

Leaning
Beloved^{on her}

A Study on the Song of Solomon

**By
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Forward

The book of Job teaches us how to suffer. The book of Psalms shows us how to pray. Proverbs offers wisdom how to live and act. Ecclesiastes gives us the time to everything. But the Song of Solomon teaches us how to love.

The revelation of this book belongs to God. To Him be the Glory! Come then, as we softly and humbly enter together into the innermost recesses of the heart of our heavenly bridegroom, Jesus Christ.

Preface

The study of the Song of Solomon has been the greatest scriptural jewel of my life. It has taken me from Genesis to Revelation. I have been touched and changed in ways that only God can keep record of. It began with a teaching from B.R. Hicks. It came at a very difficult time in my life. My daughter, who was born with Cystic Fibrosis, was going through many physical difficulties. A friend of mine from my teenage years moved from Dallas Texas to Florida and brought with her these teachings. It seemed like something in my spirit had been in seed form for many years and had not quite germinated.

These teachings sparked a newness of life that has gotten me through the death of my daughter, the breakup of my marriage, and the eventual loss of the church over which I was pastor. It has begun to work on my character in ways that I could have never imagined. I was now able to focus in on my very sinful nature and realize that it was the lack of intimacy with my bridegroom that short-circuits everything. Its great messages lead you to the necessary formulas needed for humility, which is the crux of being able to receive and germinate all great knowledge. Humility was not a new concept in itself, but my understanding was not even close to its real meaning. The Song of Solomon teaches that humility is submission to the bridegroom

without reserve or attitude. This can be misunderstood because of the connotation of meekness and a quiet spirit. This is a key effect of humility but to truly understand this valuable concept, we must see the whole picture. Jesus taught us all that the Father had taught him. He presented these truths with the same conviction and strength as they were delivered. In other words, we are strong and immovable where He is. So being firm and speaking with boldness and correction is also humility. This coupled with intimacy was the key that unlocked many mysteries to me. I spent many months absorbing all these precious truths and then the Holy Spirit began to press me to teach these great keys. I was reluctant. One night I had a dream and in it the author of the book I was studying appeared to me. I was told that sin, not only consisted of things that you do but you can be guilty of the sin of omission. When I woke up, I looked up that word. I then realized what Jesus had said about omitting the weightier matters of the law. I had inadvertently done that. I immediately repented and began classes. Each class took a year to complete.

I have gleaned from many writers who have compiled their insights into this great book of the Bible. One of them was Mike Bickle from Kansas City. I have coupled their understanding along with mine. I pray this book impacts your life as it has mine. You cannot read this as you would a quick read. Each verse has many layers of truth. Many are far from completion. Eternity cannot hold the revelation in just one verse. So as you read this with your spirit, stop and listen to the Holy Spirit

for your own inspiration and understanding to receive revelation. I praise God for B.R. Hicks, Mike Bickle and so many others who have brought this book to the forefront.

Chapter 1

“The song of songs which is Solomon’s.”

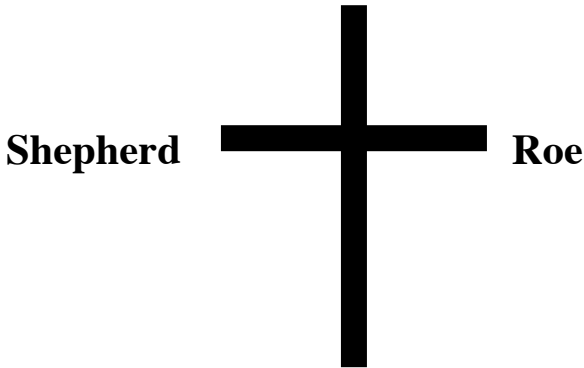
The object or effect of a *song* is to stir the feelings, to touch the senses. The *song of all songs* reaches down below thought into the depths of the heart, and moves a wellspring of delight and joy there, which sends a quiver throughout every part of the being. This song sends thrills of His greatest melody, of His exceeding great love, and the wondrous harmony of His marvelous grace. *Solomon* means peace. This provides a picture of Jesus as the Prince of Peace.

We can see four sides of the nature of Jesus throughout the Song of Solomon as demonstrated on the following page. Under each relationship the bride learns things that help her lay hold of a certain portion of spiritual growth. Her growth is progressive. At the end we can be a part of Revelation 19:7-8

*Let us be glad and rejoice
and give honor to him; for the
marriage of the Lamb is come, and*

*his wife hath made herself ready.
And to her was granted that she
should be arrayed in fine linen,
clean and white: for the fine linen is
the righteousness of saints.*

Bridegroom



King of Humility

Her Secret Chamber

Joel 2:16

*Let the bridegroom go forth of
his chamber; and the bride out of
her closet.*

This is her secret prayer chamber. This is where she begins to experience the song of all songs. Our Savior performed the greatest song that

was ever sung as He hung on the cross. It was the song of love or redemption. It was the Song of Songs; just like the King of Kings, the Lord of Lords, the Holy of Holies. It represents the greatest song written in the lives of each of the redeemed in all of redemptive history. The Bible tells us in Revelation that the overcomers were singing the song of Moses (Exodus 15:1-21; Deut 31:30-32 & 47) and they were singing the Song of the Lamb. What song could it be but the song that the Lamb sings over His Bride? The Bride in scripture is said to be the Bride of Christ.

Mike Bickel says that his prayer and conviction is that there is going to be a revival of interest in the Song of Solomon in the final generation. The Holy Spirit will cause this song to become prominent again and will raise up men and women, young and old that will proclaim it, sing it, write about it, and intercede it back to God until a revival of Holy Passion breaks out worldwide.

Already we are witnessing a significant increase of new songs being written with bridal themes that extol the beauty of Jesus as seen in the Song of Songs. It is the longest and most intense song in the entire Bible. It is in a dense concentrated form of revelation. One phrase can expand into many ideas. At one large conference a man of God spoke that God is going to reveal the Song of Solomon to the church. The general purpose of this book is to fully capture people's hearts by the greatest prophetic song ever. It is a

view of the passionate affection in Jesus' personality, and the beauty He sees in the heart of a faithful bride.

The principles taught here are to help us grow in the first and greatest commandment. These truths are found throughout scripture. But no place are they as concentrated and focused as here.

Certain aspects of our heart can only be touched through divine poetic romance. We were created in such a way that the divine poetic romantic language of love touches a deep part of our makeup that other aspects of God's truth do not touch in the same way.

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

The Holy Spirit has filled her with a desire and longing for the person of Jesus. The Spirit desires to capture her heart for Jesus. No matter how good the circumstances are if you are not seeking to love God with a whole heart, your heart is still empty. She is learning three types of truths: truths that exhort us to believe, truths that exhort us to obey, and truths that exhort us to be pure. And we respond by thanking Him. Don't get in a hurry we must be patient and speak slowly in our heart to God. We must commit ourselves to obey and ask God to empower us to obey. She cries out,
“let him kiss me with the kisses of his mouth.”

Three Types of Kisses

We will discuss three types of *kisses* (although there are more). The first *kiss* we ever encounter with the Lord is the kiss of forgiveness. We need this kiss constantly. You might remember Judas kissing Jesus. This was meant to say forgive me. But Jesus did not kiss him that day for there was no true repentance there. The second *kiss* she was craving was the kiss of revelation that she might know and understand. When you are hearing the word and it shoots through your soul, it is a kiss of revelation. The third *kiss* is the kiss of affection.

Have you ever felt a little low and your child comes over and kisses you and all of a sudden you feel that everything is all right? When the presence of the Lord comes down and surrounds you with His love, He is kissing you.

The *kiss* is a metaphor meant to capture the deepest attention and love that we must have and share with Jesus. Many times in the word God uses military language or agricultural language. Here He is using bridal language. Kissing is also meant to express living by every word that proceeds from the mouth of God.

The view we get of the kingdom as a bridal kingdom can be found in Matthew 22:1-13 where Jesus is introducing the bridal paradigm to the corporate church in His last sermon before the cross. We see it again when John the Baptist viewed his personal ministry in the context to that same view or paradigm (John 3:29). And again in

Revelation 22:17 the Apostle John points to the universal prominence of the bridal paradigm in the generation of the Lord's return. Even Hosea says,

“And it shall be at that day saith the Lord that thou shalt call me “Ishi” (my Husband) and shalt call me no more Baali (My Lord).”

This final generation will have the most emotional brokenness in history. However, even the most significant sexual perversion can be healed in context to the bridal paradigm of the Kingdom of God. Jesus, as the leader of history declared that lawlessness with cold hearts, (which includes the emotions behind the actions) would dominate the earth at this time. For further reference look at the following scriptures: Matt 24:10-14; 2 Tim 3:1-5; 1st Timothy 4:1-3; and 2 Peter 2.

Verse 3- *“Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee.”*

There is no sense so keen as the sense of smell. Nothing is so intangible and yet so real as an odor. You can neither catch it nor hold it and yet how penetrating, how unmistakable.

The *ointment* of His name, the smell of His name is the sweetest fragrance; it's fascinating and delightful. The word *Name* here refers to nature. When we think of a lion we think of roaring or supremacy, etc. When we think on His name we are thinking on His nature (who He is and what He represents to us.) When we are *pouring forth* His name, or nature, the pure in heart (*virgins*) learn to love Him. Also, it enriches our prayer life when we pray to God in the nature of Jesus.

Five Ingredients, Five Attributes

The Holy incense upon the Altar of Incense had 5 ingredients. Each one with its particular measure had to be present in order to be considered for the Alter.

Stacte:

from the tears of the myrrh tree (a voluntary offering). Myrrh is a picture of humility

Onycha:

meaning a scale. Prepared by roasting the shells of Stombi to produce an aromatic oil. The onycha derived its perfume from feeding on the spikenard, which is a symbol of peace

Galbanum:

The ministry of the galbanum was to increase the perfume of the incense, to support it and cause it to remain longer. This is a symbol of endurance, and portrays the supporting power of Jesus Christ.

Frankincense:

a symbol of faith. The word means to be white, which speaks of purity.

Salt:

tempered with salt, which was essential to all the offerings unto the Lord and denotes many things.

Salt purifies, preserves, cleanses, seasons, and produces thirst.

Let's see how this lines up with who Jesus is: Surely He is the essence of all humility. He is the **Stacte**.

He is the Prince of Peace. How precious is the aroma of prayer that is filled with His name of peace, The **Onycha**, as it were

His Name is the support of all who come to Him, both sinner and saint. He is the rock, the support, the foundation that will bear every sinner safely to the portals of heaven, the **Galbanum**.

The **Frankincense** of faith, with its purity of understanding and wisdom, is another vital ingredient in the mighty Name of Jesus.

These ingredients were tempered or rubbed with **Salt**. Jesus, as Savior, is the one who saves us from the corruption of sin and death. His Name purifies, preserves, cleanses, and seasons. What refreshment this precious Name has been to the soul of many a weary, parched saint. What a joy to breathe that lovely Name of Jesus in prayer.

We *pour* out His name whenever we display His nature in our everyday lives; when we answer kindly instead of rudely, when we are patient instead of impatient, etc. People are drawn to Jesus by the fragrance of His name. This shows the Father's love. His name is His nature and the essence of who He is.

When people smell or experience Jesus through our transformed nature, it can transform those who smell the fragrance. Smell symbolizes hope. When we smell dinner we have hopes of eating it. When people feel Jesus coming from us, they feel hope. This hope can help break immorality more than anything else. They surmise that if Jesus is in you and you are reaching out to them, then *He* must be reaching out to them. This can uproot the feelings of bondage and addiction that was formed by past feelings of rejection.

Verse 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.”***

Draw me, we will run after thee:

She realizes that unless He *draws* her, she cannot *run after* Him. The word *draw* comes from the Hebrew word *maw-shak* which means to sow, sound, prolong, develop, march, remove, delay, to be tall, continue, defer, extend, forbear, scatter, stretch. This reveals to us the many ways the bridegroom *draws*.

He *draws* by sowing the seeds of truth in our hearts. We love the benefits that truth brings.

He *draws* by the beautiful sounds of the golden bells of sincerity. He is not a man that He should lie, therefore we know He is sincere

He *draws* by developing His strength and power within us.

He *draws* us by putting a marching desire in our feet.

He *draws* us by removing things that stand in the way of our going on with Him.

He *draws* by delaying the fulfillment of our desires until we see the vanity and vexation of all things outside of Him.

He *draws* by increasing our stature, allowing us to be tall, as it were, that we might see new visions of Him through our higher perspective.

He *draws* us by continuing His work in us. He is longsuffering and patiently waiting our grateful response to His continued perseverance towards us.

He *draws* by deferring or delaying that which our heart is set upon. This in turn, causes us to wait on Him longer and seek Him deeper.

He *draws* by forbearing our faults, failures, and child-like dispositions of the flesh until we are able to give them to Him for crucifixion

He *draws* by scattering His cold breath of humility over us. He also scatters His Word throughout the earth that all may be drawn to Himself.

John 6:44 says,

No man can come to me except the Father which hath sent me draw him.

It is no small matter to become the Bride of Christ. Let nothing hinder you at any cost from running after Him when He *draws* you. If your carnal flesh gets in the way, crucify it. Yes, she cries to be drawn because she acknowledges that it takes God to love God so she asked Him to draw her to Him.

The Need to be Drawn

The understanding that we need to be drawn minimizes our spiritual pride.

Romans 11:36

For of Him and through Him and to Him are all things.

