicken and restore our soul. They refresh

us when we're thirsty just like Jesus thirsted on the Cross when He was absent from the Father; absent from the Word:

John 19:28 After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!"

And the world thirsts but it doesn't know what for. Revealing the answer is the task of the Holy Spirit and the bride is His partner.

Bride

6 His left hand is under my head, and his right hand doth embrace me.

His left hand is able to support her while his right hand is ready to embrace her. He bears up her head and supports her with the strength and authority of His right hand.

Ps 63:8 My soul followeth hard after thee: thy right hand upholdeth me.

Bride

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.

The bride says "don't stir up my love" as she rests in His arms. Some Christians today are like the daughters, they show up every now and then to tell you what they think and what you should be doing when you're resting in Jesus.

The roes and hinds represent things that are agreeable in the eyes of the daughters. They—gazelles—are a reference to her love because they are the shyest animals. They represent purity and like them the bridegroom can be easily disturbed by outside influences and he may withdraw from her. That is a warning for us to be careful not to cause Jesus to withdraw and hide His face:

Eph 4:30-32 And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. 31 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all

malice. 32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.

Bride

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

The bride hears Solomon's voice, knows it and recognizes that he is coming:

*John 10:4-5 And when he putteth forth his own sheep, he goeth before them, and **the sheep follow him: for they know his voice.** 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.*

The bride of Christ knows His voice because it's divine, authoritative, gracious, encouraging, and welcoming. That's why she rejoices:

*John 3:29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, **rejoiceth greatly because of the bridegroom's voice:** this my joy therefore is fulfilled.*

We need to frequently reflect on when we first heard His voice and remember the sound and the urgency of His calling, especially in times of trouble. The mountains and hills are symbolic of the problems that stand in our way, which seem so overwhelming to us but to Jesus they are no obstacle and He comes over them cheerfully and swiftly.

Bride

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

*Heb 12:2 looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him **endured the cross, despising the shame**, and has sat down at the right hand of the throne of God.*

Just as Jesus willingly went to the Cross for us He will break through any of our trials and struggles to reach us if we will let Him. Like a roe or a young hart He will come quickly. Distance is never an issue for Jesus; it will never keep Him away. But there is the issue of “our wall.” The Old Testament wall was the Law; it was the wall of partition:

*Eph 2:14 For He Himself is our peace, who has made both one, and has broken down **the middle wall of separation**.*

There was the veil that separated the Holy Place from the Holiest Place and there was the veil that covered Moses face to hide the glory of God:

2 Cor 3:13 unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away.

Israel only saw God by looking through ceremonies, sacrifices, and purifications and too often there is a similar focus for us. We just get glimpses as we see through a glass dimly:

*1 Cor 13:12 For now **we see in a mirror, dimly**, but then face to face. Now I know in part, but then I shall know just as I also am known.*

Our old nature is a wall that we erect our wall that is drawn to sin.

*Isa 59:1-2 Behold, the Lord's hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear. 2 But **your iniquities have separated you from your God; And your sins have hidden His face from you**, So that He will not hear.*

But Jesus looks in at our heart—our soul—and shows Himself to us just outside our wall, giving us hope for His return. Like Solomon, He is

outside and we, like his bride, can find ourselves inside and not paying attention —into ourselves. That’s the sad state of many of the bride today. They have pulled the covers of the world tightly around them and can’t see Jesus standing just on the other side of their wall. It’s hard to receive His love when we’ve shut Him out. He is calling us and if we will just begin to respond he will call us even closer.

Bride

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

The bride remembers that to him she is acceptable because he has called her. She is his fair one and he calls to her to rise and come away with him. It’s sad but we need to be called frequently as we can easily get distracted and lost in the chaos of the world around us. Therefore it is no coincidence that “rise up” as used here is the same word Jesus used in calling the little dead girl: *talitha cumi (egersis)*; raise up again from death (resurrection). That is what He is saying to the His bride today— “rise up, come with me and leave sin and death behind.” As His bride we can’t afford to slumber, we must rise up at His call (*Ps 45*) for time is rapidly drawing to a close.

Bride

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

Nature was intended to reveal the Creator but that revelation has been perverted by man to hide and conceal God. Man worships the creation and not the Creator, which misrepresents Him and distorts and dishonors Him.

The picture nature paints here is very clear: hard times don’t last forever, they too are in God’s hands:

Ecc 7:14 In the day of prosperity be joyful, But in the day of adversity consider: Surely God has appointed the one as well as the other. So that man can find out nothing that will come after him.

The winters of our life will soon pass but we must never forget that they will return and we need to prepare for them in the spring and summer so we will be ready in the fall.

*Prov 6:6, 8 Go to the ant, you sluggard! Consider her ways and be wise, 8 Provides her supplies in the summer, And **gathers her food in the harvest.***

For Solomon's bride the rain is over and gone and the rainbow is her covenant of grace:

*Isa 54:9 "For this is like the waters of Noah to Me; For as I have sworn That **the waters of Noah would no longer cover the earth,** So have I sworn That I would not be angry with you, nor rebuke you.*

We need to view our winters as times that make our springs all the much more pleasant, and like "The Flood," the rains of winter will never destroy us. There is always a rainbow in our bridegroom.

Bride

12 The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;

Man is like the "flower," he appears but soon disappears, and while he is here, unlike the birds that sing, he constantly murmurs. How awesome then that God still cares for man just as He does for every bird:

*Matt 6:26 Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. **Are you not of more value than they?***

The voice of the turtledove speaks of a seasonal bird; one that is migratory:

*Jer 8:7 "Even the stork in the heavens Knows **her appointed times;** And the turtledove, the swift, and the swallow Observe **the time of***

their coming. But My people do not know the judgment of the Lord.

She knows her seasons and times and is attentive to them, year after year. Unfortunately we often don't pay attention to God's seasons in our life and the reason is that we don't listen to that still small voice that warns us that it's time to prepare for what is coming. We don't prepare for change, which is inevitable if we are to grow in our spirit and our relationship with our bridegroom.

Bride

13 The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

*Matt 24:32 "Now learn this parable from the fig tree: **When its branch has already become tender and puts forth leaves, you know that summer is near.***

When the Holy Spirit dwells in our heart our spirit isn't barren. These are the springtimes in our life when winter's cold gives way to the warmth of spring. These are the times when the buds of our spiritual fruit emerge—always after a cold trial. It is a repetition of the mystery of the Cross—life out of death. It's the gospel that "warms" that which was "cold" and "makes fruitful" that which was dead and barren:

*2 Cor 3:7-8 But if **the ministry of death**, written and engraved on stones, was glorious, so that the children of Israel could not look steadily at the face of Moses because of the glory of his countenance, which glory was passing away, 8 how will the ministry of the Spirit not be more glorious?*

Spring is the time for action, that's when the fruit ripens and gets prepared for the harvest—the time to grow red, ripe, and sweet. It's the time to "arise" and come away from the world of the flesh and into fellowship with Christ:

1 Cor 1:9 God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

After delivery from a winter of trouble and persecution, when the joyful sound of His voice is heard, we need to walk in His light. In the spring we need to be fruitful like the vine and the more mature the vine becomes the more fruitful it becomes and the sweeter is the fruit. But even so, no matter whether we are spiritually old or young, we need to be diligent when the harvest comes because the time is short, just like the days of our life.

So when He calls we need to *arise and come away*. It's in Him that comfort will return, the birds will sing and the flowers will bloom. When He calls we need to shake off the dust that has gathered during the winter and draw close to Him:

Isa 52:2 Shake yourself from the dust, arise; Sit down, O Jerusalem! Loose yourself from the bonds of your neck, O captive daughter of Zion!

Our light has come, our bridegroom is here:

Isa 60:1 Arise, shine; For your light has come! And the glory of the Lord is risen upon you.

We need to walk in His light:

Isa 2:5 O house of Jacob, come and let us walk In the light of the Lord.

Ultimately we will bid farewell to the winter of our trials here on earth, arise, come away and enter into a joyful and eternal spring in the New Jerusalem. But for now, we need to rise up, draw near to Jesus and be about the business of His kingdom—spreading the gospel and making disciples.

Bridegroom

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

This is the voice of Christ to His bride; it's an invitation to commune with Him. We are pictured as His "turtle dove" and as such He has a place of protection for us:

Ps 74:19 Oh, do not deliver the life of Your turtledove to the wild beast! Do not forget the life of your poor forever.

Remember the dove? She represents a gracious spirit that is harmless, quiet, clean, and faithful to her mate. Like the gentle dove, the bride of Christ will find no rest in anyone or anything except in her bridegroom. And He is there to draw her to Himself and protect her if she will respond to His call. Jesus is our Noah and our ark is in His cleft—He is our rock:

1 Cor 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

But there is a steep climb before we can be hidden in the "cleft of the rock"—the path of self-denial:

Ps 27:5 in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

We need to fly to The Rock when we're persecuted:

Jer 48:28 You who dwell in Moab, Leave the cities and dwell in the rock, And be like the dove which makes her nest In the sides of the cave's mouth.

It's in the cleft of the rock that we will see His glory and be surrounded and protected by it:

*Ex 33:21-22 And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: 22 And it shall come to pass, while **my glory passeth by**, that **I will put thee in a cleft of the rock**, and will cover thee with my hand while I pass by:*

Solomon uses an interesting expression here when he refers to the “secret places of the stairs.” This is where the bride can be alone with him and undisturbed; a time to be private. For us this represents those times when Jesus calls us to come and be cleansed of our evil conscience, and when He calls He wants us to come boldly:

*Heb 4:16 Let us therefore **come boldly to the throne of grace**, that we may obtain mercy and find grace to help in time of need.*

It’s in the cleft of the rock that we hear Him say, *let me hear thy voice*. This is the time to come to Him boldly in prayer and present our petitions. He wants us to be alone with Him where we can speak freely. Remember, no matter how you see yourself He sees you as beautiful and your voice is sweet, it’s music to His ears:

*1 Peter 2:5 you also, as living stones, are being built up **a spiritual house, a holy priesthood**, to offer up spiritual sacrifices acceptable to God through Jesus Christ.*

And to Jesus, our countenance is “comely” because we are secure in Him; in the cleft of The Rock.

Bridegroom

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

The little foxes—little sins—don’t destroy the vineyard like the wild beasts, they spoil the fruit. Therefore Jesus says “Take us.” He says that together we need to wage war against those little lies and untruths that cover up our sin. The little sins like the foxes that skulk and lurk and hide and multiply in the darkness. They never come alone, they always show

up in groups to spoil the vine; spoil our relationship with our bridegroom by spoiling our graces and our peace.

We are tender young fruit that can be easily spoiled. We take time to mature and growing faith can easily be spoiled. The sins that seem little are often the most dangerous ones that spoil our covenant love. They are persecution and can often be the words of the false prophets.

Ezek 13:4 O Israel, your prophets are like foxes in the deserts.

The words found in false doctrines, heresies, human ambitions, selfish habits, gross corruptions, sins of worldliness, and un-spirituality. They are those little sins that nip and nip and nip at our vine, and if they are not stopped they will ruin all of the fruit.

Bride

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

But Solomon's bride didn't heed His warning about the foxes, she rolled over in bed. And by and large the bride of Christ is not heeding His warning today. She is turning over in the comfort of the world.

She said Solomon was hers, she was safe in the position she had. My position is secure, go ahead and skip over the hills; I'll see you later when I get up. How different than the relationship he desires to have with her. A real relationship and true marriage imply mutual love, reciprocal kindnesses—not separation and isolation.

The bride of Christ also says that "He is mine," because she has believed His gospel and accepted His free gift of salvation. She looks upon Him and dwells with Him because He bears all of her burdens, discharges all of her sin, answers her accusers, conquers her foes and delivers her from hell.

Therefore she says "I am His," because He created her, purchased her with His blood and she chose Him. So she submits to Him, works for Him, suffers, lives, and dies for Him while all the time caring for those He cares for.

A better translation of this verse is—*My beloved to "me" and "I" to "Him."* Jesus identified with us and we with Him; His righteousness is ours and we are a joint-heir with Him. The bride says that what He is to

her she is to Him. It speaks of passion: partaking, enjoying, covenanting and communing. To her, he is what the world can never be; complete happiness and joy.

But, she has is backward. We must “first be His” before “He can be ours.”

*2 Cor 8:5 And this they did, not as we hoped, but **first gave their own selves to the Lord**, and unto us by the will of God.*

We dare not claim all that He is if we are not prepared to give Him all that we are. You can't put pure water into a vessel that is full of other things, and likewise you can't put Jesus into a soul that is not emptied of “self.” His bride acknowledges His mission, receives His gospel, confides in His meditation and obeys His commandments.

Solomon's bride says that he feeds among the lilies. Jesus feeds among His bride who are lilies in His eyes. He gave His life for us and now He feeds us. Remember, the lily is the emblem of purity, above that which is common. That's how Jesus views us and why He takes pleasure in us. That is why we see Him among the Golden Lampstands in *Rev 1*. He lives with His bride and ensures that she is well fed with the Word of God and tended to by the Holy Spirit.

Bride

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

The shadows of our present state, our doubts, darkness, grief, and all our grievances will flee away on that day, the day Jesus returns for His bride. In the meantime we, like Solomon's bride, beg for his presence to support and comfort us. We turn to our beloved and ask Him always be with us until that day.

We want Jesus to be like a roe and a young hart, making haste and coming to us. We don't want Him to make us wait; we want Him to come quickly over all the obstacles and delays. We struggle here on earth and we want Him to quickly take us away to Himself.

And He promises to do just that but in the meantime there is work to be done, work for us:

*Rev 22:20 He which testifieth these things saith, **Surely I come quickly**. Amen. Even so, come, Lord Jesus.*

Come Lord Jesus—come to me, take me to yourself.

RECEIVE HIS LOVE

Receive the fact that He calls Himself a Rose among Thorns. He has been where we are because of His love for us.

Receive His fruit—the fruit of His Spirit—His graces, and His gifts.

*Ps 34:8 Oh, **taste and see that the Lord is good**; Blessed is the man who trusts in Him!*

Receive the shadow of His protection—His banner over us—His love.

Receive the power of His Spirit, the power that will result in our being “sick with love” for Him.

Receive His help when He quickly comes in response to our call no matter how great the distance. Hold tightly to Him and don’t grieve His Spirit, don’t let anyone or anything cause Him to withdraw. Beware of our own personal wall. In the Old Testament it was the Law/the veil and in the New Testament it’s our sin.

*Eph 4:30-32 And **do not grieve the Holy Spirit of God**, by whom you were sealed for the day of redemption. 31 Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice. 32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.*

Receive the Word of His Spirit when He knocks. Don't slumber, don't become apathetic, rise up and go with Him.

Receive His help in the "cold times" and in the "hot dry times" when He "withdraws" and when He "tests" us.

Receive the joy of the springtime when the cold of winter is passed, but don't forget that is also the time to be about the work of the Kingdom. It's the time for action—know the seasons.

Receive and act on His call to climb the "stairs" to the "cleft" in the Rock because:

- He wants to see and enjoy our beauty, the beauty He created.
- He wants to hear our voice in prayer and worship.
- He wants to commune with us, high up above the chaos of the world.

Receive His overpowering love that will overcome the little foxes in our vineyard. If we will watch for them He will be faithful to point them out as we spend time with Him in our vineyard.

Receive Him as ours, know who we belong to, know where He is and know where He spends His time.

Receive His promised "hope" until the shadows of this life are passed away.

Receive His promise that if we will call on Him, He will come quickly because He loves us so deeply.

SONG OF SOLOMON

CHAPTER 3

Respond To His Love

Israel searched for Christ in the ceremonial law and the types and shadows it contained, and so will Israel find Him. It's the same for those of the bride who walk in darkness for a long time; they will find Him if they don't quit. But when they find Him they need to *Respond to His love*.