Breaking that down:

For of Him: Everything that is of God comes from Him first. The image that we were made in, the image of all creation, and the image of His covenant with us are the substances we use for His work. It's all from His hands.

And Through Him: As we use His gifts and callings, we are only able to accomplish His destiny for us when we depend on His strength to fulfill His word (Except the Lord build the house, they labor in vain that build it.)

And To Him:

Revelation 4:10-11

The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

The twenty-four elders that sat before the throne had "earned" their crowns yet here they gladly cast their crowns before the throne for He is the king of kings. All of our accomplishments are meant to return to the Lord in holy praise and worship. Our "crowns" of success are only to be achieved that God might receive glory and honor and power. For it was made by Him for His pleasure.

She asked Jesus to *draw* her and the Daughters of Jerusalem (The church folks who are standing on the side-line interacting with her as she is being trained) say, “*We will run after you.*” In other words when she set the example, they would follow. Our life vision should contain both aspects of *drawing* and *running*. *Running* in ministry is always in the plural whereas *drawing* in intimacy is in the singular. There must be a balance between them both.

The king hath brought me into his chambers:

Her heart is His now and every *chamber* must be dealt with so He brings her into the *chambers* of her own heart that now belong to Him. This is the preparation place for her future task of radical obedience to Jesus. In the Lord’s *chamber*, her secret history in God and her hidden life is being dealt with. His answer to her question of *draw me*, was “yes, and to do so I must take you into the *chambers.*” Paul desired this relationship so much he cried, “*That I may know him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto his death.*” The word *know* here is the same word used in Genesis 1 where Adam knew Eve his wife; and she conceived and bare Cain.

There are many different *chambers* and degrees of prayer, to which He takes us. As we fellowship His sufferings and are made conformable to His death, we too, can conquer

pride, the world, the flesh and the devil from the throne of humility. It often seems impossible to humble ourselves then suddenly He draws us into *His chamber*, alone with Himself. There He takes us to new surrender and it becomes a delight to take the low place. This is what the *chambers* are for; to bring us to surrender. Once we begin to enter into *His chambers*, we will never again be the same.

We will be glad and rejoice in thee:

How many times has the King brought us into His chambers of humility that we might come under His ruling power? Instead of being glad and rejoicing in our humble King, we grumble and complain and ask, why did this happen to me? How long will this go on?

It will go on as long as we need it. We must stay in each particular chamber experience until we can humble ourselves and lay hold of what He has for us. We must stay until we learn to be *glad and rejoice* that He has given us the privilege and opportunity to know His throne of humility. When our hearts are in unity with Him we don't care how long. We will be content. We will be filled with ecstasy and delight just to know Him, the precious King of humility.

We will remember thy love more than wine:

It is a joy to know the *wine* of salvation. But this *love* relationship is the most glorious of all. She will always remember where it started but it

will still be nothing compared to where it will end up. She will time and again recall the powerful aspect of spiritual warfare. She conquered her flesh, and his *love* during her times of testing is still fresh in her mind.

The upright love thee:

Those who are willing to be made *upright* will *love* the bridegroom. Jesus will restore him and cause him to stand *upright*.

Verse5- ***“I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.”***

Black here represents humility. She has been under the rays of the sun and she has had a change of color. She is still in the chambers. The chambers of the cross will soon change our color, which will be tested in our ministry. Her first place of ministry was the lonely *tents of Kedar*. There the *tent* is weather-beaten by the wind and rain, and scorched by the sun. This is certainly not a place of exaltation but of humility. But think how attractive a *tent* might look in the middle of a desert to wayfaring strangers who have no refuge. No matter how it looks, when people see you endure through the hardest of times and still stand and make the

statement that you are open to His plan, it makes a statement to everyone.

The second place of ministry mentioned here is “*the curtains of Solomon*”. Humiliation always comes before exaltation. Most people desire to minister where there is beauty, prestige, position, and honor and to be in exaltation rather than in *the tents of Kedar*. Premature exaltation, honor out of season, and responsibility to a novice brings destruction.

Proverbs 16:18

*Pride goeth before destruction
and a haughty spirit before a fall.*

She is prepared in the high places or in the low places. It does not matter as long as she is in His will.

Verse 6- ***“Look not upon me, because I am black, because the sun hath looked upon me: my mother’s children were angry with me; they made me the keeper of the vineyards; but mine own vineyard have I not kept.”***

***Look not upon me, because I am black,
because the sun hath looked upon me:***

She is telling the daughters of Jerusalem not to give her credit for her change of color. For the

Sun of Righteousness has looked upon her while in the chambers of humility. Jesus wants to expose us to the rays of His humility until we become brown bread that is fit to serve on the hillside to wayfaring strangers. In order to become brown bread, we must be thoroughly penetrated by the rays of the Sun of Righteousness inside and out.

God reproached the tribe of Ephraim by likening him to a cake unturned. I am afraid that many Christians are spiritual Ephraims who are so married to their doctrines that they have become charred on one side, cold on the other, and doughy in the middle. We must let Him cause our life to blossom with the beauty of humility until you can run swiftly to the tents of Kedar or the curtains of Solomon, just as He wills.

My mother's children were angry with me;

The *mother* depicts the Holy Ghost. The *children* portray the believers in the church to whom the Holy Ghost has given birth and life. As she comes out of the chambers she is met with hostility. Her beauty exposed the uncomely appearance of her *mother's children*. Thus, they *were angry*. Anyone who presses on in God and seeks to be the bride can expect to suffer the jealousy of the *mother's children*. Religious and ministerial jealousy can be the worst. But if we are determined to do the will of God, we will not be hindered. If they seek God, they too may have what you have.

***They made me the keeper of the vineyards;
but mine own vineyard have I not kept.***

It is wonderful to help others with the *vineyards* of their hearts in pruning and digging that they might bear more and better fruit of surrender and obedience to the Lord. But if we neglect our *own vineyard*, we will destroy even the former growths of surrender and obedience, thus losing our vision and union with the Bridegroom.

Verse 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?”***

Tell me, O thou whom my soul loveth,

I like the Spanish translation of the word *feedest*. It means a second feeding. She desires higher ground. According to the Tabernacle of Moses there are three feeding places. As we grow in Christ we spend more and more time in this Tabernacle. And we desire to spend the most time in the highest place where His presence is continual. There was the Outer Court, the Holy Place, and the Holy of Holies. The bride has learned in the courtyard of the precious blood

sacrifice and the baptism of the Holy Ghost. Now she wants the second pasture, the Holy Place. She wants to know Him in a greater prayer life at the altar of incense, a greater revelation of His wisdom and knowledge at the Candlestick, and a greater feeding of the governmental bread from the Table of Shewbread.

Yes, she is looking for new pasture.

John 10:9 says,

“I am the door by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.”

There are two pastures referred to here. The In-pasture and the Out-pasture. When He leads us into the out pasture we find that we experience crucifixion of our carnal natures. We experience more death to ourselves. When we are on the outside we feel the cold, the distance from His arms, the heat of the sun; there are wolves and predators out there. But the old rugged cross is out there and when our true nature is displayed through rough circumstances we go up on that hill and drop our flesh at the bottom of the cross. Then He leads us back in where we once again feel his glory, power, and comfort.

Where thou makest thy flock to rest at noon;

She is saying, “I want to know where you are, you’re the one I love.” She is desperate to touch Him regardless of what it costs her. She wants the fire of intimacy with God to consume her again. When will you touch my heart like you used to? Where do you satisfy the cry of my spirit? *Noon* speaks of the heat of the day. God wants us to rest in the midst of the heat of the day by seeking intimacy with Him. This is a time when our strength is gone. Our strength is renewed as we recline in His rest.

***For why should I be as one that turneth
aside by the flocks of thy companions?***

She does not want to know Him second hand through His companion shepherds. She wants firsthand intimacy. Sure, she could seek a word here or there but she has already been in His arms and heard His voice. No substitute will do.

Verse 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.”***

He is telling her that if it has not yet been revealed to her, she is to stay close to the *Shepherds tents* and continue her ministry to the goats (the

sinners) until He chooses to give her more revelation. He decides when and where she is to feed. He knows how fast she can grow. John, in the word, speaks about the Holy Ghost being the porter of the door. So Jesus tells the porter when it is time to open the door for her to go to the out-pasture or the in-pasture. God digs out new areas of self and gives fresh revelation in the death of the Lord Jesus Christ and the power of his resurrection. Then, the sheep is ready to be filled with fresh water. In verses 1-6 she learns Him as the King of Humility. Now she is learning Him as the Shepherd. He is guiding her into the experiences necessary for her growth.

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

Horse of Faith

Jesus, the counseling Shepherd here is looking into her heart and He sees the finest thoroughbred *horse* of faith. A *horse* is a symbol of strength, power, and speed. The *horses of Pharaoh* were the most highly skilled and trained *horses* in the world. Only someone as rich as Solomon could afford to own these horses. We find a lovely description of

the *horse* of faith in Job 39:19-25. It has 16 characteristics.

Strength: Faith comes by hearing of the word. The remarkable strength of the horse of faith is due to the word and prayer.

Neck clothed with thunder: In the natural thunder is a demonstration of union. After lightning splits the sky, a clap of thunder occurs as the clouds are again united. This same principle works in the spiritual. The horse of faith carries the witness (thunder) that there has been a union of the Holy Ghost with the word of God.

Not Afraid as a grasshopper: The horse of faith is not easily frightened as many people who jump like grasshoppers at the least threat from the devil. Nothing can make him afraid. He holds his ground in battle.

Glory of his nostrils is terrible: Terrible means awe-inspiring. The very Shekinah of God issues forth from the nostrils of this horse of faith, driving back the forces of evil.

Paweth in the valley: Paw means to dig, to search out. When in the valley experience, the horse of faith does not murmur and complain against his circumstances, but starts pawing, exploring and searching out the precious treasures

of humility that God has hidden there. When the horse of faith begins to grow in us, we begin to have confidence in God's nature, and we realize that we are in the valley because God has some hidden treasures for us there. As the horse of faith continues to grow in us, it does not matter whether we are in the valley or on the mountain; so great is our love for the Bridegroom, Jesus Christ. In due season, we fall so much in love with Jesus that we forget the valley or the mountain position and are only aware of the Bridegroom.

Rejoiceth in his strength: His real source of joy is in seeing the growth and development of faith within Him. Faith is strength!

Goeth on to meet the armed men: Our carnal nature wants to run from the battle, but with the horse of faith formed in our hearts, we can go forth to war against the armed men, our spiritual foes. Instead of running from the spiritual battle, the horse of faith goes forward to meet it.

Mocketh at fear: Faith believed God for the impossible. Perfect love casts out all fear. Faith and fear do not dwell together.

Is not affrighted: The Devil says we cannot attain the prize for the mountain is too high. But when we are riding on the horse of faith, we can tell the Devil that we are going through

Neither turneth back from the sword: The word of God is a sharp two-edged sword, which will cut and reveal the flesh, the self. The horse of faith does not turn back from even this painful exposure.

The quiver rattleth against Him: The enemy often sends fiery darts against the horse of faith, but they are of none effect. They merely rattle, and fall harmlessly by the wayside

The glittering spear and the shield: Even the defensive power of the enemy cannot stand before the aggressive power of the horse of faith.

He swalloweth the ground: Spiritually speaking, the ground is our earth, our flesh. When we begin to mount the horse of faith, we will find a holy hatred against our flesh, our self, and we will begin to see that the carnal self is a real enemy against God. Then the horse of faith will swallow up our earth, ride over our flesh, and trample it under with fierceness and rage of the holy hatred and righteous anger.

Neither believeth he that it is the sound of the trumpet: The trumpet calls to battle. With eager anticipation and a sense that it is too good to be true, the horse of faith goes forth to battle.

He sayeth, Ha Ha: Even in the midst of battle among the trumpets, the horse of faith, senses the glory, for he says, glory glory.

He smelleth the battle afar off: He has great discernment out of his nostrils and can tell when there is a battle coming up, even though it be afar off. Because he smells it in advance, he is prepared

Verse 10- “ *Thy cheeks are comely with rows of jewels, thy neck with chains of gold.*”

Thy cheeks are comely with rows of jewels,

The word *cheek* here refers to the jaw, that part of the face that contains the jawbone. This gives a visible demonstration of the invisible will. If the will is rebellious or angry, there is the protruded jaw. If it is determined it is a fixed jaw. If it is surrendered it is a soft, pliable jaw. The *neck* speaks of the will. God speaks of a stiff-necked rebellious people. Jesus said that if we are smitten on the *cheek* we are to turn the other *cheek*. When we visit pastures of humility, surrender, crucifixion and allow Him to expose and remove our blemishes and imperfections; ugly scars and empty places will not remain. He will stud our *cheeks* with His precious stones. The Bride was willing to lay aside the beauty of the world with all its artificial

adornments that her *cheeks* might be veiled with His humility and beauty.

Thy neck with chains of gold.

As was mentioned earlier the *neck* represents the will, whether you are stiff-necked or pliable.

Proverbs 29:1

*He that being often reprov'd
hardeneth his neck shall suddenly
be destroyed and that without
remedy*

But the Bride's will was so yielded that He rewarded her with *chains of gold*. Only the wealthy and royalty could wear a *chain of gold* in those days. *Gold* speaks of divine character. She has gained this through the furnace of affliction. The first *chain of gold* that could be referred to as a choker could represent the fact she has chosen to choke out her will in preference to His. The second was a reward for the beauty that she now possesses.

Verse 11- ***"We will make thee borders of gold
with studs of silver."***

Silver speaks of redemption. *Gold* speaks of deity. She is not only redeemed but she will bring redemption to those she ministers to. Another way

to view this is through Exodus 21:5-6. If a servant loved his master and his master's house and did not want to be released, there was a provision for that case. Desiring to continue in permanent unity with his master, he could receive the mark of ownership in his ear. He was taken to the door, the ear laid against the door and pierced with an awl. With this pierced ear, the servant wore the jewel of his master's family and was his bond slave for life. The post that goes into the ear is silver, displaying the redemption work of Jesus as He has pierced through your flesh. The outside adornment of gold is the beauty of His divine nature and power in us. So it is with the Bride, having been set free by the blood of Jesus, she no longer desires to leave Him, but have permanent union.

Verse 12- ***“While the King sitteth at his table, my spikenard sendeth forth the smell thereof.”***

This scripture seems to be a picture of the Bride that is also seen in the story of Mary of Bethany. As she broke open the spikenard, it sent an aroma throughout the entire house. As we put Jesus in His proper place and we worship Him with abandon, it sends forth a fragrance to all that are near. Interesting enough, He is at His table, which

is in her heart. He has grown enough fruit for Himself in her to be able to come and dine. The word says He will come in and sup with us and we with Him. When you sacrifice to show Him your love, or you are just diligent in your adoration, you will find Him coming often to enjoy you. Yes, Mary was criticized and resented for her extravagance but she considered His feasting at His table in her heart worth it.

Verse 13- *“A bundle of myrrh is my well-beloved unto me; He shall lie all night betwixt my breasts:”*

A woman from the east instead of putting perfume on, would place a sachet bag in her bosom. *Myrrh* was expensive and for a woman to have a sachet bag of it was extravagant. *Myrrh* represents humility and death. I would imagine that as we ponder the wonder of Calvary, we would hold that sacrifice close to us at all times, lest we forget what price was paid for us. We must not forget the extreme measure that God took to bring us home. During our night season (she kept it all night) it is very wise to keep in mind His suffering. Through all of eternity we will sing with fresh revelation of the cross of Jesus. One million years from now we will still be overwhelmed and say, “O the glorious

death of Jesus.” For millions of years He will be a *bundle of myrrh* that lies upon our hearts. For all of eternity our hearts will be awed and overwhelmed with gratitude when we see the fullness of who He is and what He did.

Verse 14-“***My beloved is unto me as a cluster of Camphire in the vineyards of Engedi.***”

The word *cluster* represents seeds, an ability to reproduce. *Camphire* means joy. Joy is certainly reproduced; it is almost contagious. *Engedi* means a fountain. Her joy bubbles up like a fountain. So, by possessing the *beloved*, she possesses fountains of joy that have the ability to reproduce more fountains of joy.

Verse 15- “***Behold, thou art fair, my love; behold, thou art fair; Thou hast doves’ eyes.***”

He sees her as *fair* or beautiful. There is nothing but adoration for her. Then, He describes a beautiful allegory. The *dove* has been a picture of the Holy Spirit throughout Scripture, starting with Noah. A *dove* speaks of singleness of purpose because it does not have a peripheral vision. Its

focus is clearly set on the object in front of it. Also *doves* are totally faithful in mating. It will only mate with one *dove* throughout its entire life. If one of them dies the other never mates again. A *dove* has no bitterness or gall. So the meaning here is a Bride that is without bitterness. Rather than possessing the *eyes* of a bird of prey, her *eyes* are gentle and compassionate. She has singleness of purpose, no hidden agendas. She is faithful to the one who called her and never looks around for other loves. This is a beautiful view of the Bride from the heart of the Bridegroom.

Verse 16- ***“Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.”***

Now she is addressing Him. She is saying He is *fair* and *pleasant*. Their *bed is green*. That means that everything born out of their relationship brings forth life.

While she rests (for she has now found the resting-place that she so eagerly searched for earlier) she is refreshed and rejoices in all the life that has come forth from their mutual love. She was at one time lonely and desperate but He has filled her days with worth.

Verse 17- ***“The beams of our house are cedar,
and our rafters of fir.”***

Beams support the walls and these were made out of *cedar*, which was used for cleansing in the temple. *Rafter* refers to surrender. So, their relationship is pure and surrendered to the will of the Father.

Chapter 2

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

I am the rose of Sharon,

The *rose* is the queen of flowers. They have a wide variety of practical functions, such as, medicine, and vitamin C. They can be used in cooking and their scent is used in cosmetics. It is no marvel that the Spirit of God used the *rose* for a symbol of the nature of Jesus. For the nature of a *rose* is revealed best when it is bruised and crushed; it releases only a sweet fragrance. Crushing reveals the nature of a thing. This so well describes Jesus. As he hung on the cross, bruised and broken, bleeding and dying, only the sweet fragrance of His nature came forth. Instead of anger and hatred, He cried, “Father, forgive them; for they know not what they do.”

And the lily of the valleys.

Whenever we are in one of our *valley* experiences we must look for that humble *lily* that has been placed there to remind us of His presence in those places. He will never leave us or forsake us. He was a meek *lily* in every *valley* and we can be to. This is what she accomplishes as we read the next verse.

Verse 2- ***“As the lily among thorns, so is my love among the daughters.”***

She has begun to absorb His likeness, His nature, which is as the *lily* of the valley. He describes her as a *lily* as well. As He had sweetened the valleys of others, she has done the same. *Among the thorns*: she has seemed ridiculous and foolish, but now while *the daughters* still have the *thorns* of fleshly jealousy and criticism, she has the *lily* of purity and humility. You can tell whether the *lily*-nature has been formed in you by what flows out of you in your valley experiences. If someone pricks you in a trial, a hard place, a cold place, a dark place, does the fragrance of the humility of the *lily* come forth? Beloved, it is worth any price to know that Jesus is pleased with us and able to see us as a lily among thorns.

Verse 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.”***

As the apple tree among the trees of the wood, so is my beloved among the sons.

One blind man that was being healed said, “*I see men as trees walking.*” Here we are seeing a picture of the *tree* of crucifixion that is bursting forth with rich, delicious *fruits* of surrender, obedience, humility, and love. If Jesus is the *tree*, then the *fruit* must be His precious Word. Proverbs 25:11 says, *A word fitly spoken is like apples of gold in pictures of silver.* To be like *apples* of gold, a word must be spoken in the proper time and place. This means instruction, advice, or comfort should be given in proper season. When the ear is transformed by the redemptive work of Christ to receive these words, it is likened to a picture or basket. These silver baskets wait to receive and keep every precious *apple* that falls off the *tree*.

I sat down under his shadow with great delight,

The word *shadow* means a refuge, a defense. Being in His will is a defense and a refuge; it is an apple tree that hovers over with its shade. If you

are *under* the apple tree of God's will, resting under the *shadow* of His refuge and safety, you will not be as Abner who died like a fool. Although Abner had found safety from Joab, the slayer, in the city of refuge he was enticed away from the city by Joab, who slew him with the sword. He lost his life because he left the city of refuge (II Samuel 3:33.) Unfortunately many Christians who have been resting *under the shadow* of the apple tree of God's will, are enticed away from that place by the deceitful promises of pleasure and prosperity by the devil.

And his fruit is sweet to my taste.

When God stretches out His revealed will of the cross in our lives, the *fruit* from this tree, this cross, is delightful and sweet. When our will takes on the vine nature to entwine and lean on the apple tree we will find *His fruit sweet to our taste.*

Verse4- ***“He brought me to his banqueting house,
and his banner over me is love.”***

He brought me to his banqueting house,

She has endured crucifixion. She has sat under the apple tree waiting for His apples, words of direction and love. She could try her own way of

getting out of trouble, but she waited in Him and now she was being invited to a feast.

It is a wonderful thing when the Lord brings us to the *banqueting house*. He does it sometimes by shutting doors. Sometimes He hems us in and won't let us go our own way. *His banquet* will be full of His sweet presence. He'll speak revelation to you. He'll give you dreams and visions. Sometimes the embrace of His friendship is all that is needed.

His banner over me is love.

As armies raise *banners* to proclaim victory, He is proclaiming that His *love* for her has been victorious over all her failures and shortcomings. Over all trials and temptations His banner says, "I LOVE YOU." He over rules all the negative circumstances to work for her good. He will either change you or the circumstance, either way He will make your life richer. We all have a unique design from the hand of God you can see it in both our physical and our personality design. Therefore He has a unique value on you. We realize He wasn't neglecting us, He was reigning. He wasn't overlooking me, He was ruling on my behalf. *His banner over me is* and always has been *love*.

Verse 5- "***Stay me with flagons, comfort me with apples: for I am sick of love.***"

Stay me with flagons,

Flagon has two meanings: pressed together as a cake of raisins, or a skin bag for liquids. She is asking for the apple tree and the fruit of the vine. In other words she was asking for the divine Will of the Christ. The vine with its grapes pictures this.

Stay me: bear me up, hold me steady, let me drink of your will as the true vine that clung to the apple tree of God's Will. She desires to drink of His surrender. When we do not have the will to go on we can say, "Give me a drink of Your will. Let Your wine flow over my will until it is brought into surrender. Make me willing to be joined to Your Will.

Comfort me with apples: for I am sick of love.

Fruit is always the product of the unity of the tree. She wants to abide in the vine (surrendered, listening, and obeying) and to enjoy the fruit that abiding brings. *Comfort me* with the knowledge that abiding in the vine takes all the work out of it. Refresh me with your words of love and peace. I'm *lovesick*. I can't get enough. He is making her *lovesick* to prepare her to press on to maturity so she can never go back again. He is tenderizing our hearts. We can give love to Him and feel it when it comes back. Sometimes He withholds the manifest release to try our hearts, but when we are fervent, it

is always released. The fruit of the apple tree will heal our longing, our sadness, and our loneliness.

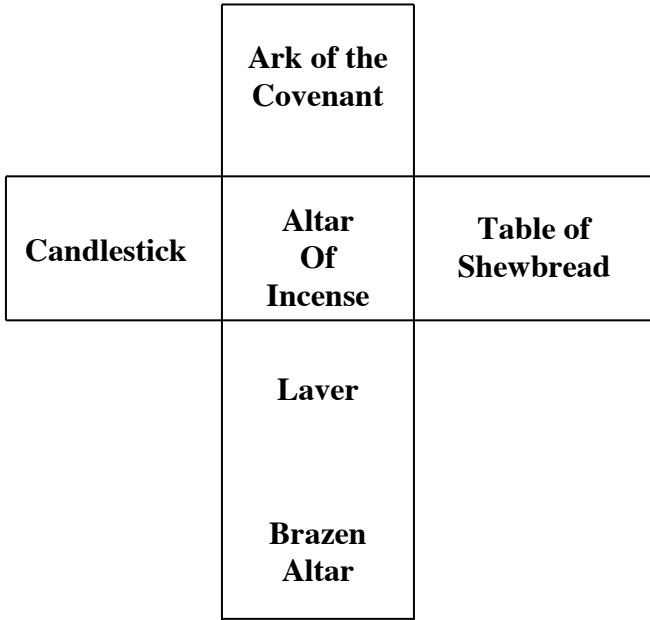
To reach out to others to help with enjoyment or comfort with already empty hands is to miss it all. We need to LIFE them to Him. He will fill them with the *apples* of his will that minister comfort. Noah had one window that faced upward. He could not see the other trees that were under judgment. He could only look up. The apple tree held the answer to God's plan. God allows floods into our lives to judge, to cleanse, and to cover our earth (our will) that through Christ Jesus and His single eye (or single window) we might get a glimpse of the apple tree (the cross). There we will find the sweet fruit of His will. We are comforted when we take on His divine will and surrender our human will.

Verse 6- ***“His left hand is under my head, and his right hand doth embrace me.”***

The Tabernacle

To understand this we must go to the Mosaic Tabernacle. The Tabernacle is the most detailed pattern and picture of Jesus that we have in the Word. The seven pieces of furniture laid out in the

form of a cross is a picture of the full stature of Jesus.



In the Holy Place, we find three pieces of furniture that would lie in the location of the cross where Jesus' arms would be. As Jesus was hanging on the cross, His right hand would be to our left and His left hand would be to our right.

His left hand is under my head,

On Jesus' *left* would be the table of shewbread, which represents government. The twelve loaves upon this table (representing the twelve tribes of Israel) also speak of government. This is in the middle of the stature and would be in

the shoulder realm of the cross. The location of the table of shewbread is a fulfillment to Isaiah's prophecy that the government would be on His shoulders.

His left hand is under her head: which indicates the invisible activity of God. The *left hand* of the law is away from your view and out of your sight because it is *behind* your *head*, therefore you can't see it. This is a beautiful expression of God's love. God is releasing and withholding events that you can't discern; like the accident that didn't happen, the right choices you made that spared you from disaster, the decisions avoided at life's crossroads that could have caused more turmoil. In other words, His table of shewbread or government is keeping you. She spiritually has laid her head into his *left hand* and He is governing her mind. There is no conflict here. She allows him to take complete control; therefore the outcome is His. Here, in the shoulder realm, where the only light was His revealed word, she finds answers and peace. Isaiah 9:16 talks about the governmental shoulders of Jesus. Only His are broad enough to carry the load.

And his right hand doth embrace me.