Bride

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

Night signifies tribulation and her bed reflects her hiding from it. She turned over in her bed and told Him she would see Him later but when she finally arose He was gone. This is a warning for us to remember the Lord in the watches of the night—*I sought Him*—by word, prayer, and meditation. The fact that she repeats this phrase—*I sought him*—shows her perseverance, just like it was for Job in the midst of his trials:

Job 23:3, 8 Oh that I knew where I might find him! that I might come even to his seat! 8 Behold, I go forward, but he is not there; and backward, but I cannot perceive him:

When she was “up” and “active” she could see Him at a distance but in her bed of inactivity she couldn't see Him because it was late and she was lazy. This is like the virgins that slumbered in the bridegroom's absence. Why wasn't he there when she finally rose up and answered? We don't know but perhaps it was:

- Punishment for her corruptions.
- Her slothfulness.
- For the exercise of grace.
- To try her faith.

When this happens to us the question is will we keep seeking? There are those times when Jesus will withdraw Himself and our task, no matter what the reason is for His absence, is to keep searching until we find Him.

Bride

2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

But now she realizes her error and responds and says that she will *rise now* (immediately) and go find Him before He goes further away. She responded just like the prodigal son once he decided to return:

*Luke 15:20-21"And **he arose and came to his father**.*

That means seeking Jesus wherever His divine intervention sets us, and that means getting out of our warm bed; the comforts of this world. He won't be found in the blind alleys of the world but in the church where He dwells. Not in the world but in the true church:

*Luke 2:46 And it came to pass, that after three days **they found him in the temple**, sitting in the midst of the doctors, both hearing them, and asking them questions.*

But she cries out: *I found Him not*. It is reminiscent of the cry of the psalmist:

*Ps 88:14 Lord, why castest thou off my soul? **why hidest thou thy face from me?***

Or the cry of Mary Magdalene:

*John 20:13 And they say unto her, Woman, why weepest thou? She saith unto them, because **they have taken away my Lord, and I know not where they have laid him.***

Jesus tries our faith to see if we are sincere, thoughtful and earnest. And often He allows us to search for Him for awhile before He makes Himself known again:

*Prov 1:28 Then shall they call upon me, but **I will not answer;** they shall seek me early, but **they shall not find me:***

And as St. Augustine said, it's at those times that *our heart is restless till it rests in thee.*

Bride

3 The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?

The watchmen represent other members of the bride of Christ and the fact that we must pursue all avenues until we find Him: the pastors, leaders, and mature saints that God has placed in our life to watch over us:

*Isa 62:6 **I have set watchmen on your walls, O Jerusalem;***

It also means that we need to search the scriptures and remain in continual prayer; remaining obedient to His calling. Searching for the restoration of peace through others may not be part of God's plan. If we are truly to find Him it will always be a personal search in the Word and the Spirit:

*Jer 29:13 And **ye shall seek me,** and find me, **when ye shall search for me with all your heart.***

Bride

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.

This is the danger of depending upon the watchmen. They were of no help so she needed to press on. As Paul told us, Christian leaders and friends aren't always able to help; the ultimate responsibility for our relationship with our bridegroom is always ours.

Phil 2:12 Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling:

Our seeking must be diligent, patient, and persevering, striving to overcome all obstacles and wrestling against spiritual enemies that attempt to stand in our way. It must be a sustained effort in the midst of our trials until we succeed in finding Him, not just some dreamy aspirations:

Ps 77:2 In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.

Rom 8:38-39 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Life's difficulties are a great part of what ultimately makes us who we are, and they're usually the result of our own errors. We need to keep that in mind as we press on to find Him. But if we continue to press on through the difficulties we will ultimately find Him. And He is most often found when our despair is the greatest and we're ready to quit. But we can't allow disappointments to cause us to quit. We must remain faithful because His Word tells us that if we are He will be found:

*Ps 42:7-8 Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me. 8 Yet the Lord will command his lovingkindness in the daytime, and **in the night his song shall be with me, and my prayer unto the God of my life.***

*Isa 54:7-8 **For a small moment have I forsaken thee; but with great mercies will I gather thee.** 8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.*

*Matt 7:7-8 "Ask, and it will be given to you; **seek, and you will find;** knock, and it will be opened to you. 8 For everyone who asks receives, and **he who seeks finds,** and to him who knocks it will be opened.*

And when we find Him we must “hold Him close” and not do anything to turn Him aside. By faith and frequent communion we need to tightly hang onto Him like the two on the road to Emmaus—He would have left but they pleaded with Him to stay—it was only then that their eyes were opened:

*Luke 24:29 But **they constrained Him,** saying, "Abide with us, for it is toward evening, and the day is far spent." And He went in to stay with them.*

The bride says that she wants to take Solomon to her “mother’s house.” The word house—*cheder* (*kheh-der*)—refers to the inner most part; *penetralia* (the innermost parlor). This is the Holiest Place, the place where we meet in communion with Him; our garden, our vineyard. It’s the precursor of the New Jerusalem we look forward to; our mother’s home:

*Gal 4:26 but the Jerusalem **above** is free, which is the mother of us all.*

It’s also the bride’s heart. As His bride we want our bridegroom to accompany us wherever we go. What we need to keep in mind is that our

desire should always be to go with Him wherever He wants to go. If we do, then we will have the greatest success in spreading the message that all should know Him; know His salvation, just like Zaccheus:

*Luke 19:9 And Jesus said unto him, **This day is salvation come to this house,** for so much as he also is a son of Abraham.*

Bride

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.

Here the bride repeats her charge to the daughters she made in 2:7. They are her sisters, those in her mother's house, and for the bride of Christ they are her brothers and sisters. Her message is don't disturb Him or give Him reason to depart. Don't grieve His Spirit for He is gentle and pure and can be easily driven away:

*Eph 4:30-31 And **grieve not the holy Spirit of God,** whereby ye are sealed unto the day of redemption. 31 Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice:*

Daughters

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

The daughters cry out when they see the bride: *Who is this?* We know they're talking about the bride because the article is feminine. In their questioning they are really saying, who would have expected someone so beautiful to have come out of the wilderness with its barrenness and disorder. Today, who would have thought someone as beautiful as the bride of Christ could come of the pagan world?

But it's the bride coming out of the world (her wilderness), the place where one would expect to find little of spiritual value. She comes up from the lower world to the city of the living God and is spiritually seated with Him in heavenly places. They look at her just like Israel did

Jesus when He rode into Jerusalem... *Who is this?* She looks like *Pillars of Smoke*; the incense of praise and prayer. Her prayers are like pillars of incense as they draw closer to the throne of God. They have the sweet aroma of perfume because she comes with the graces of God's Spirit in reverence and godly fear along with the perfume of holy thoughts and holy aspirations.

They also say that she comes with the *powders of the merchant*. It means that she has come from a far place a costly and precious price. She doesn't come from the earth; she was born in heaven with a blood price. And because she has spent intimate time with her bridegroom she has taken on His fragrance and they can smell it. It sets her apart as his property.

Bride

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

His bed refers to Solomon's "litter," which he sent to bring her out of the wilderness. For the bride of Christ it's the Cross that bears her up out of the wilderness. And like Solomon's litter, the Cross lifts the bride up to her bridegroom:

Gal 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Another way of looking at it is that the Lord's bed is His bride's heart:

Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

And she speaks of *threescore valiant men* that are guarding his bed as it brings her to him. So are we well protected as Jesus Himself surrounds us with His mighty army of angels and covers us in His blood—He keeps and protects our heart, our vineyard:

*Isa 27:2-3 In that day sing ye unto her, **A vineyard of red wine. 3 I the Lord do keep it;** I will water it every moment: lest any hurt it, **I will keep it night and day.***

*Ps 91:11 For he shall give his angels charge over thee, **to keep thee in all thy ways.***

That is why we can claim that in His Rest we have our peace:

*Matt 11:28 Come unto me, all ye that labor and are heavy laden, and **I will give you rest.***

*Isa 32:17 And **the work of righteousness shall be peace;** and the effect of righteousness **quietness and assurance forever.***

The implication is a “long” and “protected” journey through the wilderness, which is our life here on the earth:

*Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of **this world,** against spiritual wickedness in high places.*

But we aren't just surrounded by enemies, we are also surrounded by an army of guardians:

*2 Kings 6:16 And he answered, Fear not: for **they that be with us are more than they that be with them.***

*Heb 1:14 Are they not all **ministering spirits, sent forth to minister for them who shall be heirs of salvation?***

Bride

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

When we rest in our bridegroom we are as safe as Solomon whose bed was guarded throughout the night by 60 strong and valiant warriors. We are safe and secure in Christ's army:

*Eph 6:18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication **for all saints**;*

*John 14:27 Peace I leave with you, My peace I give to you; not as the world gives do I give to you. **Let not your heart be troubled, neither let it be afraid.***

Bride

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

The carriage (palanquin) represents Jesus' covenant of grace for His bride. It represents the everlasting gospel, and as an open *chariot* Jesus reveals Himself going forth to conquer. The *wood of Lebanon* was cedar or cypress and it was used because it won't decay or rot.

To us, our chariot—our gospel—is based on the Word of God that is everlasting, it will never decay:

*1 Peter 1:25 But **the word of the Lord endureth forever.** And this is the word which by the gospel is preached unto you.*

*Rev 14:6 And I saw another angel fly in the midst of heaven, having **the everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,*

It's the Word of God that carries the bride of Christ forth into battle, and one day it will carry her home *in* and *to* splendor she can't even contemplate:

*1 Cor 2:9 But as it is written, **Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.***

*1 Thess 4:16-17 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: **and so shall we ever be with the Lord.***

Bride

10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem.

Once again we see the term *pillars* used but in a different context. These are the seven pillars representing the church that cannot be shaken:

*Prov 9:1 Wisdom hath builded her house, she hath hewn out her **seven pillars**:*

These are the preachers of the gospel, representing the ministers of the 7 churches (*Rev 1-3*). It's the Word of God that they carry. They are the silver words of our bridegroom; silver being representative of redemption.

*Ps 12:6 The words of **the Lord are pure words**: as **silver** tried in a furnace of earth, purified seven times.*

The *bottom* is made of gold. His words are better than silver, they're gold and they're our foundation. And it's covered in *purple*—the color of royalty. This also refers to the covering of His blood that protects His bride from the storms and the wrath of the world as she is carried along. And *paved* means that it's covered with love—His Word, His Gospel is covered in love. In fact the original translation reads: *inwrought with symbols of love*.

Bride

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 the gladness of his heart.*

To those standing by and watching—the daughters—the bride says to go forth and behold him. If we are to know our King we must go forth and *behold* Him, and that means to behold the gospel that manifests Him. She knows that she needs to tell others to “wake up” and behold Him—He is coming soon.

*Zech 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: **behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.***

She needs to go forth from the world (the natural), deny herself and look upon Him with the eye of faith. If we hope to see Jesus in all His glory in our life we must deny our old nature. That means going forth from the world (separate) because the world doesn't see His beauty and excellence. But if we go forth in Him, the world will see the crown which the Father gave Him; a new crown. The first time the Father gave Him a crown of thorns—the day He was espoused to His bride, to us:

*Matt 17:5-6 While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "**This is My beloved Son, in whom I am well pleased. Hear Him!**"*

But the crown He now wears is of gold.

His mother represents the church (His espoused) in that she is said to conceive and bring forth Christ in believers. And that is what brings about *the day of the gladness of his heart*:

*Isa 62:5 For as a young man marrieth a virgin, so shall thy sons marry thee: and as **the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.***

RESPOND TO HIS LOVE

Respond to His calls, don't delay and don't forget the little foxes.

Respond and take action, know where He will be. Like the prodigal or the call to the church at Ephesus—*remember, repent, and do.*

Respond in the face of difficulty; press on and don't quit:

Prov 1:28 "Then they will call on me, but I will not answer; They will seek me diligently, but they will not find me.

Jer 29:13 And you will seek Me and find Me, when you search for Me with all your heart.

Respond by seeking His counsel and bringing Him with you wherever you go. The world will notice—*who is that comes out of the wilderness?*

Respond as His army; we are a militant bride and there is an enemy that desires to defeat us and the message we carry.

Respond with the “sword of the Spirit”—the Word of God; ride into battle in His chariot that is made of:

Silver—The redemption He has given His bride.

Gold—His deity that protects His bride.

Purple—His royalty that He has bestowed upon His bride.

Respond to His call by drawing away from the world—the call from the One who traded His crown of “thorns” for a crown of “gold.”

SONG OF SOLOMON

CHAPTER 4

Mature In His Love

In this chapter we begin to see the bride as Solomon sees her; far more mature than she realizes. That is something we need to understand about our relationship with Jesus. As we begin to see ourselves through His eyes our desire to *Mature in His love* will grow as we become what He created us to be.

Bridegroom

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

He tells her she is *fair*—twice to confirm the truth of it—and to show His sincerity and the passion of His affection. He doesn't flatter her but encourages her that no matter what others may say; in his eyes she is amiable, valuable. She is to value herself not on what's on the outside but what's on the inside; the beauty of grace which he put in her. She is fair because she reflects his light:

Ps 90:17 And let the beauty of the Lord our God be upon us:

We are fair in Jesus' eyes because we are clothed in His righteousness and adorned with His graces. That is the point of Solomon's description, to show her that she is in all points beautiful. It's true for us and in eternity to come we will even become more beautiful.

Solomon sees in his bride seven attributes—the number of perfection—the same attributes that Jesus sees in His bride.

#1 Her eyes—were always behind a veil and like the dove she is pure and chaste. They're not the eagle's eyes that can look up at the sun. Hers are humble, modest and they look down:

Matt 10:16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

Her eyes look at the bridegroom and not worldly idols:

Ezek 18:6 ... neither hath lifted up his eyes to the idols of the house of Israel ...

And because we keep our eyes on Him we have Holy Spirit discernment:

1 John 2:27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Within thy locks refers to her modesty. Her eyes are not wanton or wandering from her bridegroom. As long as we are in this world our vision isn't perfect, we only know in part (that which we can see), but one day we'll see all things clearly.

#2 Her hair—is like a flock of goats; white, which represents His righteousness. The bridegroom puts value on what He sees and not what the world sees. The world just sees hair (what's on the outside) but He sees the purity and righteousness that is on the inside. When He looks at us He sees our every detail:

Matt 10:30 But the very hairs of your head are all numbered.

Luke 21:18 But there shall not an hair of your head perish.

Some see her hair as the outward conversation that represents our inward thoughts. But hair in the Bible is also the symbol of consecration and submission. The Nazarites never cut their hair for that reason.

Bridegroom

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.

#3 Her teeth—are the faith by which we feed upon the Word of God. They represent our ability to appropriate and assimilate the truth and are full (*even shorn*) so we can chew on and digest the fullness of the word. We are mature in His eyes and are responsible for our knowledge of the Word and our knowledge of our bridegroom:

Heb 5:13-14 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 ...

Washing reflects the washing of the Word, the meditation by which we ruminate on the Word. And *twins* reminds us that Jesus called His apostles a little flock that moved in “pairs;” none were left alone. For the bride of Christ it represents our fellowship with Christ and others.

Ecc 4:12 and if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.

When we’re washed by the Word we’re pure and clean from the world’s pollution. But it isn’t a onetime washing, we get dirty every day we step into it.

None is barren speaks to the command we have been given to spread the gospel and make disciples. We are to bring forth souls to Jesus as nursing lambs and ensure that they are fed the Word of God. In so doing we replicate ourselves as we share the Gospel—we are not barren because we birth believers and nurture disciples.

Bridegroom

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

#4 Her lips—are like a thin thread of scarlet. As His bride we say that our lips are unclean (*Isa 6:5*) but our bridegroom says they're red because they're washed in His blood. And because they are sanctified by His blood our speech is comely, a sign of good health. It shows up in our words that are full of grace and are edifying too others. Our challenge is to ensure that by the guidance and power of the Holy Spirit that all our words are washed in the blood of Jesus so they will be acceptable to God.

#5 Her temples (cheeks)—are like a pomegranate when it's cut in half; it's like the blush on her cheeks. It refers to her thoughts that are fruitful and good:

*Phil 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.***

It's her humility and modesty that causes her to blush in his presence because she remembers her sin and sense of unworthiness at the honor he bestows on her. And so within her *locks* she blushes when no one else can see her but her bridegroom and her conscience. Her humility is for Him alone, not for others.