On Jesus' *right* side would be the candlestick, which had 66 knobs, bowls, and flowers carved in it; there are 66 books of the Bible. This was the only light in the Holy Place. It would come to represent Jesus, the light of the world, as found in

the Holy Scripture and of course revealed through the Spirit.

His right hand is the sweet manifested truth and discernment of His Word working to enlighten your spirit. Like fire, this light cannot only be seen but the warmth of it can be can also be felt or discerned. She can see and feel Him. She feels her heart being tenderized through the Word's cherishing embrace. By embrace we mean the sweet feelings of being loved and loving in return. Therefore, *His right hand embracing* or holding her with affection and security means His word is keeping her secure with understanding and love.

Verse 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.”***

It is the bride who *charges by the roes and by the hinds of the field* to wait for the stirring from the Bridegroom Himself. The *roe* and the *hind*, being very watchful are the most easily startled creatures in the field. Their sensitivity in watching is a picture of the Bridegroom, who with penetrating discernment watches the heart of the bride for just the right moment when she is ready to have her heart stirred with a new love relationship with Him.

He is watching the dearest and sweetest of our earthly delights, which prevent Him from revealing His true nature unto you. He is watching the sweet, tender, gentle human loves we possess, which alienate His love. He is watching that friendship which distracts the attention from Him. He is watching the absorbing love of a child that comes between the soul and the Bridegroom. It is not that the Lord does not want us to love our children, our friends, or our relatives, but He wants all human love to occupy second place in our heart and His love to occupy first place. Yes, the *roe* is watching for just the moment when those things are crucified so that He can awaken a new depth of love in our hearts to know Him in a greater way.

Verse 8- *“The voice of my beloved! Behold, He cometh leaping upon the mountains, skipping upon the hills.”*

In verse 7 she is wanting and willing to wait to be stirred by Him. Waiting is often the hardest thing to do. Especially while seeking the Lord, we want a quick return. How long she waited in verse 7 is not clear, it could be weeks, months or even years. These are our spiritual seasons. And now out of somewhere in time we hear a timeless voice. It's not clear what He is saying or if He is simply

calling her name, but anything is better than the waiting place. But just as a delayed love whose time has finally come and with all the fervency of one who can't wait to meet their destination, He speaks. Now the *mountains* are nothing, the *hills* are nothing. She can see Him! He is coming at last! She excitedly awaits Him as He is coming towards her *leaping and skipping on the hills* unreserved in His outward display of emotion.

Luke 1:41 says,

*And it came to pass that when Elisabeth heard the salutation of Mary, the babe **leaped** in her womb.*

Luke 6:23

*Rejoice in that day and **leap** for joy.*

Acts 3:8

*And he **leaping up** stood and walked, and entered with them into the temple, walking and **leaping** and praising God.*

Leaping is a demonstration of quickened life. This then was His abounding joy, full of life and affection. He was inviting her to the high places. She had spent most of her time in the courtyard and the out-pasture. She is now receiving a first hand invitation to the Holy place, the in-pasture. But she must actually attend Him to the High places. How good He is. After He has displayed all this emotion,

He comes down to where we are and leads us into the reality of the vision.

Verse 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.”*

He came but when He got there she had a wall. She called it their wall but when Jesus is on one side and we are on the other, it is not in His plan. She had shut Him away from her innermost being, allowing Him enough space to look through and see her, but she had shifted her position from verse 8. Perhaps the reality of total surrender frightened her. Often in prayer we become bold and ask God to take all of us and to crucify our flesh. But when He comes to do that we shrink back in fear of the unknown. More surrender must be made. Her will was now interfering with His. The depraved human will is a wall of pride inherited from the first Adam.

He looketh forth at the windows, showing himself through the lattice.

He patiently shows Himself *through the lattice*. He knows how to awaken her love. He gives her a new vision of Himself through the

lattice (like a shutter or a venetian blind). He is willing to show Himself to her as much as she will allow Him.

Verse 10- ***“My beloved spake, and said unto me, rise up, my love, my fair one, and come away.”***

This is the Roe (Jesus) speaking to her as He peeks through the lattice. He is not speaking roughly, because of her wall, but He is being sweet, patient and romantic. He is working to awaken Her responsive heart. This is what He enjoys no matter what her spiritual stature. He wants her to respond, not in task-oriented ways but out of love and intimacy. Working out of love with our bridal partner always yields the best fruit. Working through love is refreshing as we labor. As we adore the Lord in our work and obedience, we can be free from striving. He says *“arise and come”*. He challenges her comfort zone. We have seen her lying on the bed of ease, sitting under the apple tree and now He is ready for action. It’s time for war. The risk of walking by faith is acutely felt. She does not want to go to the high places. One man said, “Faith is spelled R-I-S-K.” The kingdom operates by confidence in invisible things. She doesn’t look forward to the struggles of spiritual warfare of fighting the lions and leopards on the mountain, but Jesus wants a warrior bride. He wants

us to both love and fight. We see in verse 8-10 He does seven things to awaken her. He comes, Leaps, Skips, Looks, Stands, Gazes, Speaks.

Verse 11- ***“For lo, the winter is past, the rain is over and gone;”***

Let’s briefly discuss the four spiritual seasons which type the physical. Here she is reminded that through the *winter* and *rain*, He has kept her. Their love is still intact.

The *winter* is dark and cold and difficult. But as we will see, the fruitfulness is still there. Don’t be afraid of the mountains that I am now calling you to. You’ve made it through the winter and I’ll be with you on the mountains.

One thing we learn once we’ve endured through the *winter* is He is faithful to us. The *winter* has been a time of crucifixion in the out pasture so He can plant more of His nature inside of her. She is developing a private spiritual history. Someone else’s faith cannot make us stable in a time of crisis. Now He is beckoning her to go forward and mature in faith. There is an urgency for us to get ready now because a new measure of God’s power and presence is about to be released across the earth. Today is the day to get prepared for the harvest of the world is soon coming.

Verse 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.”***

The new season is manifested on every hand. Everything around the bride gives witness to the new dispensation into which she is entering. Three signs of the coming harvest bear witness:

The flower appears on the earth.

The time of the singing of the birds is come.

The voice of the turtle is heard on our land.

The flowers: the *flower* appears before the fruit. When we see the flower of, say, the apple tree, we know the fruit is not far behind. Also *flowers* speak of nectar, the sweetness produced by the *flower*. Nectar is a type of the revealed word of God. Later on we see she receives the honey, which is predigested nectar. Since nectar spoils quickly, it must be digested and turned into honey to be preserved. When we have digested the sweet nectar of the faithfulness of God in the winter it becomes a part of us. When we allow the Holy Spirit to teach us the word and we digest it, then it sends vitamins and minerals to our entire body and it turns into

honey. The rich nutrients or truths are foundational to our very lives.

The time of singing: the harvest will always bring rejoicing. The birds rejoice early: before the sun, before the harvest, while it is still dark.

Ephesians 5:19

Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

Come to your prayer closet with a song in your heart.

The voice of the turtle is heard in our land.

The *voice of the turtledove* was heard in the *land* of Israel at harvest time. They knew this signified the harvest. Also the *turtledove* is monogamous. It only mates once in life and remains loyal to that mate.

The *flowers* speak of the sweetness of the word, the *music* illustrated the joy of the Word, and the *turtle* (turtledove) symbolized the love of the Word. Yes the *voice of the turtle*, the voice of love was heard ringing in the spiritual garden of the Bride, signifying a new season – springtime had arrived.

Verse 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.”***

The *figs* are still *green* they are not mature. They are still tender and need protection. Thus He is calling her away to her prayer closet (Mt. Bether) the place of separation. She must stay close to the Bridegroom while her *figs* are yet young. The *tender grapes* that *smell* so wonderful to the savior are there. One day these *tender grapes* will yield themselves to being squeezed and poured into a cup of sacrifice in order to feed others. Just the thought of such sacrifice causes a sweet fragrance to manifest to the Savior. It's a type and shadow of the pouring forth of the Blood of Jesus 2,000 years later.

Maybe some will be allowed to make it to heaven with “comfort zone Christianity” but we cannot bear fruit with it. It will take the *grapes* of sacrifice and the *figs* of sincerity to accomplish the fruit of obedience. Jesus desires to guard this passion and He knows that only fellowship with Him can do that, so He says, “Come away.” He constantly affirms that she is His love, His fair one. She is struggling even in this time of prosperity. She fears the consequences of the high places. So He stands outside the wall speaking in and enticing her with love to draw her into high places. He

knows she will fail Him time and again, but He still tenderly woos her. “I know your flesh is weak but I also know that you have a willing spirit.”

Verse 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.”***

O my dove, that art in the clefts of the rock,

The *Dove*. - It has only one mate. It is white, which speaks of purity. It has no guile (the organ that releases bitter chemicals that break down certain foods) so it cannot release bitterness. It has no peripheral vision so its attention cannot be drawn away from its focus. The bride therefore, is loyal, pure, innocent, and focused.

Hidden in the Clefts

And where do we find the *dove*? *In the clefts of the Rock!* *Clefts* are open places or fractures in the *rock*. It was in such a place that God hid Moses and He covered him with His hand while His glory passed by so that Moses’ flesh would not be destroyed by God’s holiness. If God hadn’t protected Moses in the cleft of the rock, Moses would have been destroyed by his natural contrast

to God's sanctity. We all need that *cleft* of safety. Jesus is the "Rock" that God made available for us to find safety within. Without the "Rock" we cannot hope to stand in the presence of the Almighty consuming fire. (1 Cor 10:4) *they drank of that spiritual Rock that followed them and that Rock was Christ.* Jesus made provision against the wrath of holiness lest we be consumed by allowing *clefts* to be made in His own body for us to hide. *Clefts* were made in His back, head, hands, feet, and side. Our flesh itself is sinful by nature and no matter how thoroughly our impurity penetrates; we must still hide in the redemptive work of the Son. Each wound has provision. From the crown of thorns, *clefts* were formed that we might have access into the humble mind of Christ, to the nail scarred feet that we may apply the Blood upon our own feet for the walk ahead. Moses hiding in the clefts of the rock was a symbol of salvation through the cross. He was being hidden figuratively in Christ's redemption.

In the secret places of the stairs,

Stairs speak of ascending and descending. The growing up and descending in humility is a process repeated throughout our spiritual history. And it's done in secret. He is carefully watching her choices and attitudes during these times where outside circumstances start an inward war. We are called upon to take it to the Lord (ascending) and to go down on our knees in humility and let Him handle it. When she is reacting in this manner, He looks at her and says, "*Let me see thy countenance, let me hear thy voice.*" He wants to experience all

the joy of her beauty in the midst of laying it down and praising Him. He wants to see the beauty of her surrenders. He wants to hear her voice as she says, “Lord, it’s so hard but you are worth it all. Whatever the cost, I want to please you with my words and emotions.” He must look time and again,

He must hear her surrenders over and over and see her obedience. Her surrender’s is the joy of His existence.

If someone has something against us, his or her countenance shows it. We do not have to wait to hear their voice, for the look on their face is enough. Jesus wants her to utilize His Blood and allow it to work the needed deliverance and victories. It is then that her countenance glows with life and joy.

The *cleft* of Jesus’ feet has blood we may apply so we can easily walk with Him and not be angry with others. When the serpent’s head gets in the way we can crush it with the crucified heel of Jesus. If we allow His Blood to work in our spiritual womb we will create Godly solutions. We cannot expect Jesus to receive our words of love if our loins are filled with a spirit of lust for ungodly relationships. The Blood from His heart allows us to give without murmuring or complaining. We can share the burden of lost souls. Living in the clefts of His hand causes us to be willing to humble ourselves and minister to others. He wants to see our countenance, how we are holding up when we have to bear the curse, the reproach, and the shame. (2 Cor. 4:8-11) Read these passages:

Verse 15- ***“Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.”***

In Hebrew, *fox* means handful, hollow of hand. The *foxes* find access to the spiritual heart through our own pride of revelation; “We think we know.” The pride of revelation working, governing and directing our lives keeps us busy giving handfuls of ourselves, as it were, to first one thing then another. Because we are operating with the wrong revelation, we give our strength, energy, interest, and affection to all sorts of trivial, unimportant things and then deceive ourselves into thinking the Lord is leading us.

We have time to do all kinds of things and then at the end of the day we wonder why we had no time to pray, no time to study God’s word, no time to serve and worship Him. These sly *foxes* consume the green figs of sincerity. The *foxes* are *little*. It is the portions or time we pass out here and there for foolish things that rob us of our time with the Bridegroom. Yes, He wants to hear your voice. In times of failure, cry out for help. Don’t try to do this on your own. The *foxes* will weaken you until you fall.

These *foxes* are sabotaging her fruitfulness. She acknowledges the fears and insecurities as destructive to a deep life in God. Now she must

learn to find God and recognize in the subtle stirs of her life the things that spoil her intimacy with Jesus.

Verse 16- ***“My beloved is mine, and I am His: he feedeth among the lilies.”***

She lacks priority here. She is more excited about Him belonging to her than the fact that all she has is His. Yet she is still in the early years and has produced humility in the form of lilies and this feeds Him. It causes Him to be attracted to the special things that have not only been planted but have grown and thrived in the heart of the Bride. Lilies speak of pure white innocence and about trusting in God’s provision.

Matt 6:28-29

So why do you worry about clothing? Consider the lilies of the field, how they grow. They neither toil nor spin. And yet I say to you that even Solomon in all his glory was not arrayed like one of these.

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

He has bid her to come to Mt. Bether (Bether literally means a place of separation). There are still shadows and darkness in her life. She shrinks back at the thought of grappling with these areas of her heart. But she tells Jesus to “Go forward. I need your help as we conquer these areas in my heart. I can’t go on the mountains until the light of day breaks in, there is more light and I’m more mature. Please go ahead and do what you can for me. Be the roe, the deer that is able to conquer the mountain.

Chapter 3

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

She suddenly realized He was gone. He had gone on without her and she was unable to find Him and was unable to restore that intimacy. I wonder how many precious prayer appointments we have missed on Mt. Bether because the little foxes were stealing our time. God’s spirit often stops us in our day’s activity to call us aside to pray. We want to stay in our comfort zones our “*bed of ease*,” but there are seasons when He will withdraw himself. You will not hear Him calling you away. There comes a time you must seek Him out. This is how he lures us out.

He loves her too much to allow her to come up short of being the glorious mature Bride of the Lord Jesus. He’s not angry. He’s jealous for her attention. He’s not leaving her or forsaking her, He’s withdrawing Himself to entice her desperation to go after Him wherever He bids her go. He is striving to awaken our heart. He allows the softest

touch possible, the least trial that will awaken the proper response.

This withdrawing of His manifest presence does three things: One- He humbles us causing us to be aware of our need for Him. Two- He alerts us to problem areas in our life. Three- He awakens deeper hunger in us for Himself.

Even when sin has separated us from God, He allows enough memory of Himself to draw us back to forgiveness. The Lord's chastisements and correction are rooted in His affection. Divine affection is like a fire that consumes everything in our life that keeps us separated from Him. His fiery affection for us will lead Him to discipline us. It may be hard to understand these things but we must remember we are carnal. He is Holy. Holy means separation, distinction, or uniqueness. God's holiness speaks of something unique and totally different from everything else that we know. It is the concept of living totally other than. He deals with us in ways different than people do.

By night, on my bed (bed of ease) I sought Him whom my soul loveth. I sought Him but I found Him NOT.

This is the 1st time He was not found. She was behind her wall of isolation and continues to try to lure Him back to her comfort zone. She may have sought in prayer or the Word but when

obedience is required, nothing else will do. This time she must go to Him.

By Night

By Night: There are several kinds of *nights*

The moral *night*:

seasons of moral failure and darkness, the *night* of temptation.

The circumstantial *night*:

the seasons of trials through difficult circumstances

The physical *night*:

a desperation strong enough to overcome the natural inclination to sleep, hunger for His presence creates a desire so powerful as to cause us to seek Him even through the inconvenience of late *night* hours.

The spiritual *night*:

A time of spiritual affliction or depression. A time you're not walking in obedience

She still refers to Him as the one she loves. We can still love Him and be in areas that are not pleasing. His affection for us in our weakness is what brings us to repentance. Our love in return reminds us of why we come to this place. She has

used all the principles of the past that used to work. But now the dynamics have changed. He wants her to rise up in this dark time and follow Him even when it is the darkest.

Isaiah 64:7

*Is there anyone who calls upon
God's name, who stirs himself to
take hold of God?*

**Verse 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."***

She is still not on the mountains but she runs to the *city*. In other words " I will get busy serving the Lord. I will teach, preach, witness, then I'll find Him. But He is not there. This is how self-effort ends.

And in the *broad ways*, she is now looking for peace and joy: in the places of amusements, theaters, etc. Sometimes we are tempted to think we need a change, recreation, vacation, or get away for a while. Our routine is stale. Beloved, He told her where He would be. On Mt. Bether, the Holy place, the place of separation and division.

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

Her third attempt was to go to the ministers or maybe revival after revival, counselor after counselor. But they too had missed their call so they didn't know where He was. No, the bed of ease (He knows where I am if He wants me to have something,) the streets of service, the places of amusement, the other ministries, these are not going to give you fulfillment when He has directed you to pray or Mt. Bether for new glimpses of Him.

Verse 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.”***

She had spent a night season wrestling until she found Him, much like Jacob who wrestled the Angel. After an absence of the Holy Spirit, we often turn into Holy terrors looking for that place. And the Bible says the violent will take it by force.

I held him and would not let go.

You cannot hold two things at once. You must let go of one in preference of another. In this case she had to let go of all the things that had caused Him to leave in the first place and now more determined than ever, she held Him. The mother signifies the Holy Spirit. It is here in the lap of the teacher, comforter etc. that she first learned of her bridegroom. Now she wishes to hold Him there. This chamber, this secret place is where conception and birth takes place. Not just once but over and over as Christ is formed in us.

Verse 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.”***

She is telling the *daughters* not to motivate her to run to Mt. Bether because of their need or reasoning. Maybe they want her to get an answer for them. Maybe they are pressuring her to start a ministry that she has not been instructed to. She illustrates her point with the *hinds of the field*. They are very attentive to every motion, on every side. They are fully aware of when to relax and when to run. She has had her training under the

Roe and she will not move or stir outside His command. Her love is subject to His desire not theirs.

Verse 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 are now looking at the Bride as she comes out of the *wilderness* experience. Most of us come out bitter, hostile, lonely, and desperate. What a difference we see in her. First, she is likened unto *pillars of smoke*. *Smoke* signifies fire and fire denotes sacrifice. When Israel came out of Egypt a Holy separation came between her and Egypt and a *pillar* of fire was one of the signs. Whenever Israel sacrificed, the *smoke* went up as a sweet smell to the Lord.

She has been on fire and the smell of flesh sacrifice accompanies her. What else is she bringing out of this dessert experience? *Myrrh*, which is humility; *frankincense*, which is faith; and *all the powders or spices of the merchant*. Jesus, the divine *merchant*, who came in search of the great pearl (us) and found all the fruits of the spirit. She has another *wilderness* experience in chapter

eight verse five. And she comes out leaning on her beloved, totally surrendered.

This verse also is a type and shadow of Jesus as He ascended out of this world of natural history and back to the Father. He conquered sin and burnt it with the fire of His holiness. He had done it through humility and faith and all the ingredients (*powders of the merchant*) that were needed in preparation of her prayer life.

Smoke: the manifestation of God's Holy presence; the fire that burns within Him against sin. The *smoke* of incense, prayer, the *smoke* of sacrifice that lays down its life on the brazen altar. This is a measure of how much love God has for fallen man.

Myrrh: a costly burial spice, the fragrances of Christ's suffering and finished work.

Frankincense-Faith

All the powders of the merchant- He will withhold no good thing from them that walk uprightly before Him. He will give you all you need.

Verse7- ***“Behold his bed, which is Solomon’s;
three score valiant and ready men are about it, out
of the valiant of Israel.”***

Wherever the peace of God is you'll find valiant men attending that rest. They are valiant and ready to fight when called upon. But they know how to rest and be at peace in the king's "*bed of peace*". The stress of war can kill you if you don't find His resting-place in between.

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

Even in the resting time they know that the night season can be very dangerous. Many became too confident in the peace as if all battles were over. It is easy to lose our way. We must walk carefully in the *night* season, even if He has given a time of rest.

We must not miss God's way in the darkness and *fear* of the power of the enemy in *the night*. By walking safely with the quickened word of God on our *thigh* and warring valiantly in the prayer closet. We can come out of the *night* season strengthened and victorious; expert in war.

Verse9- ***“King Solomon made himself a chariot of the wood of Lebanon.”***

The *wood of Lebanon* was used in the purification process. Cedar was used in the waters of purification. This is a clean *chariot*; nothing defiling shall ride in this *chariot* of love. This will transport us to the marriage supper. This is our wedding day transportation.

He *made His chariot Himself*: speaking of the work He did on the cross. In order to prepare for this great day, this *chariot* was not made by a distant God who stayed in heaven to observe our dilemma. He descended and the *wood* came under the fire of God. God decided the price and then paid it Himself.

Verse 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.”***

Silver: Redemption

Pillars: Pillars hold up something that is being lifted into a higher position. That is us. His redemptive lifts us up into the heights of the glory.

Gold: the deity of Christ

He's the foundation that makes it possible for these carnal feet to be transported into heavenly places. *The covering of it of purple: purple* represents royalty. The Son of God, King of Kings, the Bridegroom is exalting us into that high place with Him. In the midst of the whole rhapsody is an underlying message to the daughters who have been content to follow afar off. He's saying look at the ecstasy, the love, the grace that I have prepared for those who love me, this is meant to entice willing hearts. The Bride would never have been able to go into this place unless she had first humbled herself to seek Him in the low place. He has wooed her, prepared, and protected her. We need to discern His dealings with us and meet them with the proper response whether it be repentance or just thanking Him in the midst of great difficulty. In His perfect wisdom, He would not add one burden that was not necessary for us to grow in love.

Verse 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.”***

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,

The Bride speaks to the *daughters*. She has rode time and time again on this chariot to her prayer closet. She wants to display its glory. She says, “Look at His humility, the great price of love, Emanuel, God with us in the flesh, God in the person of Christ, the Logos, the Word who was crowned because of His sacrifice.” Her *mother* represents as always the Holy Spirit. To be *espoused* is to be engaged. This is the step before marriage. The scripture makes it plural. This does not mean He has been engaged to other brides, these *espousals* speak of His commitment to suffering time and again until He would be married to the final laying down of His will. Yes look at Him, see His humility; the Lion of Judah restricted to a human body, by Him all things existed (Colossians 1:16-17) but He became submitted to His own creation. When we are weary and want to lay our cross down look at His *espousals*, his sufferings. *Hebrews 12:3-4* tells us to *consider Him that endured such contradiction of sinners against Himself lest ye be weary and faint in your minds*. She wants them to see Him that they may be free of the fear of suffering that may come with obedience. It is not a reluctant regretful giving. He is worth it.

And in the day of the gladness of his heart.

The *day* Jesus began His earthly life of being *espoused* to suffering and obedience was not a reluctant regretful giving up of heavens splendors but a *day* of gladness, joy deep in His heart.

Hebrews 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.

He looked past the cross to a time when His word would move the hearts of people throughout the world as in Ephesians 1:18 and Revelation 21: 2

The riches of his inheritance in the saints. He saw the New Jerusalem coming down from God out of Heaven prepared as a bride adorned for her husband.

Yes, it was *the day of the gladness of his heart*. It was *gladness* because this would lead to His wedding day. He has moved throughout the centuries in preparing a bride, a people from each generation that have reached beyond the average and pressed into the arms of Jesus over and over. They are leaving behind the cares, opinions attitudes of everyone and all the frustrations of everyday life and have pressed into their Lord's waiting arms.

Chapter 4

“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 has heard her exclamation to the daughters of how He is and how He has prepared a love chariot to any who would chose Him. By the time she finishes, His heart is bursting. And out of His spirit comes the words, to any that will listen and look. *“Behold*, just look at her as she stands and proclaims my plan, my heart, to those who have ears to hear.” Then He turns to her, “You are *fair* (beautiful) *my love*.” He takes another breath and, bursting with pride that is too good to be enjoyed alone, He exclaims again, **“Behold!”** as if to say, “Can you believe her beauty, sincerity, and love?” Turning back to her, He does another over all search of her beauty, as lovers often do. Now comes a description of her inner nature that had made her so special.

One of His first comments is on her *eyes*. They are compared to a *dove’s eyes*. First, a *dove* has no gall to break down food. There is no

bitterness. A *dove* has no peripheral vision. Its eye is single. Also a *dove* only mates once. A *dove* isn't a bird of prey, with selfish intentions. That is why in the darkness she is able to see God has a plan. Her eyes are always seeing God's best through it all. She holds no resentments. She has an eye single to the Glory of God. She will not be distracted by all the commotion on the sidelines. She has mated for life. It is this *dove's* desire to perfectly follow the road that leads to her bridegroom. At least 84% of all perception comes through the eyes. This is one of the first things He had worked on. He formed those during the night seasons of her soul. From great distances these birds can see their masters cote, a resting place or home for birds that are trained to know where those homes are.

No matter how high we soar we know we will be called down to the valley of humiliation. Sitting in someone else's prayer closet is no place to continue when He has reserved our own place, if we have the eyes to see it. At the master's separated dwelling place are rest, food, shelter, safety, and the master himself.

Within thy locks: Locks in Hebrew means veil. She carefully protects and veils these *eyes* from the world. Her *hair* (meaning surrender) is compared to the *goats of Gilead*. They would sometimes cover the side of a mountain and it appeared as if the mountain had hair. She was full of surrender. *Goats* are also sure-footed, leaping, skipping and

climbing the most impossible places. This is what full surrender can accomplish. Only one in subjection would desire these heights. Too many Christians have so much greed, lust, pride and love of other things in their vision that they cannot see the prize. The prize is the attainment of full maturity.

Verse 2- ***“Thy teeth are like a flock of sheep that are even shorn, which came up from the washing; whereof everyone bear twins, and none is barren among them.”***

Her *teeth* are well tended, *even shorn* as *sheep’s* wool grows after shearing. *Teeth* have several strong implications. They affect health, growth, and the ability to enjoy food. She had been in the prayer closet and drank the sincere milk of the word (Hebrews 5:12-14). She was also able to eat chunks of meat or depth of the word. For the battle she needs the strength that meat gives. Your *teeth* can feed you or be weapons as children often display when they bite one another. But the enemy is to be the devil and not her brothers and sisters. So her *teeth* were clean, *come up from the washing*. When our *teeth* are being used under the guidance of the Holy Spirit they remain clean. As Ephesians 5:26 tells us: the word is what washes us.