Bridegroom

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

#6 Her neck—represents the strong faith by which she is united with the bridegroom. The body is connected to the head by the neck and so is the bride to Christ. The *tower of David* represents the weapons for spiritual warfare that Jesus has given us. Our *buckler* or *shield* represents our faith:

*Eph 6:16 Above all, taking **the shield of faith,** wherewith ye shall be able to quench all the fiery darts of the wicked.*

When our neck is straight and strong we walk with courage and don't hang our head. We are like the shields of mighty men that hung on David's tower—their valor was remembered and so is ours like those who have gone before us:

*Heb 12:1 Wherefore seeing we also are compassed about with **so great a cloud of witnesses**, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us...*

David's tower, like the bride's neck, also speaks of peace. The hanging shields signified that the kingdom was at peace but when they were missing it was at war. That reflects the mighty army of Christ. She is strong and victorious over her enemies; she is a *thousand* representing many. And for now until His return our shields will be missing from the tower as we walk with our bridegroom in faith.

Bridegroom

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

#7 **Her breasts**—are like the two Testaments (Old and New) or the two Sacraments (blood and body). The idea here is that she *feeds among the lilies*, where the bridegroom is. And she feeds on the Word of God so she will be full of the milk of the Word to feed the babes of the church.

Bridegroom

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.

The earth is as near to the sun in the daytime as it is in the nighttime, but being turned away from the sun at night it loses the enjoyment of its light. So Jesus may be equally near to us in our times of depression though our unbelief hides Him from our eyes.

Our life is like night or day. The word occult—from which we get our word occlusion—means “shutting off the light.” This is the darkness of the world in which we live.

*1 Cor 13:12 For **now we see in a mirror, dimly**, but then face to face. Now I know in part, but then I shall know just as I also am known.*

But we're to live in the light and that means in the darkness it's time for action, time to be about the work of the kingdom. These words were first uttered to the bridegroom by the bride in 2:17—here he repeats them as an answer to her request.

The *mountain of myrrh* is Mount Moriah, on which the temple was built where the priests burned incense daily. Our bridegroom is so pleased with our beauty that this is where He will rest forever; the New Jerusalem

Myrrh is bitter and is associated with death. It was used in embalming but when crushed it is fragrant. So it was with Jesus, and so it is with us. When the trials and challenges of the world seem to crush us and when we stand in faith against them we are a sweet fragrance to Jesus and those around us. *Frankincense* is sweet and represents an occasion to rejoice, just like our new life in Christ.

We are His temple, the place where we have occasion to both mourn and rejoice because repentance is bittersweet. But the day will come when our temple is in the New Jerusalem and it will be filled with frankincense and no myrrh.

What this verse speaks to is that those who aspire to the highest places in the kingdom of heaven must learn the deepest lessons of humility, the severest lessons of entire submission of their personal will to the will of God. The bride of Christ must go to the top of the mountain. She must be above the world for that is the only place where the shadows flee and her fragrance fills the air:

*Matt 5:14 "You are **the light of the world. A city that is set on a hill cannot be hidden.***

That means we must first get to the mountain of myrrh, which is complete death to self. Only then will come forth with the sweet fragrance of frankincense; worship. We must get ourselves up the mountain to the Lord's house where He is among those who gather in

His name. It's there that we can be about the work the Lord has given us to do.

Waves of the world have crashed over many churches and Christians that were once alive but whose outlook at the moment is grim. But the bridegroom says come "up" where He is, above it all. And we respond by letting our faith drive us ever closer to that mountaintop. We need to get away from secular pursuits and get into fellowship with our bridegroom. On the mountain tops of myrrh and frankincense we'll abide with Him until the darkness breaks.

Bridegroom

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

In verse 1 Solomon said His bride is *fair* and here he says she is *all fair*; all over beautiful. In Jesus' eyes there is no spot or blemish in His bride; she is fully sanctified:

2 Cor 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

The problem is that we don't see ourselves that way. Remember the tents of Kedar. That's not how Jesus sees us. He totally approves of His bride and has both passion and compassion for us. He is truly impressed with and blessed by us.

Aren't you grateful that the Father sees us through His Son as a finished product—pure and spotless? Somehow, though, we can't seem to see ourselves that way. Oh, there are some that deceive themselves and overlook the sin in their life and think they look good in His eyes, but in their heart they know the truth.

What we have to do is agree with our bridegroom that we "are comely," and then allow Him to do what is necessary to make that a reality here on earth. Yes, we'll never become perfect down here but that isn't the issue. What's important is whether or not we allow the Holy Spirit to get us as close as He can to the goal of becoming just like Jesus. Until the day that we "become like Him" we are to wash ourselves in the water of the Word and cover ourselves with the oil of the Spirit; the power and anointing for our calling.

We struggle with the sin that constantly spots and blemishes our souls (our wedding dress) but we have His sure Word that the end result will not be so:

*Eph 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.*

*Jude 24 Now unto him that is able to keep you from falling, and to present you **faultless before the presence of his glory** with exceeding joy,*

Jesus looks on us not as we are but as we shall be. So if that is how our bridegroom sees us then we should strive to be so. He is constantly leading us through life to the goal of purity:

- Our purity is in contrast with the sinfulness of the world she lives in.
- Our purity is affected by His redemption.
- Our purity is wrought by the cleansing of the Holy Spirit.
- Our purity renders her acceptable as His bride.
- Our purity is a witness to a sinful world.
- Our purity is a picture of the stainlessness of eternity.

Bridegroom

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

Solomon called her before and she didn't go with him but guess what; he comes to ask her again. He doesn't give up on her. And for the first time he calls her *my spouse*. He uses that term to encourage her and compel her to come with Him. It's a call to faithfulness, to leave all behind and come in obedience and walk with him daily. He wants her to give herself up to him and look away from the past and delight in the

future. Come away from her people and her family and her father's house—come away from the world:

*Ps 45:10 Hearken, O daughter, and consider, and incline thine ear; **forget also thine own people, and thy father's house;***

Top as used here carries the meaning of the highest place of enjoyment and satisfaction. Lebanon (*Isa 35:2—its goodly smell*); Shenir and Hermon (*Ps 133:3—dew of Hermon; Ps 89:12—Joy of Hermon*) are all sweet places. He calls her to *come away from them*; away from the world and all its products, pleasures and delights.

Jesus wants us to take our affections off of the present things and look heavenward; come higher than *Shenir* and *Hermon*, higher than the best in the world. Come with Him to the *Mountain of Myrrh* (*verse 6*)—and die to ourselves.

Even though we live in the world we must look beyond it as Moses did when he looked from the top of Mt. Hermon across the Jordan to the Promised Land. The four corners of the world—*Lebanon* (N), *Amana* (W), *Hermon* (E), *Shenir* (S)—are represented by these hills, and they are dangerous and are full of lions and leopards. As the bride of Christ we need to constantly remember that the world is a dangerous place and Satan is a roaring lion who walks about his realm:

*1 Peter 5:8 Be sober, be vigilant; because your adversary the devil, **as a roaring lion,** walketh about, seeking whom he may devour:*

These are mountains of prey to Solomon's bride and so is the world to the bride of Christ. It's full of temptations and we need to *come away* from the world so it can't hurt us. Turn our back on the world and seek life with Him in the gifts of the Spirit.

*2 Cor 6:17 Wherefore **come out from among them, and be ye separate,** saith the Lord, and **touch not the unclean thing;** and I will receive you,*

Corporately the bride is the true church and the believer is the individual member. Therefore, not fulfilling our calling (our individual role) in Jesus' Kingdom means the body as a whole will be ineffective:

*Eph 4:14-16 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom **the whole body fitly joined together** and **compacted by that which every joint supplieth,** according to **the effectual working in the measure of every part,** maketh **increase of the body unto the edifying of itself in love.***

The heart “is” where it “loves,” not where it “lives.”

Bridegroom

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.

His heart is ravished when the bride first repents and follows after Him. *Ravished my heart*—*labab (law-bab)*—is used only here and it means: transported my heart; emboldened my heart. It's that first love that brought Him from heaven to the Cross to seek and to save those that are lost:

*Prov 8:31 Rejoicing in the habitable part of his earth; and **my delights were with the sons of men.***

*Rom 5:8 But **God commendeth his love toward us,** in that, while we were yet sinners, Christ died for us.*

He calls her *my sister* (they both have the same Father) and *my spouse* (his betrothed) indicates a step beyond betrothed. They represent the sweet love of a sister and the passionate love of a spouse. Then he praises the bride for her graces—the very graces he has given her. Just *one of those dove eyes* has ravished His heart. It speaks of her eye of faith; the look of a faithful soul that hungers for his presence. Her

modesty and humility are like the ancient virgins who covered their faces with a veil. It's like the bride who doesn't look Jesus full in the face because she is ashamed. But he then says *with one chain of thy neck*, which refers to her obedience. For us it's the gospel of Christ that we wear as an ornament of excellence.

Bridegroom

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!

How fair—how beautiful—he says her love is with all its fruit. In chapter 1 she said *your love is better than wine* and here he says *how much better is thy love than wine*. To him it's much better than the pleasures of the world. His love for her greatly exceeds her love for Him. That's so true for the bride of Christ. Even at that moment when we love Him the most—when we are so deeply touched by His presence—our love for Him can't compare with His love for me.

When he refers to *ointments and spices* he is talking about the gifts and graces of the Spirit in her that are evident in her good works. To Jesus our love and obedience are more pleasing than our sacrifice or our prayers:

Ps 51:10,17 Create in me a clean heart, O God; and renew a right spirit within me. 17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Bridegroom

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

Our lips are like a *honeycomb* to Jesus. What we say to Him in our prayers and praises is sweet in His ears. The Word of God is like *honey and milk*—the two staple products of Canaan—under our tongue; in our heart. It is ready as sweet morsels for others.

Matt 12:34 Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks.

The *smell of her garments* is like the sweet smell of the spices and trees of Lebanon. She is more pleasing to him than all the fragrant spices and cedar trees of Lebanon. They are a symbol of her outward acts and deeds that characterize her. Our garments are white because of the righteousness that Jesus has given us.

What these verses reflect is that Jesus finds pleasure in everything we do no matter how trivial it appear to us. He loves to see how faithfully we do the little things. Remember the widow's mite?

Bridegroom

12 A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed.

My sister my spouse once again reflects how he sees her. As His bride it refers to our being His sister by His taking on our human nature and by our taking on His nature by sanctification. We are Jesus' spouse by betrothal and as His bride we are "the children of God" and as the Son of God He is our brother.

She is a garden that is enclosed, kept sacred for Solomon. Jesus put a garden in His brides' heart and He wants to spend time with her in that garden and partake of the fruit. The fruit of the believer's life is *enclosed* in that garden and it is barred and bolted by the Holy Spirit to keep earthly passions out. We dare not open it to outsiders:

2 Cor 10:5-6 casting down arguments and every high thing that exalts itself against the knowledge of God, bringing every thought into captivity to the obedience of Christ,

It must be kept as a house of God:

Eph 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

And it's Jesus desire that we bring forth fruit:

*Gal 5:22-23 But **the fruit of the Spirit** is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.*

The reason our garden—our heart—is enclosed is because it's a paradise separated and set apart for our bridegroom. The Old Testament church was walled off by the "law;" sealed and shut up and confined to one nation. Now the wall of separation has been removed and the gospel is preached to all nations.

In our garden we become one with our bridegroom. He clothed Himself with our body and we are clothed with His Spirit. We are hidden in Him, hidden from the world where our soul is separated from the world.

*1 Cor 6:17 But he that is joined unto the Lord is **one spirit**.*

To Jesus we are a *well watered garden* because we have a fountain in our center. He has sealed in that fountain and protected it from pollution but it freely flows out into the world—a well of living water:

*Prov 5:16 **Let thy fountains be dispersed abroad, and rivers of waters in the streets.***

*John 4:14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him **a well of water springing up into everlasting life.***

*John 7:37-38 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, **out of his belly shall flow rivers of living water.***

Bridegroom

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

The fruit of our garden is varied and plentiful as the graces of the Spirit abound; sown and watered by Christ. The use of the plural here represents the varied gifts in the bride; she is both singular and plural. And to Jesus everything about us—all our fruit—is *pleasant* and sweet to His senses.

Bridegroom

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

Seven spices are listed here—once again the number of perfection—and are representative of spreading the gospel all over the world by the graces of the bride. Each and every one of these spices is costly, pleasant and precious. They will last forever because grace when ripened into glory will last forever. All of the bride are different and they each bring forth different fruits of the Spirit:

1 Cor 12:11-12 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

Bride Responds

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

The bride owes her whole being to the bridegroom. He is the water that gives her life just like Jesus is our well of living water. Without His supply we would be in a dry and barren wilderness. It is just a foretaste of the New Jerusalem where we will be refreshed by a pure river of life that will flow out forever:

Rev 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

The same thing that makes the garden refreshing, productive and fruitful also makes the bride of Christ the same way—the flowing of the

Holy Spirit. In our garden there is no barrenness or dryness and our grace is not confined to it; it flows out to others.

... in the slime taken from a city lane you have clay, soot and water. Submit these to the laws of crystallization and the clay becomes sapphire, and the sand becomes opal with blue green hues; the soot becomes a lustrous diamond and the water crystallizes into that thing of beauty; a snow star. John Ruskin

Bride

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.

This is the desire of the bride of Christ that the Spirit will flow forth in her garden and the wilderness will become a fruitful field. It began on the day of Pentecost with the outpouring of the Holy Spirit and here we see the bride's desire for His graces—the spices that He gave her—to flow out; to be blown on the wind of the Spirit.

But in the *north wind of conviction* Solomon's bride feels the cold of his distance. She can only let it blow and bring out her desire for Him. When there are no tingly Holy Spirit goose bumps we need to do the same and press ahead and demonstrate our love for Jesus. We need to be willing to endure the cold north wind to demonstrate what He Jesus has done in our life.

The south wind of affliction represents the days of fiery trials. This is when others need to see Jesus in us—not when we're cruising along. This is when the daughters of Jerusalem see that the bridegroom is for real. When the north and south winds of adversity blow through our life it's the perfect time to let them blow the sweet fragrance of the Spirit—the sweet smelling savor of praise, thanksgiving and worship.

2 Cor 5:9 Therefore we make it our aim, whether present or absent, to be well pleasing to Him.

We need to be able to say like Solomon's bride: Lord I am in your garden and I am here for your pleasure and enjoyment. I exist for one

reason and that is not to heap pleasure upon myself or to please others. I am only here to please you—*my beloved*—the one to whom I am betrothed.

It's important for us to remember that the Lord loves it when we call Him my beloved, for then we have recognized Him as the King that sits on our throne. It's then that we are seeking our joy in Him and He seeks His joy in us;

*John 17:10-11 And all Mine are Yours, and Yours are Mine, and **I am glorified in them.***

The graces that He has given us are the fruit we desire Him to come into His garden (our heart) and feed upon because He is the one who planted the seeds they came from.

MATURE IN HIS LOVE

Mature into the “bride” that He sees; the 7 attributes of perfection that He sees when He looks at us—from the top down:

Eyes—our purity and modesty.

Hair—our righteousness, consecration and submission.

Teeth—washed in His Word; the faith by which we assimilate the truth.

Lips—red because they are washed in His blood and that makes our speech graceful.

Temple—our cheeks that blush because we are humble and modest, fruitful and good.

Neck—our strong faith; we are part of His mighty army.

Breasts—our fullness with the milk of His Word; ready to feed the young.

Mature in His eyes because we are without “spot” or “wrinkle” or “blemish;” we are pure:

*Eph 5:27 that He might present her to Himself a glorious church, **not having spot or wrinkle or any such thing**, but that she should be **holy and without blemish**.*

Mature in growing away from the world where there are lions and leopards (temptations). We are to come away in the power and leading of His Spirit.