Bears twins- Fruitfulness. It tells us that *none is barren.* We must reproduce the good things that come from our yieldedness in what we take in. How much do we chew the word? Are we faithful to chew out the message of the cross? If we stay in prayer and continue faithfully in the milk (sincerity) of the word we will reproduce the greatness of God.

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

Scarlet is a type of the blood and therefore the humility of Christ. The *thread of scarlet*, or continual love is a tremendous thought. One of the meanings of *thread* is measuring tape. Our revelation or humility is measured by our ability to lay it all down. Because of this her speech is comely.

Speech: A pasture, desert. What comes out of our mouth will be either like a green pasture to feed the hearers, or a desert. But she has been feeding in the footsteps of her shepherd and you can tell she's been in her prayer closet and the Word. She's been chewing the substance of the cross and those who heard her were fed.

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

Thy neck is like the tower of David builded for an armory, whereon there hang a thousand bucklers,

The *neck* speaks of our will. We turn our head to decide what direction we want to take. God said Israel was *stiff-necked*. That means rebellious and stubborn. That is why she has posted an armory and even an army in order to guide her will. Earlier He had adorned her *neck* with chains of gold, one to choke out the self-life and the other to compliment the surrender of her will to Him.

All shields of mighty men.

There are one *thousand* of them, enough for every type of battle. It is impossible to go on for God unless we have this fortification. These shields upon our will protect us in the areas of our weakness. This is where the enemy plans His attacks. The fiery darts sent by Him seem to burn up our determination. The ant stores up in the summer. When things are reasonably peaceable with us, we need to get the word and faith built up so we do not crumble in our hour of need. If we have not stored up we will not have the weapons at our disposal in the hour of war or temptation.

The tower that is like David carries with it the connotation of being soft hearted to the will of God.

Psalms 57:7

*My heart is steadfast, O God,
my heart is steadfast.*

Verse 5- ***“Thy two breasts are like two young roes
that are twins, which feed among the lilies.”***

Twins speak of normal development. Some Christians will love only the exaltation side, the glory side, what we call the in-pasture, the time of revelation and resurrection, but in order to not be malformed, we must embrace His precious humility, the death side, the out-pasture, crucifixion. If this other side is not developed, we will be deceived and puffed up.

The *breast* has the ability to nourish. And where does she get her nourishment? *“Among the lilies.”* All the precious ones who have humbled their will and served well have a feeding place here, *among the lilies*. The *lilies* then are those lovely people that have found the treasures in humility. These other *lilies* encourage one another with their purity.

Verse 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.”***

Myrrh is humility. *Frankincense* is faith. Notice that until that great day when all shadows flee, she is determined to partake and dwell with humility and faith. But it takes a *mountain* of humility and only a *hill* of faith. The stature of pride in our heart is so big that it will take this *mountain of myrrh* or humility to bring pride down. She must be willing to live with Him on this mountain. But in order to embrace this humility she must have faith. That *hill* of faith means that a little can go a long way.

Until the daybreak and the shadows flee away: She is saying that until the new day comes and the darkness of this earth life is gone, *I will get me up to the mountains.* I will leave my comfort zone; I'll walk in faith. I'll cling in faith to my position and grow until He comes.

Verse 7- ***“Thou art all fair, my love; there is no spot in thee.”***

This is an outburst of love by the Bridegroom. He is so overwhelmed at her declaration to stay in

the place of humility until He comes that He must shower her with praise. His devotion to her is evident. He is saying that one who would embrace such a life of crucifixion has reached new levels of love and commitment that overwhelms Him. Her pure spirit causes Him to exclaim, “ I see no spot in thee!”

Verse 8- ***“Come with me from Lebanon, my spouse, with me from Lebanon: Look from the top of Amana, from the top of Shenir and Herman, from the lions’ den, from the mountains of the leopards.”***

Here we see once again an illustration of full stature in the four points of the cross. He now for the first time addresses her as *spouse*. Her commitment in vs.6 was the final test and now she is totally His. We are going to discuss the four *mountains* and the *lion* and *leopard*.

Lebanon denotes cleansing. She is cleansed from all self life and is following Him. She leaves her fathers house and all loves from her past, up and up to the mountains of fragrance *Mt. Lebanon* (Hosea 14:6).

Amana means to build, support, a covenant, and fruitfulness. A measure of reward for the humiliation, suffering, and surrender by being taken

to the *Mountain* of exaltation, by being lifted up into a glorious and holy union of marriage in *Mt Amana*.

Shenir is a place where she can view the landscape. It is a place of vision of the depth, the height, the length and the breadth of His love. It's a place of refreshing and renewed hope and fresh starts. From this raised perspective, she can reflect on where she has come from, what the Lord has taken her through, and the lessons from the past. While on this mountain, she also is able to catch glimpse of her future direction.

Hermon is a mountain of seclusion. It was also noted for its great amount of dew (Psalms 133:3). This dew watered the surrounding countryside causing great blessing and fruitfulness. She is being invited to the Holy of Holies to receive the waters from the throne to use in watering her soul and those around her.

She also encounters things in her own heart symbolized by the *lion* and the *leopard*. The *lion* nature desires self-rulership. Here we see that old nature in us. And in order to stay in this place of watering we know we must crucify this desire. The *leopard* is ambition. He stalks his prey and pounces suddenly with driving force. Our zeal and ambition is also swift and destructive. It is great to be invited to the mountains, but it is here we must guard against the *leopard* of ambition that will try and take more than has been given by the husbandman. With faith we can conquer this misdirected drive.

Verse 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.”*

In Mike Bickel’s teaching of the Song of Solomon, he believes that the whole of the book is summed up in this verse. He calls it the ravished heart of God. To think that God’s heart is ravished when He sees the loving, obedient, and yet weak child of God reaching up to embrace the great eternal. YES! Yes I will go on; yes I will not let anything in heaven or on earth stop the longing in my heart; yes I am willing to go as far and long as it takes to own His heart! This is absolutely the most romantic feeling that God values. The eternal “yes” ravishes His heart. It leaves Him breathless.

My sister, my spouse- here he begins to once again relate to her through the salvation experience that made her his *sister* and finally his wife. He is our brother, so the feeling of our infirmities can touch Him. It’s His blood relationship with her that started the ball rolling. Remember when He calls you His sister the price He paid for that privilege. To make us blood kin He had to shed His blood. He had to descend into humiliation so we could ascend to glory. He was not ashamed to be fully

identified with us and to endorse us before the Father. He laid aside the form of God and took the wrath of God for us.

Hebrews 2:14

For we do not have a high priest which cannot be touched with the feeling of our infirmities but was in all points tempted like as we are yet without sin.

And all this was caused by just one look of her eye. He watches every move we make toward Him. Every effort to bring His will into our lives. He rejoices over it all.

He goes on to say “*with one chain of thy neck.*” The *chains* formed around her *neck* were a double chain. One of them was of surrender, the bending in humility to His will and the other a demonstration of the choking and strangling of the self-life. It was the latter that caused Him to respond in such an extravagant way. Every time He sees the determination to choke the self and push it aside it causes great pleasure to the heart of our bridegroom who is proud to win this kind of love.

YOU have ravished my heart:

Notice he said YOU (not the money you gave, not the ministry, not your accomplishments) YOU have ravished my heart. He can define beauty because He is the author of it. The ones who love

Him conquer Jesus passion. God does not over look even one act of obedience.

Verse 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!”***

Again He speaks of the blood relation and the marriage relations. He is saying, “Your love is more beautiful to me than everything my hands have created.” I would rather have your hearts moving towards me than all the worlds put under my authority. We just need the Lord to write this on our hearts, don’t we?

The smell of thine ointments than all spices: The bride is fragrant; she is perfumed with healing *ointments*. This fragrance speaks of the unity between the bride and the bridegroom. This union or fragrance is greater than the aroma of all other *spices* and all other unions.

Verse 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.”***

This verse speaks of the mouth and clothes of the bride. *Honey* is predigested food. The bee digests the nectar and stores it in the *honeycomb*. The words that she speaks are sweet and nourishing because she has already digested it before she gave it. The *milk* that she gives from her speech is easy to digest. Sometimes God serves His word as bread or meat, which requires spiritual teeth. But the *milk* is simple truths.

The smell of thy garments is like the smell of Lebanon.

Lebanon represents cleansing and purification. *Garments* speak of acts of righteousness. The Bible warns us we must keep our *garments*, (Rev. 16:15) Also He tells us to buy from Him white *garments* (Rev. 3:18).

So not only do we need the *honey* (truths that we've already developed in our life) and milk (giving the sincere and simple word) but our *garments* (clothing made through righteousness) have the smell of holiness. If we have the word without the walk we develop spiritual pride and open the door for error. Notice that the *smell of her garment* and the *smell of Lebanon* are both fragrant to him so her walk matches her talk

Verse 12- ***“A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed.”***

She is a *garden enclosed*, a *spring shut up*, and a *fountain sealed*. All three of these imply that she is preserved for Him alone. She is *enclosed* which means that the foxes will not spoil the vine any longer. She has spent so much time with the King it has built the wall around her *garden*. The wall around her garden is truth. The truth always protects us. Psalm 119:165 says, *great peace have they that love thy law and nothing shall offend them*. Yes the truth is a wall and will protect the precious treasures of the Lord in the heart. There is a second wall around her heart called the fear of the Lord. Prov. 14:27 says *the fear of the lord is a fountain of life*. So her *spring* or fountain of life is *shut up* or protected by the fear of the Lord. This fear will protect our hearts from strange loves, idols, temptations, and fear. The bride has been in her secret prayer chamber and in that place the Spirit and the Word have torn down her wall of pride and built a double wall of truth and fear of the Lord. Then we come to a *fountain sealed*. This *fountain* represents being used for a specific purpose. This *fountain* is *sealed* to the outsider. It only gives its life resources as the owner wills.

Verse 13 & 14- ***“Thy plants are an orchard of***

*pomegranates, with pleasant fruits; camphire,
with spikenard,*

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

Fruits & Spices

Twelve plants are listed in her garden. Only 9 are listed here. These nine *plants* correspond with the nine fruits of the spirit listed in Gal.5.

Pomegranate: love. What better fruit to symbolize love than this fruit that bears hundreds of seeds? This fruit is said to purge the body of envy and hatred. The word is quickened, a seed at a time, and causes the heart to burst with seeds of love for Him and for His people. And as you know seeds reproduce.

Camphire: joy. This is a shrub found in Egypt and Israel. It grows white and yellow flowers. The leaves when dried and smashed make a reddish dye. It is also used for tanning leather. This is a beautiful illustration of what joy will do for us. It is beautifying, fragrant, and it toughens or strengthens.

Neh. 8:10

For the joy of the Lord is your strength.

Worldly joys are soon gone like meteors that give a bright and sudden flash and disappear. But this joy is an eternal blossom and fragrance. For we know at His right hand are pleasures for evermore. This joy stems from the presence and joy of Jesus. As spring casts off death and brings new life so does joy.

Spikenard: peace. *Spikenard* was used as a nerve medicine. Is 26:3, *Thou will keep him in perfect peace whose mind is stayed on thee because he trusteth in thee.* Peace is a precious jewel to be guarded lest ambition, envy, anger, or pride steal it away. Peace is the triumph of right principles. Peace is also the absence of fear. We do not fear the enemy unless we are in sin. This gives place to the opposite of peace, which is confusion. Following His will leads us to His peace.

Saffron: Longsuffering. The Word of God often mentions longsuffering as part of the nature of the Lord. (Numbers 14:18) *But thou o Lord art a God full of compassion and gracious, longsuffering and plenteous in mercy and truth.* To be born is to suffer, to die, and to lose what is loved, to be tied to what is not loved, to endure what is distasteful.

Suffering is the most certain means of making us truthful to ourselves. God washes our eyes with tears until we can behold His invisible longsuffering that makes us patient towards all men; bearing all weaknesses, ignorance, errors, and infirmities of the children of this world. Longsuffering has a mind to endure to the end of all trials and sufferings. It will wait until Gods time for the removal of the inflictions and bears them without murmuring. Night brings the stars as suffering brings the light of truth. It teaches us true pity. Forgiveness is perfected in those who have suffered long.

Calamus: gentleness. *Calamus* is a reed like aromatic cane, which emits a delightful fragrance when bruised. It is sweet and is used for food and music. Gentleness is truly sweet and is music to the heart when the bride is bruised, gentleness comes forth and those who desire this sweet music created by a gentle spirit will be refreshed by it. It has power to bend the strong will of man.

Cinnamon: goodness. The priests used *cinnamon* in the holy oil. The highest pleasure is in doing the will of God. Real goodness does not attach itself to the world but to the Lord. A conscience void of offense is an inheritance for eternity. Goodness is a ministry to others and comes back to us as Gods favor. It is truly holy. Goodness is love in action, love with its hand to the

plow, love with a burden on its back, love following the precious footsteps of Jesus. When goodness is persecuted or injured its cinnamon fragrance will be released; it will flavor the situation and return good for evil. The temple was filled with this smell. So must our temple be so perfumed.

Frankincense: faith. *Frankincense* comes from the root word meaning to be white. It was used for fumigation at sacrifices. Faith fumigates us from doubts, fears, and unbelief. Faith heals and cleanses us so we can press on in God. *Frankincense* was also used for medicine. Likewise faith can heal us of many of our spiritual diseases, such as hopelessness, weakness, and inability to go on. Faith casts an anchor within the veil. What wings are to a bird, what sails are to a ship, what oil is to the wheels so faith is to the spiritual building, to the reaching for God and to growing in full stature. Faith is an influence on other virtues. Like a silver thread it runs through a string of pearls; it puts strength into all other virtues. It made Abraham rejoice and Noah sit still in the middle of a deluge. Faith is the first pin that moves the soil. It is the spring in the watch that sets into motion all the golden wheels of love, joy, comfort, and peace. Faith is a root. Grace from whence springs all the sweet flowers of joy and peace. Faith is an assimilating grace; it changes the soul into the image of what it gazes upon. Faith, looking on the Christ, transforms a man and turns him into the

similitude of the Bridegroom. Faith looking on a bleeding Christ causeth a soft bleeding heart; looking on a holy Christ causes sanctity of heart; looking on a humble Christ transforms a soul into the sweetness of His humility. Yes faith sets all other graces into motion. Faith sets hope to work. The heir must believe this title to an estate before he can hope for it; faith believes its title to glory, then waits for it. Faith believes the glorious rewards given to suffering. This makes the soul patient in suffering. Thus faith is the master wheel. It makes all other graces run smoothly. Faith must be seated in the understanding as well as in the will. The eye of faith can see Christ as well as the wings of faith to fly to Christ. It causes the discord of the present to become the harmonies of the future. Faith, like a key unlocks, God's treasure house of promises. Faith will extract light out of darkness, comforts out of all the stresses, mercies out of miseries, wine out of water, and honey out of the rock.

Myrrh: meekness and humility. *Myrrh* is a gum. It is sold for medicinal purposes. It has a strong odor but a bitter taste. It was used as a perfume and was one of the ingredients of the holy ointment. It was also used for embalming. You may remember it was given to Jesus on the cross. Meekness is the outward display of a humble heart. Let us stay in the prayer closet until we become saturated with this precious humility then we will be insensible to what others say or think. Humility

is not underrating ourselves, it does not require that a wise man think his knowledge equal with fools, humility then has a mean opinion of the flesh man. It does the will of God from the heart. Humility is how we esteem ourselves before God and that is as nothing. Then why do we argue with God as if we were something? There is no great humility in a fly to view itself tiny next to the mountain, nor a drop of water in comparison to the sea, nor for a spark of fire to hold itself as nothing in respect to the sun. Humility consists in not esteeming ourselves above others and to not desire others to so esteem us. Pride loves to climb up. Not as Zaccheus to see Christ but to be seen itself. Pride would like to be somebody and therefore comes abroad to court the multitudes. Humility delights in privacy and being alone with the bridegroom. As the leaves of a tree shade the fruit, some hand must gently lift them up before they can be seen. So humility conceals the precious treasure of the soul until the hand of the bridegroom invites them out. See how in the fanning of the wheat the fullest and greatest grains lie ever the lowest and the lightest take up the highest place. So it is with the religious world. Those who have the least spiritual substance are the most conspicuous, while those who are fullest of grace and humility are unnoticed but are secretly rich. Lord, give us a low fullness rather than an empty advancement. A heart full of pride is only a vessel full of air. This self-opinion must be blown out of us before we can be filled with His humility.

Humility is the knees of the soul. And to that posture the Lamb will open the book. Pride stands upon tiptoes as if it would snatch the book out of Christ's hand and open it itself. Self-distrust is the first proof we give of having attained knowledge of this lesson.

Aloes: temperance. Aloe has oil that thickens into a perfumed resin within the trunk that was highly valued. It perfumed garments and beds, etc. It is a picture of all that is lovely, fragrant, and flourishing. But it was also used to embalm the dead. Temperance means sobriety, moderation, to mix in due proportions; self-restraint in conduct. Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and life in the heart and soul. It is a bridle to the passions. Aloe perfumes us with great value because restraint buys back what would ordinarily be wasted.

Two Types of Peace

Did you notice that Spikenard was mentioned twice? That's because there are two types of peace.

Matthew 11:28-30

*Come unto me all ye that labor
and are heavy laden and I will give*

you rest. Take my yoke upon you and learn of me for I am meek and lowly of heart and you shall find rest unto your souls for my yoke is easy and my burden is light.

The first *Spikenard* tree of peace is received only in gift form. There is a rest when we receive the blood of Jesus, a rest when we receive the fire of His Spirit, a rest when we receive the waters of His name, death, and resurrection life. All this is a free gift of His grace. The second rest, (the second *spikenard* of peace) must be found by seeking. This comes only in the growth into the fullness of the stature of Jesus Christ. As we lay hold of God and come under subjection we take on the yoke of the Word and lay down our will in the horizontal position and allow His will to be upright in a commanding position. Then we will find a wonderful rest, a peace. The Bride has a double portion of peace in her garden.

Verse 15- ***“A fountain of gardens, a well of living waters, and streams from Lebanon.”***

We find again *a fountain, a well and streams*. Her water had become a *fountain* to other *gardens*. She possesses a deep *well* preserving the hidden water for all who desire *living water*. As Jesus said

to the woman at the well, what He gives will be water springing up into everlasting life. The *streams coming from Lebanon* are *living waters* coming from purity and holiness.

Verse 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.*”

The bride invites the bridegroom into the *garden*. She also calls upon the *winds*. As you study the Word you see many things that fall into the pattern of the cross. You can find things in patterns of 3 and 4. There were three areas in the tabernacle and there are four points of the cross. The *east wind* represents chastening, for example we read about Jonah and how the *east wind* was vehement. Also we read where God gave a dream to Pharaoh concerning the *east wind* of chastisement. This *wind* comes upon us in the form of testing and trials. This is for the purpose of purging the things that are displeasing to God. This is His way of correcting us because He desires us to be His personal fruitful garden. The bride already had these experiences and this was her glad day. The next wind is the *west wind*. A *west wind* in Exodus drove out the locust. And in Luke Jesus talks about a *west wind* bringing a shower. So we

can see that the *west wind* stands for rain and blessing. The bride did not need rain at this point either.

So what did she ask for? The *North wind* is judgment and cleansing. The *North wind* drives away the rain. Proverbs talks about this wind driving away the rain. The clouds are driven away allowing the radiant and glorious rays of the sun to be seen. So it is with the spiritual. It takes the cold breath of God's *north wind*, the winter season, to blow away these clouds and fog. The bride asks for this so that it would blow away these things so all may behold the glorious beauty of the husbandman. When we are in a place of exaltation it is easy to allow the breath of pride and the clouds of arrogance to come forth and veil the son of righteousness. Let us follow her example and cry for this wind to cleanse our spiritual gardens. Before the warm *wind* of the *south* can blow and diffuse the fragrance of our gardens, the *north wind* must clear the clouds so the son (sun) may be seen.

The spring season calls upon the *South wind*, which brings forth a new season of growth and blossom. There are references to the *south wind*, which speak of warmth, softness, and progress. She needed new growth and fruitfulness. The Lord is so good to rotate these winds so that we are not overcome. Each season has a purpose.

Chapter 5

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

He has gone into the *garden* of her heart as He often does and there He once again is reminded of how her garden first began. She became His sister through the blood of the Lamb and now she is His spouse. What she learned as His sister is only the beginning of what she will learn as His wife. Yes, He planted the garden and nurtured and watered it. It was His care that brought this garden unto maturity. He had placed the wall of protection around her heart, her garden, and planted all the lovely and precious things within it. He did four things there:

He has gathered (plucked).

He has eaten.

He has drunk

He has shared.

Notice the emphasis in this particular verse on His ownership: *my garden, my sister, my spouse, my myrrh, my spice, my honeycomb, my honey, my*

wine, my milk. He was the source and origin of it all; she was just the recipient of His grace.

The first thing He looked for was the myrrh, this means humility. He had trained her well in being humble. After all, she had only to receive; it was ultimately a work of His hands. He will never perfume flesh. She had to humble herself before Him and lay aside her will and her pride in order to be clothed with His humility and to be made fragrant with His spices.

In this garden He will not only *gather* but will pluck and pull out what doesn't belong. He is king over the vineyard; it is our job to abide. Psalms 80:8-19 tells of what happens when God removes the hedge from around the vineyard. They had poured out their wine and fruit to other gods; it was only meant for Him. This can happen when we pour ourselves into other things instead of Him. We are serving a jealous bridegroom who will not permit us to take the things that belong to Him and pour them out to the strange gods of success, reputation, self-gain, or greed. He will not allow us to use the knowledge we have gained to exalt ourselves.

His Precious Fruit

For 430 years God watched over the vine and carried it through the wilderness to Canaan's land and planted the vine there. Isaiah chapter five tells us of the care God took over the vine. He put a

fence around it, built a tower, tilled the ground and gave her a vineyard. He gathered out all the stones that would hinder her growth and fruitfulness. After God did all this, he sat down and waited for the precious fruit of the vine, the fruit of humility, worship, love, and adoration to be brought and poured at His feet. But when Israel began to grow the wine, she took it and poured it out to other gods to strange lovers rather than to God. So God allowed her to be plundered and almost destroyed until finally she cried out,

Psalms 80:14-19

“Return we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine and the vineyard which thy right hand hath planted...it is burned...it is cut down, they perish at the rebuke of thy countenance...quicken us, and we will call upon thy name, turn us again Lord...and we shall be saved.”

You see the fruit He puts on us is for Himself. For this same reason the bridegroom had also planted a garden in her heart to be walled up. Remember He will not let us keep the fruit and rule over it, giving to others, as we will because it is His fruit and His fragrance. He will govern it. He will take for Himself first and then direct the ministry of sharing it with others. We give this fruit to Him as we humble ourselves and bow down at His feet to

His will and pour out the spicy fragrance of Holy Communion with Him. It is a pouring out of our love and adoration to Him. This act of service and communion concerns only the bridegroom and is not to be poured or served to others. While it is true that as she is ministering to Him others will pick up the fragrance, His bride is pouring out her fragrance to her bridegroom exclusively.

The guests were invited to eat and *drink* abundantly of the *honeycomb*, the *honey*, the *wine*, and the *milk*. We will go over each of these and their meanings. First of all this can be likened unto the wedding supper where the guests, kings, and priests are invited to celebrate with the bride and the bridegroom. It's interesting to note here that everyone is not in the wedding but some are guests. What He is serving is what He has produced in her. First of all as mentioned before, He is serving myrrh from her garden. This means humility as myrrh was used in burial. So her humility as she gave it all back to Him and took no credit to herself, was an important element to Him.

Honey and the Honeycomb

Next we see He gave them what He Himself had already enjoyed, the *honeycomb with honey*. These are very important symbols. The *honeycomb* pictures the light of the Word. Jesus said

John 8:12

“I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life”.

The waxy substance of the *honeycomb* (beeswax) was used to make candles in those days and is a fit type of the light, which comes through the Word. The *honey*, the digested nectar of the Word, aptly describes the sweetness of the Word. It takes the light of the Word to preserve the sweetness of the Word. Until you see the light of the Word, you will never taste of the sweetness of the Word. For the sweetness, honey is hid within the honeycomb, the light. Once the light comes in, once it gets quickened, you can eat and enjoy the sweetness of the Word. Sweetness is regurgitated nectar, partly digested. Honeycomb is completely digested Word, which produces light. When Ezekiel received a roll of God’s word he said,

Ezekiel 3:3

“Then did I eat it; and it was in my mouth as honey for sweetness”

Oh how sweet is the precious Word of God.

He also invited them to drink the *wine*. There is *wine* in the Word, the *wine* of His life of surrender, obedience, and joy! What greater joy is there or what greater delight than when the *wine* of

the Word begins to ferment as it were, begins to move and pulsate within your heart? The *wine* is truly descriptive of the abundant drink offered in His precious Word. The *milk* of the Word brings nourishment, strength, and growth. This Word is pure, unadulterated, sincere, and holy. This was a precious feast spread before the friends of the bridegroom when they were invited to eat and drink at the wedding feast in celebration of the pure bride.

Verse 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 the dew, and my locks with the drops of the night."

The marriage has taken place and the bride has her love for the bridegroom in its proper place. Her love for Him supersedes her love for works and ministry. Unfortunately, the bride has gone to the other extreme of being satisfied now with just making love without working or ministering for Him. Our human will is like the pendulum of a clock, it swings from one extreme to the other, and is always contrary to the will of God. As already mentioned, God's will is seen in the vertical position and is found in the center of the road so to speak. If the Lord succeeds in crucifying our will

on one side, then our will wants to swing to the opposite extreme. Then He has to begin to work on that side, always trying to get us into the middle of the road where our will can be joined to His.

The first lesson God dealt with in the church of Ephesus pertained to this very truth we are concerned with here; love first, and then works. In Revelation 2, the Lord had much to commend Ephesus for in regard to her works. He said,

Revelation 2:2-3

“I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars: And hast borne, and hast patience, and for my name’s sake hast labored and hast not fainted”

Ephesus had to learn to establish in first place her love relationship with the Bridegroom, and her works in second place. This is absolutely necessary in order to be a part of the bride of Christ, otherwise our works will become our master instead of Jesus. Works are often some of the little foxes that spoil the vines.

What He has taught her on the works side must now be taught on the love side until the pendulum comes to rest in the middle. It’s God’s will in love plus works, not love without works, not

works without deep fellowship coming first. Our works will be doubly anointed, doubly effective when done in the right order.

She says, *“I sleep”* She is free to drink of the myrrh, honey, milk, and wine, but she is comfortable now without the works. He comes to the door to try and get her to sacrifice. As He did in the garden of Gethsemane; He is inviting her to a new level of laying it all down in preference to the Father’s Will.