Mature in our obedience to Him. He sees us as not only His beautiful bride but also as His wife—our final perfection.

Mature by inviting Him into our garden; a garden that is well watered by His Word.

Mature by nurturing the seeds of His graces; the ones He planted in our garden that result in the fragrant spices of mature fruit that fills the world around us.

Mature and let our fountain spring forth into the world around us with living water.

SONG OF SOLOMON

CHAPTER 5

Suffer In His Love

One of the areas of our walk with Jesus is a struggle for all of us. It's the area in which we must continually focus on our bridegroom for His strength, wisdom, power, and grace. It's where we find our enemy playing a role that is sometimes allowed by our bridegroom. And by design it's in this area that we're shown just who we are, where we are in our walk and are given an opportunity to go deeper in our relationship with our bridegroom. This is the area where we *Suffer for His Love*.

Bridegroom

I 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.

Now we have the bridegroom's answer to the bride in the last chapter—*Oh let my beloved come into his garden, and eat his pleasant fruits*. How ready he is to hear and answer her prayers and accept her invitation:

Isa 58:9 Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am...

She called him her *beloved* and he calls her *my sister my spouse*, which expresses total and complete love. She invited him to come and eat of the fruit that he planted but he brought along something more: *my honey—my wine—my milk*. Not only wine for the mature but milk and honey for the young. And so will we find the same in the Word of God.

All his *friends* are invited to eat and drink abundantly—*shaker* (*shaw-kar*): become tipsy, be filled, made drunken, be merry. Jesus invites His friends—all believers to: *eat, o friends; drink, yea, drink abundantly*. There is plenty in His gospel and His Spirit for all:

*Eph 5:18 And **be not drunk with wine**, wherein is excess; but **be filled with the Spirit**;*

*Ps 36:8 They shall be **abundantly satisfied** with the fatness of thy house; and thou shalt make them **drink of the river of thy pleasures**.*

Bride

2 I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

She says *I sleep* (I was asleep) but I was dull, sluggish, and insensible to his offers. This is the conflict of our old nature and our spirit. But her *heart waketh*, which means that her spirit is willing but her flesh is weak. It is so true that if allowed, our old nature will enslave our spirit with its past desires; the past desires of our flesh, which has been put to death on the Cross with Christ.

*Matt 26:40-46 40 Then He came to the disciples and found them sleeping, and said to Peter, "What! **Could you not watch with Me one hour**? 41 Watch and pray, lest you enter into temptation. **The spirit indeed is willing, but the flesh is weak**." 42 Again, a second time, He went away and prayed, saying, "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done." 43 And He came and found them asleep again, for their eyes were heavy. 44 So He left them, went away again, and prayed the third time, saying the same words. 45 Then He came to His disciples and said to them, "**Are you still sleeping and resting? Behold, the hour is at hand**, and the Son of Man is being betrayed into the hands of sinners. 46 Rise, let us be going. See, My betrayer is at hand."*

Here is a great example of Jesus' disappointment, yet nevertheless He still stood by them and brought them with Him. Sometimes neither our spirit nor our soul is awake and we are spiritually dead or lukewarm like the church at Laodicea. Then, sometimes both are awake and we are spiritually alive like the church at Philadelphia.

Note that she speaks "of" him and not "to" him, because he has withdrawn. She tells of her own folly and bad conduct towards him in spite of his kindness. It was her carelessness that caused him to withdraw and the same will happen to the bride of Christ if she isn't vigilant.

In Chapter 3 she was *on* her bed but here she *sleeps*. Remember the virgins who slumbered? Like them her affections have cooled and she has neglected her duty and grown negligent. She wasn't ignorant, she was willfully disobedient; she put herself at ease. Sometimes we are just like Solomon's bride and we "won't" hear, failing to realize how perilous it is to refuse to rise when called:

*Prov 6:9-11 **How long will you slumber, O sluggard?** When will you rise from your sleep? 10 **A little sleep, a little slumber, A little folding of the hands to sleep**—11 **So shall your poverty come on you like a prowler,** And your need like an armed man.*

When she says that *my heart waketh* it's a reflection of her conscience challenging her, but she continues to slumber—*the spirit indeed is willing, but the flesh is weak*. It's *the voice of her beloved* and she heard it the first time, but unlike Samuel she knew who it was that called her:

1 Sam 3:3-10 the Lord called Samuel. And he answered, "Here I am!" 5 So he ran to Eli and said, "Here I am, for you called me." And he said, "I did not call; lie down again." And he went and lay down.

He knocks—daphaq (daw-fak)—means to press severely. He is knocking relentlessly because in his mercy he won't just let her sleep. It's just like our bridegroom who seeks that which was lost until He finds it:

2 Peter 3:9 **The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.**

Jesus knocks by: His Word, His Spirit, our afflictions and trials, and our own conscience (the voice of our spirit).

Rev 3:20 Behold, **I stand at the door and knock.** If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

He loves us and thankfully He won't leave us alone. He continues to try and awaken us out of our carelessness and He will eventually find a way. He could knock the door down but He won't violate our will, so He chooses only to *knock*.

Solomon calls to her, *open to me*. It's his bride that needs to open the door and let in the most important one in her life. He calls her his *sister, my love, my dove my undefiled*:

- Sister refers to her equal rank in his eyes.
- Love refers to free choice.
- Dove refers to her purity, simplicity and loveliness.
- Undefiled refers to her entire devotion and undoubting trust.

And that's how Jesus sees His bride, because she is clothed in His righteousness; referring back to 4:7: *Thou art all fair, my love; **there is no spot in thee.*** Notice that Solomon doesn't use any harsh names or reprimands. He doesn't upbraid her for failing to answer His call, just like our longsuffering God:

Ps 89:33 **Nevertheless My lovingkindness I will not utterly take from him, Nor allow My faithfulness to fail.**

One of the most telling things of his love for her is that his hair is *filled with dew*. He has been standing out there all night knocking at her door. We would be wise to think about that with respect to our bridegroom and consider the hardships He has gone through to merit us.

His head was wet with blood from the crown of thorns He wore to wash away our shame.

It's far too common that the bride of Christ allows herself to lapse into spiritual apathy—her soul sleeping when it should be awake. But thank God that He is faithful and won't let us slumber. He is faithful to knock and keep on knocking to rouse our spirit. And He doesn't come to rebuke us, He speaks words of tenderness. But even in hearing His voice there are many that still lay dreaming in their bed, in their comfort in the world

*Luke 14:16-20 Then said he unto him, A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And **they all with one consent began to make excuse.** The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come.*

Bride

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

She is undressed and doesn't want to go through the trouble of dressing again to answer His call. She has washed the “day” off her feet and to get up and answer the door is “inconvenient.” It's worth noting that she didn't say she “wouldn't get up,” she said *how shall I*. But in the end she must be the one to rise and open the door. She can't send someone else and her excuses are like the apathetic voice of religion today.

How many times has our bridegroom called us and we responded with excuses: I don't have the time, I have no strength, I'm busy. And we think that He will excuse us. We're just like the bride, we don't want to deny the warm comfort of our bed—our material comforts—to rise and answer His call. Like Solomon's bride and the Church at Ephesus, we have forsaken our first love. How true of the bride at large in

America today. It's like we are telling Jesus: leave me to myself—let me lie in the comfort of my own ways and self-indulgence—don't ask me to deny myself.

Jesus called His disciples but they also had excuses, and now He calls His bride and she has excuses. But do we really? Our response should be immediate, even if we don't see Him, because everything is at stake:

*Job 23:9-10 When He works on the left hand, **I cannot behold Him**; When He turns to the right hand, **I cannot see Him**. 10 **But He knows the way that I take**; When He has tested me, I shall come forth as gold.*

Bride

4 My beloved put in his hand by the hole of the door, and my bowels were moved for him.

The *hole in the door* is door lock and the bridegroom reaches into it. It represents her soul, her heart. When Jesus voice doesn't rouse us He sends His Spirit.

*Luke 24:45 Then **opened he their understanding**, that they might understand the scriptures,*

*Rev 3:7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, **he that openeth, and no man shutteth; and shutteth, and no man openeth**;*

She says that *my bowels were moved for him*. The word is *meah* (*may-aw*), which means the center of her soul, her most inward part. And like the two on the road to Emmaus her eyes were opened:

*Luke 24:32 And they said to one another, "**Did not our heart burn within us** while He talked with us on the road, and while He opened the Scriptures to us?"*

She was moved with compassion for his standing outside in the damp cold and her affections were aroused. But she was late and became ashamed.

Bride

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.

She *rose up*, she repented of her drowsiness and neglect but, like it was for the disciples at Gethsemane, it was too late. All that was left was the essence of his presence, *sweet smelling myrrh*. It was a reminder of the bitterness of repentance and an earnest desire to pursue Him. He left it there when he put his hand by the lock and withdrew.

When Jesus has called on us He leaves the blessed sweetness—the essence of His Spirit, His fragrance—even though He withdraws. He oils the lock with His grace so it's easy for us to open when we finally arise. And like the bride, when we open up to Him we anticipate that the difficulties we have perceived will be overcome by our faith. But that is not often the case when we have failed to immediately respond to His call

Bride

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.

There is a big difference this time. The first time she didn't respond out of her ignorance, she didn't completely understand her need to act immediately. This time she failed to act out of indifference. She knew better but she wasn't willing to respond to His call, she was too lazy to get out of bed. The majority of the bride in America is also too comfortable in the world to leave it behind and follow after their bridegroom. Like Solomon's bride, she calls him *her beloved*, she still knows who He is, she still believes but...

Mark 9:24 ... *Lord, I believe; help my unbelief!*

She didn't open at the first knock and now that she has, he's gone; withdrawn. When that happens to us we need to seek him immediately while He may be found—we can't afford to delay:

*Isa 55:6 Seek ye the Lord **while he may be found**, call ye upon him **while he is near**:*

She provoked his withdrawal by grieving him. When we're remiss in our duty to Jesus He will likewise rebuke our delays and suspend communing with us. And as a result *her soul failed*. Actually a better translation is: *what he spake* or *for what he spoke*. What he spoke were all those endearing expressions in verse 2: *my sister, my love, my dove, my undefiled*. He was wet and cold outside and in her selfishness she denied Him for her comfort by making excuses and now she is convicted. Now she looks for him but he is gone, she calls but he doesn't answer.

The bride could have saved herself from this predicament had she answered his knock right away but her carelessness put left her lonely and separated from him. He withdrew to both chastise her and yet he still prepared to welcome her when she would find Him again. And he does so in his mercy and grace to increase her desire for him.

But her desire for him is now stronger and she calls after him. In her prayer she uses the ways she knows in which she used to find Him.

Bride

7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me.

These watchmen are worse than those who would not help her in chapter 3. They are the accusations of her conscience—her regrets and tears. Unhappy and dejected she is taken for a sinner and scorned by those she respects. She is mistaken, misjudged, and wounded by their criticism and false accusations as though she were a guilty and evil-minded woman. Like Hannah, sometimes where we are in our walk is

misinterpreted by those who should know better; they discourage those whom they should be encouraging.

*1 Sam 1:14-15 And Eli said unto her, **How long wilt thou be drunken? put away thy wine from thee.** 15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.*

*Ezek 13:22 **Because with lies ye have made the heart of the righteous sad, whom I have not made sad;** and **strengthened the hands of the wicked...***

In the East, taking away or removing a veil refers to dishonor. The watchmen took away her veil; they removed it as if it were only a pretense of modesty to see who she really was—to uncover her sin. The first time she sought Him diligently and they let her pass, but this time they rebuked her because they believed she had been in sin and neglected her relationship with Solomon. The warning for us is that each time we slumber and fail to answer His knock the easier it becomes to go back to sleep and the harder it is to wake up. As a result, confession and repentance become more difficult and more effort is required. How should the “watchmen” have responded? In grace:

*Gal 6:1 Brethren, if a man be overtaken in a fault, **ye which are spiritual, restore such an one in the spirit of meekness;** considering thyself, lest thou also be tempted.*

When the bride loses her joy in Christ she becomes the victim of fear, self-accusation, and the reproaches of others. When her relationship ceases to be spontaneous, even her work in His name can be misunderstood by those who are sincere members of the bride.

Bride

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

The bride *charges*—*shaba* (*shaw-bah*)—or swears with an oath. She asks the daughters—all her friends and acquaintances (the true church, the bride of Christ)—to pray for her, for her restoration. She is *sick of love*—*chalah* (*khaw-law*)—which means grieved. She is in pain because she loves him so much that his absence has made her sick. But it's a sickness that is a sign of a healthy soul. It's not a physical sickness unto death but unto life.

She admits her error and asks others to pray for her because her bridegroom knows all things and knows all that she does. We can almost hear her: *Tell him I was careless and foolish when I didn't get up and answer when he knocked. Tell him I love him. Tell him I'm sincere although I didn't act that way when He came for me.*

And notice that she doesn't ask them to tell him how she was treated by the watchmen. She knows that this is about her and her alone. And that's the key to our relationship with Jesus. We would do well to remember it. It's always about ourselves and not others. It's all about how we respond to Him because that determines how we will respond to others.

Daughters

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?

The daughters' answer her with a question. This is also the question being asked of us by the world. Unbelieving hearts don't see anything different or unique in Christ so they want to know why we do. Yet this is the beginning of hope for them—*tell me why He is better.*

2 Cor 9:2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

Rom 11:14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

*John 4:10 Jesus answered and said unto her, **If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him,** and he would have given thee living water.*

The word *what* reflects their desire to know how, whereby or why He is different from others. Tell us how we will know him they ask, because they recognize that she is *fairest among women*. They respect her because the bridegroom makes her amiable in the eyes of others—not only His. Even the daughters who have just a little knowledge of the bridegroom can see the beauty in the bride because she bears His image.

The world should see His beauty in the bride of Christ!

Bride

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

The bride gives her answer. There are many others but he isn't like the others. There are many earthly gods that man worships—wealth, power, pleasure or fame—but they aren't like our God. He is beloved more than another beloved; spouse, child, parent or friend.

It's important for us to take a lesson from the bride and always be ready to provide the answer to the question—why is He more beloved?

*Isa 50:4 "The Lord God has given Me The tongue of the learned, That I should know how to **speak a word in season to him who is weary** ...*

*2 Tim 4:2 Preach the word! **Be ready in season and out of season.** Convince, rebuke, exhort, with all longsuffering and teaching.*

And remember, this is not about His physical body:"

*Isa 53:2 ... He has **no form or comeliness;** And when we see Him, **There is no beauty that we should desire Him.***

And yet she says that he is *white and ruddy*, colors that when mixed together make the most beautiful color that reflects Jesus' perfect moral

and spiritual health. White—*tsach (tsakh)*—is dazzling, sunny, and bright as opposed to dull white. It reflects His spotless innocence, His glory as God and His tenderness towards His bride. Ruddy—*adom (aw-dome)*—is red and reflects the blood of the suffering He went through. It's also like the red earth when God assumed the nature of a man. Consider David who was a type of Christ:

*1 Sam 16:12 So he sent and brought him in. Now **he was ruddy**, with bright eyes, and good-looking. And the Lord said, "Arise, anoint him; for this is the one!"*

The bride also says the Solomon is *chiefest among ten thousand*. He is the “original,” a standard bearer among ten thousand, where ten thousand is used to mean an innumerable multitude. He is the tallest and comeliest of the company and is fairer than any man, there is none like him and no one can compare with him. How true of our bridegroom.

*Ps 89:27 Also I will make him my firstborn, **higher than the kings of the earth**.*

*Phil 2:9-11 Wherefore God also hath highly exalted him, and given him **a name which is above every name**: 10 That **at the name of Jesus every knee should bow**...*

*Isa 11:10 And in that day there shall be a root of Jesse, which shall stand for **an ensign of the people**; to it shall the Gentiles seek: and his rest shall be glorious.*

Next we hear the bride describe 10 attributes she sees in her bridegroom; 10 being the number of completion. In her eyes he is the picture of complete perfection (*Rev 1:13-15*).

Bride

*11 His **head is as the most fine gold, his locks are bushy, and black as a raven**.*

#1 – His head is as the most fine gold. Gold is always associated with God. It represents His deity and His sovereign dominion over all. It represents royalty because it's beautiful and strong. It also represents spiritual authority that has a clear line for us—Father, Son, Spirit, husband, wife, and child.

1 Cor 11:3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

#2 – His locks are bushy and black. They aren't black like the tents of Kedar; they are black like the raven whose blackness is considered beautiful. It speaks of his youth and vitality. Sometimes His hair is called white as in *Dan 7:9* where He is called *the ancient of days*. But here it's black and bushy and uncut like the consecrated Nazarites. It reflects the fact that Jesus is forever young. In Him there is no decay or anything that grows old. Our bridegroom is "immutable"—never changing—*the same yesterday, today and forever (Heb 13.8)*.

Bride

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

#3 – Eyes of doves. Jesus' eyes are fair, clear, chaste, gentle, peaceful and quiet. These are the eyes that looked at Peter when Peter's view of himself was dark as the tents of Kedar:

Luke 22:61-63 And the Lord turned and looked at Peter. Then Peter remembered the word of the Lord, how He had said to him, "Before the rooster crows, you will deny Me three times." 62 So Peter went out and wept bitterly.

By rivers of waters that are clear and clean speaks of his sympathy. Jesus doesn't condemn us. Quite the opposite, He loves us and sees our end and not our beginning. Jesus' eyes are *washed with milk and fitly set*. They are white and clean reflecting His perfect righteousness. To His

bride they are dove's eyes—a witness to His integrity—yet to His enemies and hers' they're a flame of fire.

Bride

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

#4 – *Cheeks are a bed of spices.* The reference to the cheek points to the rising of the face—being lifted up. His countenance is sweet in her eyes and the eyes of others. His face gives just a glimpse of the bridegroom that revives the soul like the fragrance of spices, rich flowers and sweet smelling perfume.

#5 – *Lips like lilies.* She isn't referring to the white color of the lilies but rather to the fact that they're sweet and pleasant. The words that cross Jesus' lips are sweeter than honey—the kisses of His lips. All His communication is filled with grace. Even though a lily never dropped *sweet smelling myrrh* she uses the example to make the point that nothing in nature can compare with His beauty.

Bride

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

#6 – *His hands are like gold rings.* His hands are perfectly fitted for his work as rings are perfectly fitted for the fingers. This speaks of Jesus' authority like a signet ring speaks for the king's authority. Great men had their hands adorned with gold and precious stones but she goes beyond that and says that his hands “themselves” are like gold rings—rich, pure, and precious. They speak of His power as Jesus can speak and calm any wind or storm that is blowing in our life and beating us down and it will be still. And yet these are the hands of grace that distribute gifts and graces to His bride.

#7 – *His belly as bright ivory.* In the original rendering it means *his bowels*. It's the same word used in verse 4—*meah* (*may-aw*), which means His very center, His heart. It's a term that is often used in reference to God:

*Isa 63:15 Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of **thy bowels** and of thy mercies toward me? are they restrained?*

*Jer 31:20 Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore **my bowels** are troubled for him; I will surely have mercy upon him, saith the Lord.*

It denotes His tender empathy and compassion for us. It's the love He has for us even when we're in a lonely and deserted state. Jesus understands where we are and what it's like to be misunderstood:

*Luke 11:14-15 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. 15 **But some of them said, He casteth out devils through Beelzebub the chief of the devils.***

*John 4:6 Now Jacob's well was there. Jesus therefore, **being wearied with his journey**, sat thus on the well: and it was about the sixth hour.*

To be weary:

*John 4:6 Now Jacob's well was there. Jesus therefore, **being wearied with his journey**, sat thus on the well: and it was about the sixth hour.*

To be betrayed:

*Matt 26:48-50 Now **he that betrayed him** gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. 49 And forthwith he came to Jesus, and said, Hail, master; and kissed him. 50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.*

And Solomon's bride says that his "center" is *bright ivory* (finely polished) and like *sapphires* (bright and sparkling) that represent His inestimable value. How can we ever place a value the priceless gift we have been given in our bridegroom?

Bride

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

#8 – His legs are as pillars of marble. He is certain, strong and stately and is stable and steadfast. When and where he sets his foot it will stay. Jesus is able to bear all the weight of government upon His shoulders and His kingdom is firm in spite of all worldly and spiritual opposition. His legs are set in *sockets of fine gold*, which speaks of His divinity; the foundation of His strength.

#9 – His countenance is as Lebanon. In Hebrew this means his aspect or appearance; his form or person. Like Lebanon—the stately hill—Jesus is stable, and like its excellent trees—the cedar—He excels above all others. He is tall, straight, upright, stately, and pleasant to the eye. The more we look upon Him the more beauty we see and the more beautiful He becomes in our eyes.

Bride

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

#10 – His mouth is sweet. The bride sees his mouth as sweetness itself because his word is sweet and the words of his mouth are sweet to her ears. Jesus' words contain all His precepts, graces, and promises that are contained in His Gospel.

Ps 119:103 How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!

*Luke 4:22 And all bare him witness, and wondered at **the gracious words which proceeded out of his mouth.** And they said, Is not this Joseph's son?*

*John 7:45-46 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? 46 The officers answered, **Never man spake like this man.***

The number 10 (a multiple of five) symbolizes completeness in many ways: five fingers on each hand, five toes on each foot and 10 commandments were all that was needed. And so in these 10 attributes the bride sees the bridegroom as totally complete; in every aspect and every way.

She says that *he is altogether lovely*—he is truly lovely for there is nothing in him that isn't likeable. He has all that anyone could desire and she says: You—*O daughters*—have no reason to blame me if my love for him is so passionate and strong.

We have our faults and flaws but Jesus has none, He is the lamb without spot of blemish. But sadly, many of the bride don't see Him that way; in fact they don't see Him at all.

She says that *he is my beloved*, boldly triumphing and claiming her relationship with him. For her, to see him and not see him as hers would be like torture. For us to see Jesus as ours is complete satisfaction.

*John 20:28 And Thomas answered and said unto him, **My Lord and my God.***

Solomon's bride sees him as hers in relation to everything he has bestowed on her. I love the words of Matthew Henry:

This is He whom I have chosen, and to whom I have given up myself. None but Christ, none but Christ. This is He on whom my heart is, for He is my best-beloved; this is He in whom I trust, and from whom I expect all good ... for this is my friend.

And she says that *he is my friend*:

*John 15:15 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 unto you.*

To all who make Christ their beloved bridegroom He becomes their friend—He loves those that love Him:

Let others be governed by the love of the world, and seek their happiness in its friendship and favors. This is my beloved and this is my friend. Others may do as they please, but this is my soul's choice, my soul's rest, my life, my joy, my all; this is He whom I desire to live and die with.

Our testimony—the testimony of a loving heart—reveals what the bridegroom is to us. It's more convincing than any argument we could make. Oh how important it is for us to see what the bride sees—*how much He loves her*. But if we won't look in the Word and listen to the voice of the Spirit we will never see Him; never see Him *altogether lovely*. And to come to that place we need to look long and attentively and:

- Stay with Him.
- Live with Him.
- Have a right relationship with Him.
- Serve Him.

If we do, then we will begin to:

- Resemble Him.
- Rejoice in Him.
- Rest in Him.
- Reap for Him.

If we do we will find ourselves in the center of *His Rest*.

SUFFER FOR HIS LOVE

Suffering for His love is part of our maturing in the Spirit—in the process we need to remember that:

Suffering is part of our life because if He suffered we will not be exempt.

Suffering is where we learn obedience as He did. He is worth suffering for as our relationship stands in the balance.

Suffering will bring Him into our garden if we will remember to call on Him.

Suffering is neither the time nor the place to sleep in the world. We can't afford to hide in the world; it will not alleviate our suffering. If we sleep we'll wind up rejecting His offer of help. He won't knock on our door in response forever. We need to rise off our bed and "listen" to the voice of His Spirit—it will strengthen us in our trials.

Suffering in the midst of our trials can be alleviated if we remember the 10 things that we see in Him that give us assurance in His ability to see us through our trials.

- **Head** – His deity in His golden crown.
- **Locks** – He is forever young, eternal, the “alpha and omega”—the beginning and the ending— and He is “our” beginning and ending.”
- **Eyes** – His integrity is reflected in the fact that He is clean, clear and pure.
- **Cheeks** – His perfect countenance that revives our spirit.
- **Lips** – His words that are filled with wisdom and grace.

- **Hands** – His authority and power in all situations in which we find ourselves.
- **Belly** – His compassion and empathy for where we are because He has been there before—it’s the center of who He is.
- **Legs** – His strength.
- **Countenance** – His stability and steadfastness. He will never leave us nor forsake us in our hour of need.
- **Mouth** – His Word is the final authority in all situations.

In These 10 things He is totally complete—all that is needed in our suffering—*He is altogether lovely.*

SONG OF SOLOMON

CHAPTER 6

Submit To His Love

As we move deeper into our relationship with our bridegroom we begin to realize that there is a key ingredient woven throughout. Without it there can really never be the full and complete relationship that He desires to have with us. And it's an ingredient that needs to be added in increasing amounts as we walk with Him, our need to *Submit to His Love*.

Daughters

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

The daughters continue their questions from 5:9 and still call her the *fairest among women*. Not only does the bridegroom see her beauty but now the others see his beauty in her. In 1:5-8 she didn't have their sympathy, she had their contempt, but now they are won to her because of the love the bridegroom has for her. This is what the world should see in us; the bride of Christ walking in His beauty and His love.

The daughters are now in love with him because she has so beautifully described him to them. We can do the same for those around us through praise and worship for our bridegroom because it will cause others to want to know more about Him. Even though they haven't seen Jesus, as they see us love Him they'll begin to believe they need to love Him. It happens when their soul is kindled by the light of the Word and the Spirit:

2 Cor 9:2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

Whither is thy beloved gone they ask. First they wanted to know why he is so different and now they want to know where he is. She asked for their help before and now they ask for hers. Case in point: when one becomes acquainted with the excellencies of Christ their soul can't help but be inquisitive and want to seek Him. For the bride, there is no jealousy because she desires that others would come to love him and join her.

When they say *that we may seek Him with thee* we are see the spark that will lead to fire. This is true of the unbeliever but it is also true for the nominal Christian (the daughters). It's always good to seek Jesus in communion with other members of the bride, and if we're committed to our relationship with Him it will exhort, encourage, and challenge those who have drifted away—become nominal in their Christianity—to do the same. And we must seek Him and call upon Him in the Spirit because that's how we will find Him wherever we are.

1 Cor 1:2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

Bride

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

He is *gone down into his garden* is one of the most important revelations in the Song of Solomon.

Last time the bride cried out that she didn't know where he had gone, but this time she knows exactly where he is. He won't be found in the crowded city streets—he's in his (the bride's) garden. That's the place of quiet and privacy where Jesus waits for us. And the more we withdraw from the noise of the world and look for Him in our garden the more likely we are to find Him. As God told His wife, Israel:

Ex 20:24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy

sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.

Why do we so often wear ourselves out looking for Jesus where we know He isn't? Then when the Spirit reminds us where He is we slap our forehead and wonder how we ever forgot. Well there's no wondering why we forgot, we forgot because we let other "things" take His place. Yes, Jesus goes down to His garden *to feed*, to refresh and delight Himself in His bride—the one who fears (worships) Him.

Ps 147:11 The Lord taketh pleasure in them that fear him, in those that hope in his mercy

He goes into the heart of His bride (His garden) to "feed" her, not in the open fields like other shepherds but in the garden the Good Shepherd has placed in her heart.

Ps 23:2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

Why green pastures? Because that is where sheep feed on the best food. Why still waters? Because sheep won't drink from water that is stirred up, confused, clouded, and rushing by in a hurry.

And not only does Jesus feed us, He also feeds upon the fruits of the Spirit manifested in us; the fruit He placed within us. The fruit of the Spirit in His bride is like a *bed of spices*. He feeds upon her fragrant graces, prayers, and worship that reflect her holy life, which is manifested in her faith and love for Him.

To Jesus we are like *lilies* among thorns, reflecting our purity in His eyes. And it's in His garden that He gathers all our prayers and praises. He picks the lilies (His bride) one-by-one, gathering them to Himself where He will eventually bring them to His heavenly garden.

Bride

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

She said this in 2:16 but here she says it as if she truly believes it. The order is switched and now, first and foremost *she is his*. It's the ultimate outcome of strong faith for the bride of Christ—it becomes I am and He is and not the other way around. Her entire devotion is now toward Jesus.

She acted unkindly toward Solomon and he withdrew, but now she takes a fresh hold on his covenant with her to ensure that doesn't happen again. And so our communion with Jesus is maintained by frequently renewing our covenant with Him and rejoicing in it—remembering “whose” we are.

*Ps 89:30-34 If his children forsake my law, and walk not in my judgments; 31 If they break my statutes, and keep not my commandments; 32 Then will **I visit their transgression with the rod, and their iniquity with stripes.** 33 **Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.** 34 **My covenant will I not break, nor alter the thing that is gone out of my lips.***

When we transgress, thank God He doesn't throw us out of the covenant. The knot is tied that can't be loosened, but we need to remember that the relationship is mutual. It's a matter of the heart and as His bride it must always remain foremost in our heart that I am “for” my beloved; dedicated to Him

*John 4:23-24 But the hour cometh, and now is, when the **true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.** 24 God is a Spirit: and they that worship him must worship him in spirit and in truth.*

Once again she says that *he feedeth among the lilies*—he takes delight in her when she worships him. That is when he will talk with her and that is the message she is delivering to the daughters: *I gave my whole life to Him, I opened my heart and made Him my Lord and if you do the same you will find Him.*

Bridegroom

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

Her bridegroom had withdrawn but now He returns. He has forgiven her unkindness toward him and speaks tenderly to her, telling her that she is *beautiful as Tirzah*. Tirzah was a city in the tribe of Ephraim (*Josh 12:24*) in the mountains of Samaria. It was the royal seat of the kings of Israel and he compares her to its beauty: *ratsah* (*raw – tsaw*) means delightful, enjoyable, pleasurable, pleasant or acceptable. It's her grace—the grace he gave her—that makes her beautiful. And he says that she is *comely as Jerusalem*—the perfection of beauty (*Ps 48:2-3*). She is as “desirable” as Solomon's city that was *the joy of the whole earth*:

*Ps 47:1 Beautiful for situation, **the joy of the whole earth**, is mount Zion, on the sides of the north, the city of the great King.*

Holy is the bride of Christ—the true church:

*Gal 4:26 But **Jerusalem which is above is free**, which is the mother of us all.*

*Heb 12:22 But ye are come unto mount Sion, and unto the city of the living God, **the heavenly Jerusalem**, and to an innumerable company of angels*

What Jerusalem was to the Israelites the bride is to the bridegroom; her salvation is the joy set before Him:

*Heb 12:2 Looking unto Jesus the author and finisher of our faith; who for **the joy that was set before him** endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

And yet, as beautiful and desirable as she is, she is *terrible as an army with banners*. She is awe-inspiring and her true beauty unnerves him as if he were faced with an army with banners flying; Jehovah Nissi—His banner over me is love:

2 Cor 10:5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ:

1John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Here is a great thought to hold on to (tightly)... Satan trembles when he sees the bride upon her knees.

Bridegroom

5 Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead. 6 Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them. 7 As a piece of a pomegranate are thy temples within thy locks.

Solomon had turned away but now he gathers her to him:

Isa 54:8 In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.

Now he tells her to *turn away thine eyes from me*. Her eyes of faith and love are overpowering—they are too bright. It's like Jesus when He marveled (*thaumazo*) *admiration, wonder*) at the Centurion:

Luke 7:9 When Jesus heard these things, he marveled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

They have overcome me—rahab (raw-hab); they proudly or strongly press upon me; they have taken me by storm. They lifted him up and comforted him and cause him to overlook the past, just as God said to Moses when he interceded for Israel:

*Ex 32:10 **Now therefore let me alone**, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.*

How precious it is that our bridegroom is “dazzled” by our eyes. When He looks into them He sees the holiness and purity that He has given us. In response to our call for “favor” He returns our call with one of “obedience”—it’s our obedience and repentance that overwhelms Him.

Now he speaks of four of her attributes—*hair, teeth, temples* and *locks*. It’s interesting to note that the number four in the Bible is the number of creation: the four corners of the earth, the four points of the compass or the four winds. The point being that when Jesus sees His bride He remembers His creation.

He repeats what he said earlier (4:1-3) to let her know that he hadn’t forgotten her, even though he had withdrawn; confirming what he said before in spite of her actions. When God forgives He forgets—not because He is forgetful but because He “chooses” to forget our transgressions. He simply loves us too much to hold them tightly once we have confessed and repented of our actions.

*Prov 8:17 I love those **who love me**, And **those who seek me diligently will find me**.*

Jesus is pleased with His bride in spite of her weaknesses, if she will simply repent, got the very same reason that God called David a man after His own heart—God came first!

Bridegroom

*8 There are **threescore queens**, and **fourscore 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.

Solomon certainly knew of what he was speaking in this verse as he considered all his wives, concubines, and virgins. *Threescore queens* speak to the royal state and dignity; like Esther. *Fourscore concubines* refers to those who were more charming and *virgins without number* represent the great splendor and beauty of those who attend the concubines—the ones who dazzle the eyes.

But in the midst of all these he is focused on his bride who he calls *my Dove, my undefiled*. That's what Jesus says of His bride. Among all the queens, concubines and virgins in the world the beauty of His brides' holiness is beyond all other beauty. She excels above them all even though they are "many." She incorporates all that they have—dignity, charm and beauty.

All the kings and great men think they have it all in their wisdom and riches but according to our bridegroom, none has what He has—all that they have is nothing compared to us. The world pales in comparison to the bride of Christ—as God said of His wife Israel:

*Deut 33:29 Happy art thou, O Israel: **who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.***

Solomon says that his bride *is but one—echad (ekh-awd)*—she is alone, the only one, altogether certain—the only beloved of the bridegroom's soul. There are many true believers (many brides) and they all are different, but they are also *but one* in Christ:

*1 Cor 12:20 But now indeed there are **many members, yet one body.***

The only one of her mother—she is her mother's darling, Jerusalem's darling. And the bride of Christ is the darling of the New Jerusalem, the heavenly Jerusalem.

Gal 4:26 But **Jerusalem which is above** is free, which is **the mother of us all.**

She is as dear as if she had been the only one. She is more excellent than anything man has ever produced and all the kingdoms of the world are nothing compared to her. She is *blessed by the daughters, praised by the queens and concubines* as they call her the fairest among women. No matter what the world says about the bride of Christ, down in its conscience it knows that the bride of Christ stands out among all the others because of what Jesus has done for her—because of His righteousness in her.

The Daughters

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?

Who is she is the question on everyone's mind. What manner of person is this? How excellent and how glorious she is. She *looketh forth as the morning* means that her sudden appearance is like the dawn—Venus. She is the dawning light of the world that comes after the darkness. Charles Spurgeon says—*this is the bride within herself*. She is freshness; new life.

Israel to God:

*Isa 51:9 Awake, awake, put on strength, **O arm of the Lord!***

God to Israel:

*Isa 52:1 Awake, awake! Put on your strength, O Zion; Put on your beautiful garments, **O Jerusalem, the holy city!***

God to the church:

*Isa 60:1-3 Arise, shine; For your light has come! And the glory of the Lord is risen upon you. 2 For behold, the darkness shall cover the earth, And deep darkness the people; But the Lord will arise over you, And **His glory will be seen upon you.** 3 **The Gentiles shall come to your light, And kings to the brightness of your rising.***

If we lose this we are like the church at Ephesus, we will have lost our first love, the first thing of the morning, the bright and shining star.

But she is also *fair as the moon*. Once again Spurgeon says this is *the bride to the world*.

*Matt 5:14 **Ye are the light of the world.** A city that is set on an hill cannot be hid.*

*Phil 2:15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom **ye shine as lights in the world;***

The bride is like the moon that shines on borrowed light from the “sun.” The bride of Christ is the reflection of the light of the world—the reflection of the “Son.” Sometimes we are three-quarters, half or a quarter—sometimes totally dark. But when full we light the world’s darkness, then we rule the night; the darkness. When like the moon we allow the world get between us and the “Son” our light diminishes.

She is also *clear as the sun*. Spurgeon says that this is *the bride in her relationship with the bridegroom*. The world sees us only as the moon but Jesus sees His bride as the *clear sun*—perfected and complete. And that’s His promise to us, when that day finally comes we will be like the Him when He goes forth:

*Judg 5:31 So let all thine enemies perish, O Lord: but **let them that love him be as the sun when he goeth forth in his might.** And the land had rest forty years.*

*Matt 13:41 Then shall **the righteous shine forth as the sun** in the kingdom of their Father. Who hath ears to hear, let him hear.*

Then there will then be no darkness, no eclipses, and no spots:

*Isa 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 bindeth up the breach of his people, and healeth the stroke of their wound.*

And to Solomon and Jesus, their brides are *terrible as an army with banners*. Once again Spurgeon—*how the enemies of the bridegroom see the bride*.

Matt 8:29 And suddenly they cried out, saying, "What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?"

Evil is always saying to the bride—"leave us alone." When we're on our knees in prayer the army of the enemy flees the battle field. We are in this world what Israel was in the Promised Land, a militant army in the midst of her enemies that was engaged in constant conflict. But we also have His banner; His Gospel is our ensign as Jehovah was for Israel:

*Isa 11:12 And he shall set up **an ensign for the nations**, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*

Our banner is the love of Christ and that ensign is terrible to our enemies just as it was to the enemies of Israel:

*Ex 15:14 The **people shall hear, and be afraid**: sorrow shall take hold on the inhabitants of Palestina.*

When Jesus' bride is fair as the moon and clear as the sun she is truly a great and formidable "militant church." She is terrible to the ungodly, to wrong, to ignorance, to superstition, to vice and to all immorality. Why? Because Christ is her bridegroom, He is her Lord and He is the victor. The more that evil sees and recognizes that fact in us the more it trembles:

*Matt 16:18 And I say also unto thee, That thou art Peter, and **upon this rock I will build my church; and the gates of hell shall not prevail against it.***

Gustav Jahn—German Poet of the 19th Century—wrote this of the bride:

*BEHOLD the Bride! she, herald-like, precedes
The royal sun, arrayed in dazzling light,
As mild Aurora smiles away the night,
While all in dewy stillness shine the meads.*

*Behold the Bride! fair as the moon out-gleaming,
Melting dim shadows of the midnight skies;
His grace, through her reflected, meets our eyes,
The light which she receives, o'er others beaming.*

*Behold the Bride! a terror to her foes;
As the vanguard of long embattled hosts,
The power of heaven's Eternal King she boasts:
Renown to win, and glory, forth she goes.*

Bridegroom

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

I went down in the original translation is: *I am come down to visit thee*. He has come down into his *garden of nuts*. What she didn't realize was that when he was out of her sight he was no further off than his garden. The first garden mentioned by Solomon (2:11-13) was that of spring—full of flowers, green figs, and tender grapes not yet ripe. The second garden was that of autumn—with spices (which are always connected with the person of Jesus) and nothing unripe (*Song 4:13, etc.*). The third garden (in this verse) is that of nuts—from the previous autumn and on the verge of spring. This is the Church in the upper room (*Acts 1:13, etc.*).

The fruits of the valley are those hidden among the trees in the valley—a well watered and low place which is most fruitful. And he comes to see *whether the vine flourished*—to observe how the vine is doing. Is it prospering? If not, he wants to see what needs to be done to promote its flourishing.

The pomegranates budded represents the beginning of the good work of the soul; works that are just budding. It's important to remember that Jesus is just as pleased with the "buds" of our life as He is with the "blossoms" because they all need to be nurtured into ripe fruit.

Bridegroom

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

Then the bridegroom exclaims: *I was aware*. He could no longer content himself being absent from his bride in her pining desire for him. She cried out like David:

*Ps 31:22 For I said in my haste, I am cut off from before thine eyes: nevertheless **thou heardest the voice of my supplications when I cried unto thee.***

And he could no longer keep so distant in the midst of her grief. Like Joseph made himself a stranger to his brothers—just to see if they had truly changed—until he could no longer refrain himself.

Solomon says that his *soul made me*—I made myself—like the *chariots of Amminadib*. Amminadib means *my kinsman is noble*, or as some translate it, *my soul put me into the chariots of my willing people*. Either way they are the chariots of their faith, hope, love, desires, prayers, and expectations; the chariots that the bride sent to speedily fetch him to her. And if the bride of Christ will persist there isn't a chariot that will return empty because Jesus puts Himself in her chariots.

Bridegroom

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.

Return return is the bridegroom's emphatic urging as he earnestly presses her to draw near to him. It reflects his earnest desire for her to return as he repeats himself four times because she made so many calls necessary by her backward behavior. He desires her to come back to the

cheerfulness of the garden and regain the peace she has lost. Sometimes as the bride of Christ—when we’ve had our “comfort” disturbed—it’s hard to be pacified and we need Jesus’ earnest persuasion:

*Ps 43:5 **Why art thou cast down, O my soul?** and **why art thou disquieted** within me? **hope in God:** for I shall yet praise him, who is **the health of my countenance,** and **my God.***

In Hebrew *Shulamite* is the feminine version of the word Solomon. The bride and the bridegroom are one just as Christ and His bride are one. This is the first time the word is used and it also means “peaceful.” Shulem was the country of the tribe of Issachar near Hermon, Carmel and Nazareth; the part of Galilee so closely related to our bridegroom. All things considered we have clearly seen that the Shulamite is a type of the bride of Christ; the true church. Those that are bound to the bridegroom are bound for heaven and are called Shulamites.

That we may look upon thee—so you won’t mourn anymore and keep your face covered in shame. Those that have made their peace with the bridegroom need to come into His throne room boldly with their face lifted up to Him.

*Job 22:26 For then shalt thou have thy delight in the Almighty, and shalt **lift up thy face unto God.***

The question is who is *we*? The angels, the daughters or is it the Trinity. Is it the Father, Son, and Holy Spirit that desire for us to draw near so they can see us, hear us and enjoy us?

What will ye see? The answer is *the company of two armies*. You will see the family of Christ in heaven and the same family of Christ that is now on earth—the bride. And she is a noble sight, like two armies moving (marching) in rank and file. Like the tribes of Israel and Judah so is the bride—corporately and individually—with two banners like what Jacob saw at Mahanaim where he wrestled with God:

*Gen 32:1-2 And Jacob went on his way, and the angels of God met him. 2 And when Jacob saw them, he said, This is God's host: and he called the name of that place **Mahanaim.***

Machanayim (makh-an-ah-yim) means two camps; the church militant and the church triumphant, both with a host of saints and a host of angels ministering to her:

2 Kings 6:16 And he answered, Fear not: for they that be with us are more than they that be with them.

SUBMIT IN HIS LOVE

Submit to His call to come into His garden. He is there to please Himself in His bride and we lose out when we fail to meet with Him.

Submit in first acknowledging that *we are His* and as a result *He is ours*—it must be our submission first.

Submit to all that He has called us to and we will become the mature bride that He sees—*beautiful as the new Jerusalem* and *militant as an army*.

Submit to His love and He will be *overcome* in His love for us. When we do we are more than anything the world could possibly offer Him, we are number one above all others.

Submit to Him and as He walks us to maturity so we can become the *full moon* that reflects His light into the spiritual darkness that covers the world. And at the same time He will see us as His full brightness—the brightness of the “Son.”

Submit to Him and we become a mighty spiritual army that is *terrible* (frightful) in the eyes of the enemy.

Submit to Him and we will not be content to be absent from His presence.

SONG OF SOLOMON

CHAPTER 7

Partner In His Love

Now as we move deeper into our relationship with our bridegroom we discover one of the greatest blessings of our commitment, submission, and obedience. As we enter into the Holiest Place and abide with Jesus we discover that we are blessed, privileged, and able to *Partner In His Love*.

Bridegroom

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.

Here the bridegroom reveals that the beauty of her holiness cannot be matched by nature. This is the beauty and glory of the church as reflected in 4:1 and 6:5-6. Solomon previously described her beauty in 10 particulars (5:11), and now he describes another 10 endearments; once again the number of completeness.

She started describing him from his head and went down (5:11) but Solomon begins from her feet and goes up. Consider that, to Jesus, our least perceived parts are equally as important as the most visible parts.

1 Cor 12:23-24 23 And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unrepresentable parts have greater modesty, 24 but our representable parts have no need.

Solomon calls her *O Prince's daughter*—*nadiyb* (*naw-deeb*)—which means noble in disposition, birth, and rank. In respect of her new birth

the bride of Christ has been born from above; begotten of God. She is His workmanship and she bears the image of the King's of kings.

#1 – Her Feet. Feet are our chief instrument of motion that gets us from place-to-place, referring to the actions of life. The word *paam* (*pah-am*) is better translated *steps*. In the ancient world shoes meant *free* because slaves always went barefoot:

Isa 52:7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

When Moses met God on the mountain He told him to “take off” his shoes because it was holy ground (*Ex 3:5*), which was representative of being under the Law. When the prodigal son came home his father put shoes “on” his feet (*Luke 15:22*), which is representative of being under grace. However, we must remember that we are charged to “make disciples,” and that often gets lost in the hurry to deliver the salvation message and “move on.” We need to be certain that our feet carry us forward only when our bridegroom tells us it’s time to move.

Matt 28:19 Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

The bride is made free of sin like Peter was freed from prison:

Acts 12:8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

#2 – The Joints of Her Thighs. The thigh muscles are the strongest in the body and here they reflect the protection of her purity. Like jewels wrought by cunning workman they are perfectly fit or excellently set:

Eph 4:16 from whom the whole body, joined and knit together by what every joint supplies, according to the effective working by

which every part does its share, causes growth of the body for the edifying of itself in love.

*Col 2:19 and not holding fast to the Head, from whom all the body, nourished and **knit together by joints and ligaments**, grows with the increase that is from God.*

Hips and knees provide the body strength and mobility to carry our “feet.” And when the bride proceeds steady and firm then the body, its joints, and all its parts are like “jewels.”

Bridegroom

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

#3 – Her Naval. This is how she feeds a child, which represents her fruitfulness; God’s Spirit within her. It speaks of her “independence.” She was once dependent on the world’s system but now the Holy Spirit has cut that cord. However her naval isn’t a round goblet for the world’s liquor—for the world’s consumption—it’s for the presence of the Lord.

#4 – Her Belly. Israel was like a tree—firmly planted—but the bride is like wheat that is meant to be cut down and carried away into the king’s barns. Wheat is useful and the body is nourished from the belly, but it’s spiritual food that makes the body healthy. And he says that she is *set about with lilies*, which implies that she is not only fruitful but beautiful.

Bridegroom

3 Thy two breasts are like two young roes that are twins.

#5 – Her breasts. (See 4:5) This refers to food for the newly born. She nourishes her children by what is in her breasts; the fear of the Lord—reverence.

Bridegroom

4 Thy neck is as a tower of ivory; thine eyes like the fish pools in

Heshbon, by the gate of Bath-rabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.

#6 – Her Neck. In 4:4 the bridegroom compared her neck to the *Tower of David*, but here he compares it to a *tower of ivory* that is white and precious. It's her faith that joins her body to her bridegroom; her head. Our head is Jesus and as we hold Him in faith He makes us a “strong and impregnable” tower.

#7 – Her Eyes Like Fish Pools. These were the artificial pools by the gate called *Bath-rabbim* (the daughter of a multitude). It reflects that the intentions of the bride are clean and clear as these pools.

#8 – Her Nose Like the Tower of Lebanon. Her face is set like flint (steadfast):

*Isa 50:7 For the Lord God will help me; therefore **shall I not be confounded: therefore have I set my face like a flint,** and I know that I shall not be ashamed.*

She is brave and as undaunted as the *Tower of Lebanon* is impregnable. And just like animals discern the smell of danger so the bride discerns things spiritually. Her *nose* looks toward Damascus, which denotes her boldness to directly face her enemies without fear.

Bridegroom

5 Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries.

#9 – Her Head Like Carmel. *Carmel* is a very high hill near the sea and like Carmel, the bride is lifted “above” her enemies—she is pointed heavenward.

*Ps 27:6 And **now shall mine head be lifted up above mine enemies round about me:** therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.*

Her mind (her understanding) is above the storms of the world and the closer she gets to the bridegroom the safer, more peaceful and secure she becomes.

\$10 – Her Hair. Hair speaks of submission—the consecrated Nazarites. The bridegroom sees her hair as the color purple because she has his “royalty.” It’s his loveliness that he has adorned her with that makes her lovely in his eyes and those of others—*from her feet to the top of her head and everything in between.*

In The Galleries means that the bridegroom takes delight in the galleries of communion with His bride. The galleries also refer to the curls of her hair that hang down in which He finds exceptional beauty—beauty that “captures” or “hold” him.

Ps 147:11 The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

Ps 84:10 For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

Bridegroom

6 How fair and how pleasant art thou, O love, for delights!

How fair and pleasant is better translated—*How fair and how pleasant art thou O love! How art thou made fair!* She was not born comely but “made” comely and lovely by the bridegroom. Our holiness was put upon us by Jesus.

O love—sensual love is the most selfish of all love, but “agape” love is the most unselfish. It is the love the bridegroom has for the bride, true wedded love. It’s the God kind of love that is unselfish—the love of the Cross. This is why the writers of the New Testament called themselves “a servant of God”—*dulos; bonds slave*—one who could leave but chose not to go of his own free will.

For delights is better translated: *O my dearest for delights.* How delightful we are in Christ’s eyes. If only we could understand that it would change our perspective completely and the enemy wouldn’t stand a chance of turning us against ourselves.

Bridegroom

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

Her *stature* is straight and strong like the palm tree, and it makes her lovely in his eyes. The more the palm tree flourishes the more it's loaded with fruit and the older it gets the more fruitful it becomes. The palm tree is green all the time; it's constantly growing and flourishing. The more the bride is persecuted the more she flourishes and multiplies. The palm tree is a symbol of "victory" and "love" in Eastern culture.

Her breasts are like clusters of grapes. These are the affections the bride has toward the bridegroom. They are her graces and they are full, mature, and represent her fruitfulness. The palm tree is like the Cross—Jesus reined from the tree as the "King of the Jews."

St. Gregory the Great—*Well is the life of the righteous likened to a palm, in that the palm below is rough to the touch, and in a manner enveloped in dry bark, but above it is adorned with fruit fair even to the eye; below it is compressed by the enfolding of its bark; above it is spread out in amplitude of beautiful greenness. For so is the life of the elect, despised below, beautiful above. Down below it is, as it were, enfolded in many barks, in that it is straightened by innumerable afflictions; but on high it is expanded into a foliage, as it were, of beautiful greenness by the amplitude of the rewarding.*

Bridegroom

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;

I said—amar (aw-mar)—means within me I resolved, commanded myself or determined myself. *Take hold of the boughs thereof* to prune and dress them and gather their fruit. The bridegroom will take hold of his bride and observe her beauty, just as Jesus took hold of us when we were new Christians and will never let go. He will refresh Himself with our "fruit"—our graces (the one's He gave us).

Smell of her nose. God first breathed into the nostrils of man the breath of life. Here the smell of her nostrils (her breath) is like *apples*—fragrant like the sweet smell of Noah's sacrifice:

Gen 8:20-21 *And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savor;*

Bridegroom

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.

This refers to the words the bride speaks. They don't come from her teeth, like those that are spit out in anger or judgment. They come from the roof of her mouth and they are pleasing, palatable, and grateful to the taste.

Her words *go down sweetly* is better translated—*goes down straightly*. Unlike bad wine that goes down sourly, if at all, nothing goes down more sweetly than communion with the bridegroom. But sometimes we are drowsy and half-asleep, and at those times the Word and the Spirit are required to put life into our soul. The presence of our bridegroom with us—by His Spirit—is reviving and refreshing like the best wine.

Luke 6:45 A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks.

Eph 5:18-19 And do not be drunk with wine, in which is dissipation; but be filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

Bride

10 I am my beloved's, and his desire is toward me.

This is how the bride answers the words of her bridegroom. Once again she says that first and foremost she isn't her own anymore and she belongs to him—*I am my beloved's*. She acknowledges that he desires

her, but to her the most important thing is that she “belongs” to him, she is totally devoted.

She rejoices in the *hold* he has on her; his sovereignty. The more real and fervent her emotions toward Solomon in the spirit, the more natural and simple will be their expression. The more Jesus possesses us the more we become like Him. It’s a fact that we’ll hold just as much of Him as we allow the Spirit to give us.

His desire is toward her is like that of a husband, a desire that has echoed down since the very beginning:

*Gen 3:16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and **thy desire shall be to thy husband, and he shall rule over thee.***

No matter who turns against us, we have the assurance that Jesus’ desire is toward us—it brings Him from heaven to receive us:

*John 17:24 24 Father, **I will that they also, whom thou hast given me, be with me where I am;** that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

*John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and **we will come unto him, and make our abode with him.***

Bride

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

Having received his precious words and thoughts about her she wants to draw nearer to Him:

*Phil 3:8 Yea doubtless, and **I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord:** for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,*

She wants to go forth with him to learn, to take his counsel, to receive his comfort and to lay her petitions before him. This is what the “ketubah” (the betrothal) is all about—our sanctification. The more of Himself that Jesus reveals to us the more we want of Him and the more we understand and desire His love.

Let us go forth. If she wants to talk with Solomon she will have to go away from the world and everything in it that will distract her.

1 Cor 7:35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

Heb 13:13 Therefore let us go forth to Him, outside the camp, bearing His reproach.

She wants to be wherever he is no matter what reproach is involved (accusation, criticism, or rebuke). She has discovered that she is never more alone than when she is “alone with Him.” He is always at her right hand and his eye is always upon her. She can be assured that as she goes about her worldly affairs, if she keeps her eye on him, she will always find him there by her side. And that is so true for the bride of Christ; we can take Him wherever we go and we should never go where we can’t, in faith, ask Him to go.

She will *lodge in the villages*, meaning she will go into the world if he is with her because it’s his presence that makes it bearable. She can accommodate herself to any situation if he is with her. This is truly what *Phil 4:13* means:

Phil 4:12-13 I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ who strengthens me.

Bride

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.***

Let us get up early. Having lost him once due to her sluggishness she now desires to be with him *early*. As the bride of Christ we need to be about our tasks early—seeking Him diligently.

Mark 16:2 Very early in the morning, on the first day of the week, they came to the tomb when the sun had risen.

To the vineyards. She wants to go into her vineyard and to see the state of her own soul. There should be a flourishing vine that is producing fruit—are her graces being exercised? We need to go into our garden frequently and determine if we’re fruitful with the fruits of righteousness that we’ve been given? Is the grape tender, is the pomegranate budding? What has our bridegroom put in our garden that is budding and new in us that we need to protect and care for? What new “grace” has he planted and is it growing? It’s Jesus’ presence with us that makes the graces *tender* and keeps them *budding forth*. It is His Spirit witnessing with our spirit. The bride wants Solomon to “try and test” her, to see how she has tended her vineyard and to reveal to her the things she needs to do to make her vineyard more fruitful.

She says *I will give thee my love*, promising him that when he comes into her vineyard she will give him the best of her heart; her love, her best provision. What a wonderful example for the bride of Christ.

Bride

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.

Mandrakes—love flowers or lovely ones—were of great value and she places them *at our gates*. She is laying up the fruit of faith and grace for him at their gates so they will be ever ready for him. And she is laying up fruit that is pleasant, both old and new. Not only what fruit she “has brought” in the past but what she “will bring” in the future.

*Matt 13:52 Then He said to them, "Therefore every scribe instructed concerning the kingdom of heaven is **like a householder who brings out of his treasure things new and old.**"*

She must hear and remember that which she has learned and be ready to learn from him. She can't afford to be content with just "that which she knows." As long as she lives she must be "adding daily" to what she lays at their gates; and so must we.

Pulpit Commentary—The three elements which coexist in true spiritual life are thought, feeling and action. They support one another. A religion which is all impulse and emotion soon wears itself out and is apt to end in spiritual vacuity and paralysis; but when thought and activity hold up and strengthen and guide feeling, then it is sacredly possible to endanger the soul. The heart should go out to Christ in a simple but fervent worship, especially in praise. There are no Christians who are more ready to devote themselves to good works than those who delight much in hearty and happy spiritual songs...

It is good for us to remember that it is "all from Him" and therefore should be "all for Him."

PARTNER IN HIS LOVE

Jesus has prepared us to partner with Him in service. As His bride we are the Prince's daughter and there are 10 things (completeness) that He sees in us that He has given us that make us fully complete in His eyes. These are the things that are to prepare us for the life He has given us to advance His Kingdom (from the bottom up, from our foundation upward).

- Feet – to carry the gospel.
- Thighs – to protect our purity against the attacks of the enemy.
- Naval – to feed others the Word that He fills us with.
- Belly – filled with Spiritual food.

- Breasts – filled with the milk of the Word.
- Neck – our strong faith.
- Eyes – our clean, clear intentions.
- Nose – our boldness to turn and like flint to face the enemy head on.
- Head – our position high above the world’s storms; in the heavenlies.
- Hair – our submission and consecration that has set us apart for service.

As His Partner He sees us as straight and strong, ready for the task ahead with “breasts like clusters of grapes; we are full of His grace.

As His Partner we need to “hang onto Him” like the strength of the straight and tall palm tree.

As His Partner we need to remember that “His desire” is toward us because we are His, and no matter who turns against us He will always be for us; always there for us.

As His Partner we need to “go forth” and call for Him to go with us.

As His Partner we cannot afford to neglect our vineyard as we go forth into the vineyards of others.

As His Partner we need to bring forth the “fruit of our graces” to His gate.

SONG OF SOLOMON

CHAPTER 8

Walk In His Love

As we come to the end of Solomon's Song we can only come to the conclusion that for the bride of Christ there is only one thing for us to do that encapsulates our relationship with Jesus, and that is to *Live In His Love*.

Bride

I 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.

We are betrothed and not yet married—that happens at His second coming—but we, like Solomon's bride, wish for constant intimacy and freedom with our bridegroom now. We want a closer intimacy than we have had up to date.

It is noteworthy that she calls him *my brother* as she did in 5:1. As her brother she could be more familiar and tender with him as Joseph was with his brothers. As the bride of Christ we want the same thing with our brother by grace.

Heb 2:11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

It's a natural as well as a spiritual desire because brothers and sisters—children of the same parents—are to be loving and tender toward one another.

Then she expresses the freedom with him that she desires: *I should find thee without I would kiss thee*. She wants perfect freedom with him no matter where she is; freedom to kiss him as a sister would a brother. And she doesn't want to be *despised* by having her actions misjudged by others. What she's saying is that while she can't kiss him as her bridegroom she can as his sister.

But as the bride of Christ we have that freedom—a freedom Solomon's bride didn't have—because of Jesus' sacrifice that was the payment for our sin; the sin that barred us from having that relationship. We don't need to be concerned with what others say or think because Jesus has become our brother and we have the same Father and Mother—God and the New Jerusalem.

Bride

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.

I would lead thee—bring thee refers to her treating him as a brother and bringing him into her *mother's house*. This is our desire to bring Christ with us into our garden; our prayer closet. It's there that she says she will be instructed because those who know Solomon will be instructed by him. And he will instruct her with patience and tenderness like a brother. This can also refer to the presence of the bridegroom in the "church," where the bride is instructed in the Word and the Spirit.

Juice of my pomegranate refers to all the very best gifts she would give him: the exercising of her duties, her graces and her faith. All of which are exceedingly acceptable and pleasing to Him.

Bride

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

Solomon wouldn't despise her for her forwardness in showing her affections to him. Quite the opposite, he would accept her love and return it. His left hand would comfort her with his love and his right hand would give her strength; 2:7.

*Deut 33:27 The eternal God is thy refuge, and underneath are **the everlasting arms**; and he shall thrust out the enemy from before thee; and shall say, Destroy them.*

*Rev 1:17 And when I saw him, I fell at his feet as dead. And **he laid his right hand upon me**, saying unto me, Fear not; I am the first and the last.*

This is the answer she seeks to her prayer:

*Ps 138:3 In the day when I cried thou answeredst me, and **strengthenedst me with strength in my soul**.*

Bride

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

Once again she implores the daughters not to disturb him. She should never do or allow anything that would provoke him to withdraw from her, and she doesn't want anyone else to either. As the bride of Christ we should have the same mindset. Why would we do anything or allow anything in our life that Jesus would find unkind and depart from us?

The Daughters

5 Who is this that cometh up from the wilderness, leaning upon her beloved?

Once again the daughters recognize her as one that has been redeemed from the wilderness and is set apart by her beloved; she is leaning on him. That is the way the world should see us.

Bride

I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.

She comes up out of a sinful state that has separated from her bridegroom, a place without communion with him that is barren and dry, wandering like Israel in the desert wilderness. And we have come up out of our wilderness—the world—by repentance, his forgiveness and his grace. Just as God blessed Israel, our bridegroom has taken us out of our wilderness and made us the “apple of His eye.”

*Deut 32:10 **He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.***

And the only way out of our wilderness is to “lean on our beloved;” leaning on Him with confidence, familiarity, and freedom. Our conversation with Jesus must be “up”—out of this world—and “in” heaven. This is the wonder of grace.

*Prov 3:5 Trust in the Lord with all thine heart; and **lean not unto thine own understanding.***

When Jesus makes the call—when He knocks on our door—we need to immediately respond and lean on Him by faith; all the way to end of our life here on earth:

*Phil 1:21 For to me, **to live is Christ, and to die is gain.***

Once again the bride refers to the apple tree where she says she *raised thee up*. She has called upon him many times in prayer and she has prevailed because he always heard her, he always knows where she is and what she’s doing:

*John 1:48 Nathanael saith unto him, whence knowest thou me? Jesus answered and said unto him, before that Philip called thee, **when thou wast under the fig tree, I saw thee.***

She raised him up to comfort her by prayer and meditation, just as the disciples woke up Jesus in the boat and as we should in our times of trial.

Mark 4:38-39 *And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, **Master, carest thou not that we perish?** **And he arose**, and rebuked the wind, and said unto the sea, *Peace, be still. And the wind ceased, and there was a great calm.**

Thy mother brought thee forth refers to the New Jerusalem and speaks to the pain of repentance that we feel, the pain that is soon forgotten in our restored relationship with our bridegroom,

John 16:21-22 *21 A woman **when she is in travail hath sorrow**, because her hour is come: **but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.** 22 *And ye now therefore have sorrow: but I will see you again, and **your heart shall rejoice**, and **your joy no man taketh from you.****

And it will be all joy when He comes again to take us for His wife.

Bride

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 thereof are coals of fire, which hath a most vehement flame.

A seal on my heart and my arm. She knows tough times are coming, (just as there are difficulties ahead for the bride of Christ) and the only way through them is with Solomon. Therefore she wants a place in His heart, an interest in His love. She wants to always be lifted up by his arms (sealed, secure, and never stolen), to always be near to him like a signet ring and for him to be her high priest with her name written on his breast as were the names of the 12 tribes of Israel written upon the breastplate of Aaron; ever to be before God. What perfect desires for the bride of Christ. As God said to Israel so Jesus says to His bride:

Hag 2:23 **In that day**, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith **the Lord, and will**

make thee as a signet: for I have chosen thee, saith the Lord of hosts.

The bride underlines that by saying *love is strong as death* because love is strong and conquers the only thing that conquers every living thing—death. Jesus love for His bride is strong as death—it broke the bonds of death when He gave up Himself to death for her. By His death and by our death in Him we are crucified to the world.

Therefore, *jealously is cruel as the grave* reflects the fact that because she loves him she is jealous of everything that would draw her away from him, and she fears anything that would cause Him to withdraw from her.

She speaks of *coals of fire* because her love for him is like a hot flame that pierces her soul. It's an "intense" flame that consumes all the "dross" and "chaff" in her that hinders her purity. It's so intense that nothing can "quench" it:

*Rom 8:38-39 For I am persuaded, that **neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,** 39 Nor **height, nor depth, nor any other creature,** shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

But most importantly, we need to remember that death shouldn't frighten us. It will not remove us from loving our bridegroom because He has promised us that it is but a stepping stone into an eternity with Him.

Bride

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.

The noise of the waters is the voice and the chaos of the world around us. But no matter how hard it tries it can't quench the fire of our love for Jesus. Even the trials of life won't quench it if we stand firm and see them through:

*Job 13:15 **Though he slay me, yet will I trust in him:** but I will maintain mine own ways before him.*

His love is so important that even if the world offered *all the substance of our house*—everything we have or are made of—it couldn't compare with our love for Him; *it would utterly be contemned.*

*1 Cor 13:1-3 Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal. 2 And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. 3 And though I bestow all my goods to feed the poor, and **though I give my body to be burned, but have not love, it profits me nothing.***

If the world would offer all it had it wouldn't dissuade the bride. She would reject it with utter disdain,—*buwz (booz)*—utterly despised or disrespected. It's our love for Jesus enables us to repel the advances of the world:

*Luke 4:8 And Jesus answered and said unto him, **Get thee behind me, Satan:** for it is written, **Thou shalt worship the Lord thy God, and him only shalt thou serve.***

Bride

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?

The bride and Solomon consult with one another now that their relationship has been confirmed in love and she talks with him about her little sister—*a little sister that has no breasts.*

She speaks of Israel because they have a common father and she is “little” because she hasn't grown up—she isn't mature. She has no divine revelation, no knowledge of Christ, no scriptures, no pastor. And she asks *what shall we do for her?* The tables are turned—she is betrothed to Solomon but now she has concerns for the Daughters:

*1 Peter 2:2-5 **As newborn babes, desire the sincere milk of the word, that ye may grow thereby:** 3 If so be ye have tasted that the Lord is gracious. 4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*

She is now the elder sister as is the bride of Christ in the church today. There are others in the church that need to be awakened and there are lost in the world that need to be brought to the Cross.

*Ezek 16:7 **I have caused thee to multiply as the bud of the field,** and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare.*

*John 10:16 And **other sheep I have,** which are not of this fold: **them also I must bring,** and **they shall hear my voice;** and **there shall be one fold,** and **one shepherd.***

*Acts 18:9-10 Then spake the Lord to Paul in the night by a vision, **Be not afraid, but speak, and hold not thy peace:** 10 For I am with thee, and no man shall set on thee to hurt thee: **for I have much people in this city.***

The day she shall be spoken for (the little sister) is the day when the “young ones” will be chosen and called. The bride wants to know what she should do in that day. She wants to know what she should do to bring others to him. And the answer for her is the answer for the bride of Christ. We need to carry the gospel to them and rejoice in the day of their conversion.

Bridegroom

*9 If she be a **wall,** we will build upon her **a palace of silver;** and if she be a **door,** we will enclose her with **boards of cedar.***

“*If she be a wall*” means that if she is strong and firm in the faith. If, when she has heard the Word, she begins to build a foundation and then “frames” herself in its teachings she will be a wall. And *we will build upon her a palace of silver* refers to the bride and the bridegroom, who together will help the little sister carry on the work that has begun until the wall becomes a palace. When the little sister is joined to the Lord she will be made into a holy (silver) temple:

*Eph 2:21-22 **In whom all** the building fitly framed together **groweth unto an holy temple in the Lord**: 22 **In whom ye also are builded together** for an habitation of God through the Spirit.*

Though her beginning may be small her later graces will increase, which is represented by the silver palace of redemption. And that will occur because the bride and bridegroom will build that upon her wall and they will become *a door*. When she becomes a silver palace they will put a door in the wall to protect her from hurt and they will continue on with the work until the end. *Boards of cedar* that will never rot or decay will enclose her and represent her bridegroom’s protection. This is the work of discipleship that the bride of Christ has been called to.

Bride

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

I am a wall—my breasts like towers. The bride will gladly entrust her little sister to him because she has been a wall herself and has seen her palace constructed in him. In Solomon she has grown up to maturity just as Christ has made us what we are, and we know He will do the same for our sisters—those of the bride who are sleeping and the lost in America.

In his eyes she found favor. What she most values in herself is having found favor in his eyes. He has made her a wall and her breasts as towers—he has matured her and protected her. What pleasure our bridegroom takes in the works of His own hands:

*Jer 1:18 For, behold, **I have made thee** this day **a defenced city**, and **an iron pillar**, and **brazen walls** against the whole land, against the*

kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

*Jer 15:20 And **I will make thee** unto this people **a fenced brazen wall**: and they shall fight against thee, but they shall not prevail against thee: for **I am with thee** to **save thee** and to **deliver thee**, saith the Lord.*

Bridegroom

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

Solomon had a vineyard—Baal-hamon (bah-al-haw-mone)—which means possessor of a multitude. Solomon had a kingdom of a multitude of people and so does our bridegroom—His vineyard is the true church:

*Matt 21:33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and **digged a winepress in it**, and **built a tower**, and let it out to husbandmen, and went into a far country:*

1,000 pieces of silver was the rental price for the keepers of the vineyard—natar (naw-tar)—one who guards or cherishes. Each tenant had enough land to contain 1,000 vines and the rent was one piece of silver per vine; 1,000 pieces of silver.

Jesus has entrusted His bride—each of us—with our own *vineyard* and we are to keep it. Our rent is our service and like Adam we have been instructed to “dress and keep” our vineyard. But we need to remember that it is Christ’s vineyard and He shares it with us, making it our “garden.” He didn’t purchase it with silver but with “blood,” and because He owns it He comes into it seeking “fruit.” That’s the “requirement” of the gospel—the rent—the duty of the *keepers*; His bride. If as the bride we are to enjoy the privileges of the gospel then we must bring fruit to the glory of the owner. Christ has *let out* His vineyard just as did Solomon, yet it is still His and He keeps close watch over it night and day.

Bride

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 reflects the fact that the bride has taken ownership and responsibility for her vineyard. She lamented in 1:6 how she had not kept her vineyard but now she's taken full responsibility for it. She knows that she must keep a close watch on her vineyard—her heart—at all times and must be able to “pay her rent”—the rent expected of her.

She says that her vineyard is *before me*; it is under her watchful eye and care (and her bridegroom's) and cannot be wholly committed to the care of others as was Solomon's. Her vineyard—her heart—is her responsibility and tending it is her reasonable service:

*Rom 12:1-2 I beseech you therefore, brethren, by the mercies of God, that ye **present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.** 2 And **be not conformed to this world:** but **be ye transformed by the renewing of your mind,** that ye may prove what is that good, and acceptable, and perfect, will of God.*

Solomon must have a thousand and two hundred to keep the fruit.

*Matt 21:34 And **when the time of the fruit drew near, he sent his servants to the husbandmen,** that they might receive the fruits of it.*

The bride of Christ must give all the praise and worship to the bridegroom—all of her fruit is to be dedicated to Him. The difference for us is that, unlike Solomon's tenants, we are not required to give, we desire to give. Solomon (the Law) says “Responsibility” but Christ (grace) says “Respond.” In the end for our working for Him we will be handsomely rewarded with unspeakable gain—the reward of our faithfulness.

1 Cor 9:7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

Bridegroom

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

The bride and bridegroom now must go their separate ways—she to tend to her vineyard and he to his mountain of spices. That is where our bridegroom is, in the heavenly Jerusalem where He is our advocate with the Father. Solomon reminds her that she now *dwells in the gardens*, in “their” garden and the gardens of “others” and she knows He will be there in her garden any time she wants to enter.

The companions, her brothers and sisters, can also hear her voice and he wants to be sure that they respond to it. He wants true, complete, and open communion. He doesn’t want to miss out on anything relating to his bride, he always wants to hear her voice. Jesus wants to hear our prayers and we need to remember that “we” are the ones who cause Him to hear them:

Prov 15:8 The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight.

Fellowship with other believers will ensure that we hear His voice:

Mal 3:16 Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

As the bride we are companions in Christ—*chaber (khaw-bare)*—that are knit together.

Bride

14 Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.

Make haste, my beloved. Once again she tells him how she desires him to come again; quickly. And we, like her, love being in our garden but we long for Jesus' return to take us "home" to the New Jerusalem. But He will remain in the *mountains of spices* until "that day" when every eye will see Him—the times of refreshing.

But for now, only the bride in sincerity can call him *my beloved* and call him to hasten his return. Those who go after "whoring" with the world—who set their affections on things in the world—don't desire Jesus' speedy return; they dread it because they have chosen their portion down here. But for the bride of Christ our portion—our crown—awaits us along with His glory in "that day" and we diligently wait and watch for it. What she asks for—after such an endearing talk with him—is for it all to become permanent. As the bride of Christ that's what we want, for our relationship to be fulfilled in heaven where it will truly become eternal.

The *cluster of grapes* we enjoy down here should make us all long for the full vine in heaven. It's good for us to close our communion with Him with a joyful expectation of the next time—the ultimate time. It's good for us to complete our communion with thoughts of our eternal wedding feast with Him at His table, where we will enjoy the fruit of the vine with Him and never have to get up and leave.

It was the custom in Israel that if a stranger was journeying and came by your house at the time of the evening meal, you were obligated to share your meal with him. You poured three glasses of wine for him: one at the beginning, one with the meal, and one when the meal was finished. The one most important to the stranger was the last one. If you filled it partially full you were telling him that it was time to go. But if you filled it to overflowing you were telling him that you wanted him to spend the night. That's why David could say *my cup runneth over*. He knew that God was inviting him to spend eternity in His presence.

We are His bride and He is our bridegroom, we are His and He is ours and our cry should be:

Come quickly and finish your work here on earth so we can be with you forever in the home of our mother—our new home—the home of your wife.

LIVE IN HIS LOVE

Love Him like a brother

Bring Him with us into our “fields” and He will support us and strengthen us along the way.

Don’t let anyone or anything cause Him to withdraw from us.

Living in His love is what will cause others to be drawn to Him.

Stay sealed in His love for the challenges ahead:

- Allow nothing to come between you and your Lord.
- Allow nothing to quench His Spirit.
- Anything the world will offer to replace it is worthless compared to Him.

Focus on the young sheep; our “little sisters:”

- She is where we have been.
- Her beginnings are small just like ours were.
- Show her the way to maturity.
- God will build her into a silver palace in the process.

Remember that in Him you are a strong tower and continuing to “live in His Love” will continue to “mature” your walk with Him as you become more and more like Him.

Live in His vineyard and return your payment to Him in the fruit of your labor in His Kingdom. Your vineyard is before you to be enjoyed and Jesus will help you tend and grow sweet fruit.

He goes to His mountain and we know where it is and there He awaits our call, our call to commune with Him.

He will come quickly at our call as He rejoices in our worship and our prayers, the prayers that “cause Him to listen”

Keep the blessed hope alive in our heart as you live in this world and as you live in Him, keeping keep it ever before our eyes.

To Live In Him

- Know where He lives.
- Know that He will come quickly in answer to your call.
- Be obedient to the gifts and graces He has given you, the very ones He has planted in your garden.
- Use His gifts and graces to draw ever nearer to Him while there is still time in your “ketubah.” Your goal is to grow more like Him every day as you submit to the work of His Spirit.

As We Live In His Love we need to pray for Him to come quickly:

- So we can finally reach maturity and become all He created us to be... His wife.
- So we can live with Him in the home He has built for us... in the New Jerusalem.

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Wake Up and Rest – The Bride of Christ Sleeps at Her Own Peril... This book is a wakeup call to those who have made their personal commitment to their Lord and Savior Jesus Christ. They are the ones who hold the key to survival the world is looking for and they cannot fail to share it. But to do so they have to overcome their human side and allow their spirit to take charge and lead them through this “wilderness” we find ourselves in. And the key to that is to stop and take a long hard look at their relationship with the One to whom they’re engaged to be married. Do we really know Him? What is He expecting of us? How can we find the answers? These questions and many more have to be answered if we’re going to be able to step up and become all that He created us to be. *Wake Up and Rest* is a guidepost to a fruitful walk with our bridegroom as we prepare ourselves for our wedding day.

The Doorway To Rest—The Brides’ Invitation... When we consider Solomon’s Song we can easily see the relationship between Christ and His bride portrayed in many ways. Think of the “sun’s” relationship with the moon being like our relationship with the “Son.” This book is a detailed, verse by verse study of the *Song of Solomon*, revealing the true view of bride of Christ through His eyes and a life changing view of the bridegroom through the eyes of the bride as she opens *The Doorway To Rest*.

The Pathway To Rest—The Brides’ Purpose... As we looked at the message of the *Song of Solomon* we were given a clear picture of not only who our bridegroom is, but equally important how He sees us and how we should see Him. His invitation opened the doorway to His Rest and now, as we walk out the days of our *ketubah*—our

betrothal—we need to find out what that means and what it entails along *The Pathway To Rest*. For that we turn to the book of *Hebrews*, where we learn through each verse what sewing our wedding dress means and how important it is for us to be ready and watching for His soon return as we move up the path to spiritual maturity.

The Dangers To Rest—The Bride’s Warning... We have been inundated with not the shout of triumph but the incessant worldly scream of pending disaster. The country’s economics have been turned upside down and fear and panic have grabbed the headlines as the Middle East falls into chaos. The news is full of rampant pandemics, meteorological disasters, hopeless individuals committing tragic acts and families destroyed. And sadly, the majority of the bride of Christ is not prepared for His return. We have allowed the world and its supreme ruler to distract us from the path the lies in front of us. Now He has finally released me to write this verse-by-verse study—*The Dangers To Rest*—out of the book of *Revelation* that He put on my heart 18 years ago concerning His letters that not only deal with why He is coming back but also what we, His bride, are supposed to be doing and not doing as we wait and watch.

The Battle For Rest—The Bride’s Armor... Spiritual warfare is a war between the forces of God and the forces of rebellion led by Satan. And the bride is engaged in this spiritual war between light and darkness, good and evil, Heaven and hell and Christ and Satan. But sadly, many aren’t even aware of the fact that they are in a spiritual battle every day of their life. As believing Christians we’re in a grim conflict and not on a worldly cruise ship or a showboat; it’s a battleship. It’s a fight to the finish with no holds barred and we can’t be neutral and we can’t call a truce. This war is a personal one; very personal. In *The Battle For Rest* I have taken a detailed verse-by-verse study of the part of the book of *Ephesians* that deals with the enemy, his strategies and his goals and most importantly the battle orders we have been given to ensure victory over those personal strongholds.

The Way of Enoch... In this series I have attempted to open the door to a solid foundational study by looking at our Walk With God in eight volumes. Each volume takes a look at a key fundamental part of our walk. They were written with the goal of challenging the bride of Christ to firm up her underpinning and step into the Spirit-filled, victorious and abundant life that Jesus has for her in His Rest. And to accomplish that we need to draw near to Him through the leading of the Holy Spirit. It's with Him in the Holiest Place where we will find His mercy and grace in the power of His blood. This series explores the foundation and sound scriptural doctrine that underlies God's plan for our lives through a journey beginning with learning who God really is and culminating with discovering how we are to walk out a loving and obedient relationship with our bridegroom.

Volume 1—*Your Life In Christ*

Volume 2—*The Spirit-Filled Christian*

Volume 3—*Foundations of Faith*

Volume 4—*The Word of God*

Volume 5—*Principles of Prayer*

Volume 6—*Authority of the Believer*

Volume 7—*Walk The Walk*

Volume 8—*The Obedient Lifestyle.*

RESOURCES

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