When we see the bride in the New Jerusalem she is in the perfect place of love and works.

“And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants (the bride) shall serve him.”

The love of the bride will cause her to serve the Bridegroom, the Lamb, first in worship and in adoration. Then, her gates will be opened by the Lamb to make a feast for those who are allowed to come through her gates. But for now she is being called on to surrender her will. She is being invited to join Jesus in the fellowship of His sufferings.

Suffering

I must dwell a little on suffering here. Jesus was in the Garden of Gethsemane all night. His

hair was drenched with new understanding of doctrine and surrender. He was longing to share with her what He had learned so that she could be comforted during her night seasons. But she refused to get out of bed for she had shaken the world off of her and taken off her serving towel and had begun to enjoy her time alone with Him. But we must be diligent to obey in every way. She is unaware of the trial she is now being called to enter. And her husband stands outside calling her. He has every right to swing open the door and command her to serve His friends but instead He gently knocks. And then because she does not answer the knock, He begins to go over the whole process of what brought her to this place. She is His *sister* because the first step toward Him was salvation. She has His *love* because He first loved her. She was His *dove* because she began to be purified, as a dove has no gall to break down certain foods, it could be said she has no bitterness. She has single eyes that look only for the master's habitation. They only have one mate their whole lives so they are faithful. She is *undefiled* because even though she has many areas that need work, she has said yes to Him in every area. She has surrendered herself to His work in her. However His head is full of *dew*, which is reproof and *my locks with the drops of the night* or doctrine for the night season.

Verses 3, 4 & 5- *“I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?”*

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

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.”

When we *put off* our *coat* to stop serving others in order to serve Him, we must be equally quick to put it on again and continue however He leads. We wash our feet from all the filth we have picked up while working in the world and go before Him clean and it's difficult to go back out and get polluted again. But He came to give her instruction and she would not arise, even with all the love talk, but on second thought her inside was grieved at the thought of His calling without response from her. So she rises and puts her hand on the door to open to Him and the first thing she realizes is that there was something that had dripped from His hands that had just been on the locks. It was dripping with humility. Wow! How precious is that? He had spoken so gently, so romantically, He could have been forceful but He did nothing more than put His hand on the door. And now she had the memory of

that sweet gentle wooing, dripping surrender all over her hands.

His hand on the door is well understood as *his hand of grace*. And she goes to the *door* to say yes to the north winds of adversity, yes to the Jesus of Gethsemane. She is drenched in a commitment to a life style of death to selfishness. It would take a lot of humility (*myrrh*) to go to the death of her self-will.

Verse 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.”***

She had missed a great opportunity and a precious visitation because she had refused to serve His friends and had gone to sleep and had shut the gates when He came with His voice, His Word and the revelation of His hand. She became willing to soil her feet and to rise in response to Him. But in order to go on with God we must meet the condition before we can continue to grow in Him. If we carry a wrong attitude toward somebody, we will have to make it right or else be stopped from going on. But the key is the nail-scarred hand that unlocks the door. Since she had missed His commanding word

to serve, the husband came back with that nail-scarred hand, and left the memory of His sweet humility. She says that her soul failed when He spoke. Sometimes it melts on second thought. So much so that she now forgot all about going to bed and began to concentrate on finding Him. Now this is all that matters. His discernable presence is gone. That does not mean He is not seeing what is going on. She just doesn't feel Him. Sometimes even when we are not in disobedience he hides His face from us.

Sometimes He hides His face to reveal what's in the deep parts of our spirit or to reveal the motive of obedience. Why are you really following Him? What is your ministry really about? Will you still be fervent to obey Him without feeling His presence? Are you seeking God primarily for spiritual pleasure, or will you obey God for His sake alone? Can you be faithful to obey regardless of how difficult the circumstances are? The Lord is looking for a people that stand in obedience regardless of what is happening in their lives. This is the primary issue of being His inheritance.

She could not find Him. The silence of God is part of His training to cause our hearts to mature. We must refuse the devil's accusations against God's love in such seasons. Our confession of faith must remain constant: "his banner over me is love."

Verse 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.”

As if His presence being gone was not difficult enough, now comes persecution from the rest of the body of Christ. Now the two main functions of her spirit are being taken from her: her intimacy with the bridegroom and her ministry. If there is any weakness in her spirit, such as pride and being self-absorbed, it will now come to the surface. He is asking by His absence, will you embrace Gethsemane? Will you serve for me and me alone? I am not a means to an end. I am the end of your life. When everything else is gone will you be mine? When the rest of the body mistreats you will you be bitter against them?

With all those feelings of pain and hurt she says, “My God, I’m in it for you. You are my passion and portion oh God.” She’ll be given every opportunity to be faithful to Jesus without feelings and to be committed to the body, while the body is mistreating her.

In chapter three she had turned her back on the watchmen and they have been angry ever since. And since she had not allowed Him to give her instructions when He stood at the door, she will now learn and He allows her to fall into the hands

of the *watchmen*. They resented the fact that she found Him on her own and not with their help. They wanted their position to be honored and who did she think she was, not needing them? Then it says she was *wounded*.

Zechariah 13:6

What are these wounds in thine hands? Then he shall answer those with which I was wounded in the house of my friends.

Here she is suffering the same type of abuse that her bridegroom went through at Calvary.

Her *veil* was taken away. In an Eastern country a woman's *veil* was her protection. She could go into the street at any time, day or night and be safe. They wanted to *wound* her at the deepest level. For only street women went without their *veils*. This was to try and put her on a lower level in society. This was an attack on her character. Jealousy will cause people to stoop very low.

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

The daughters of Jerusalem were those that were in a lower spiritual standard than herself. But she realizes that we all have our special encounters with Him. It's interesting to note here that she doesn't turn to them for consolation with what the watchmen have done. She is still totally lovesick and can think of nothing else but her fellowship being restored. She says if you see Him please just tell Him I am so *love sick*, I need him, I love him, I live for him.

Verse 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?”***

To paraphrase it would better be understood this way: “We just don't get it, why is He so special that you can't just move on with your life and find someone else to love?”

Verse 10- ***“My beloved is white and ruddy, the chiefest among ten thousand.”***

She is now going to spread the table and feed His friends. This is something that she is now doing out of desperation. She delayed to do this earlier but now she can't wait to describe Him. She first will describe His color and position, and in Verse 11, His stature and countenance. They sorely needed a description since they could see no reason for the bride's desperation. They had other beloved's: money, pleasure, prominence, and the comfort zone. They loved these things more than they loved the Lord.

His color was *white and ruddy*. *White*, or radiant; He has a pure radiant color. He takes me into times of pure light and exhalation. Then He is *ruddy* or red as is the blood. He takes me into crucifixion and teaches me to lay down myself and take up His cross and follow Him. He is good to me on the white side and on the red side. Everything He does is for my benefit.

Chief Among Ten Thousand

Chief among ten thousand is His position. He holds the *chief position* among:

saints
enemies
failures.

Chief over saints:

Deut.33:2.

And he said, the Lord came from Sinai and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints; from his right hand went a fiery law for them.

Sometimes we mistakenly place our eyes upon the saints of God. Whatever degree of beauty we may see in them, it is still only a reflection of Him. The saints of God are only prisms, which catch His light; the brilliancy and splendor is His. A saint can fall, but our heavenly Bridegroom is the *chiefest among ten thousand*. He never fails. There is none other like Him. No one has His color nor His position and standing.

Chief over enemies:

Every knee shall bow every tongue confess that Jesus Christ is Lord.

Chief over circumstances:

Jesus says, "Because I have overcome, you shall overcome."

We have no reason to be afraid, for we know the one who sits in the *chief* position. All we need is a vision of Him as chief among our failures. We are prone to look at our failures or the failures of others. But we must learn to look at Him who is

chief over all. Because of His position in the kingdom as Lord of All, any success we have is because He is *chief*.

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

His head is as the most fine gold

Having served the honeycomb first, (the light of the Word, or the Word made alive and illuminated) she begins to serve the honey (the sweetness of the Word). She describes the stature of her beloved from His head to His feet that the daughters of Jerusalem can have a vision of Him. Beginning with His *head*, His mind is the seat and of the soul, she likens Him unto the *most fine gold*. The *fineness* of this gold lies in its purity and quality, and *gold* depicts His deity. She first calls their attention to the divine and exalted mind of the resurrected Christ. Christ's *head of gold* depicts His dominion over all things, and His sovereignty is both beautiful and powerful. The special word for *gold* used in the Hebrew to describe His head comes from a root word signifying a small channel of water, as an irrigation river, stream, to split or divide. What a precious and perfect description of the mind and soul of the bridegroom. He's the one who is the rock with living waters that will water

and irrigate the barren life and deliver it from death, the one who causes all things to live and become fruitful wherever His headship of gold is received. The bride was well acquainted with this *head of gold*, for it had ministered to her as the king of humility, the shepherd, the roe, and the husbandman. This water has fed her garden through springs, fountains, and wells. This is why she witnessed to the daughters of Jerusalem, why she was so desperate to find her husband. There is no one with such a *head of gold*, such a *head of living water*. To anyone who desires to grow up and be married to Him, this must be the first of the unveiling of His stature. We must learn that this living mind ordains across our pathway many things that are for life and not for death.

I often wonder how much we believe that His *head* is pure and divine. How well do we accept His headship in some of the darker experiences of life? When people persecute us, or when things go wrong are we then able to rejoice in His headship? Do we then still recognize that His mind is both pure and divine? He rules us with *fine gold*, living water to irrigate our hearts. Let us trust Him, for He will not allow us to suffer a single thing that is unnecessary for our spiritual growth. In all things, He is seeking the preeminence.

His locks are bushy, and black as a raven.

His hair hangs in *locks*. It is thick and dark. This speaks of youth and health. He has a lot of

youth and vigor in which to pursue His passion, which happens to be us. *Black as a raven* speaks of the scavenger bird that helps to keep the earth clean of physical corruption, decaying flesh, etc. Christ came all the way from heaven's glory to this earth to become a scavenger for us, to devour sin at Calvary's cross, and to cleanse out personal earth, spiritually speaking.

Before we can know the golden mind, the divine mind, the exalted mind of Christ, we must first become acquainted with the *raven locks*, the humble mind, and the crucified mind of Christ. If we want to learn the mysteries of His exaltation, we must first come through the *raven locks* of crucifixion.

We recall that when the bridegroom came to the bride after she had refused to serve His friends, He came with the *locks* of the night, or the *black bushy hair* of the *raven*, dripping with drops of doctrine of new crucifixion and surrender. He desired to devour her veil, her pride of redemption within her will. When we think of the *raven* our minds naturally turn to Elijah who had to humble himself and eat from a *ravens* beak, which was an unclean bird to the Jews. Then he graduated to meal and oil at the widows house, and later we find him fed under the juniper tree, with angel bread (1 kings 19:6), which enabled him to go forty days and forty nights in Mount Horeb. More and more we are living in a land of spiritual famine. Many languish from the lack of the supernatural, Holy

Ghost revealed Word. The Lord is able to feed us, but like Elijah, our first course will be *raven* bread and *raven* meat, the diet of humility. Then in due season He will feed us exaltation bread and make us partakers of the living streams from His divine mind.

Verse 12- ***“His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set.”***

Doves eyes are pure, fair, and clear. They are *washed with milk*, which means sincerity. The bride knew these *eyes* well. She knew the comfort from these *eyes*, which had encouraged her all along the way. She knew the kindness and tenderness from these *eyes* since they had ministered to her in the midst of the persecution of other *eyes* round about her knowing that nothing escapes Him. The Bible says, *“Truly all things are open and naked in the eyes of him with whom we have to do.”* We must not argue when He begins to reveal the spots and blemishes, the things that are displeasing to Him, for His discernment is pure and sincere.

Fitly set denotes ruling power. We may recall how the High Priest’s eyes must rule over the sacrifice to discern spots and blemishes. In the

message to the seven churches in the book of Revelation where Christ is revealed as prophet, priest, and king, we see that as High Priest, He inspects the works and sacrifices of the church. When those holy eyes discern spots and blemishes in the sacrifice, then they must be cleansed.

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

His cheeks are as a bed of spices, as sweet flowers:

These *beds of spices* and *flowers* send forth fragrance. The purpose of fragrance in this case is to stir up longings, to arouse desire, to cause a panting after someone or something.

His cheeks of affection are to cause the heart to long and pant after Him. As David said *“My soul pants after thee like a hart after a water brook.”*

“His lips like lilies, dropping sweet smelling myrrh.”

The words from *His lips* are sweeter than honey, the kisses from *His lips* are full of humility of which *myrrh* represents. *His lips* are the intimate part of His person. Just to think of His sweet humble words and the wonderful taste of His divine

presence is more than can be described. You might remember that the same *myrrh* was dripping from her hands when she had reached for the door where He had left His myrrh on the lock. This is all to say that every time He is near He sends out a precious scent to every part of her being by recalling all of this she relives it and in telling it to others they too have desire that begins to stir.

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

His hands are as gold rings set with the beryl:

Gold means the highest form of purity and the *rings* are a symbol typical of a wheel. You might rephrase it to say His hands are like wheels, and have reference to the potter’s wheel upon which the potter forms the vessel. The word *set* means filled. His hands were filled with *beryl*. *Beryl* means to judge, to test, to try, to investigate. The *beryl* stone is a symbol of His power to try, to judge, and to investigate.

In making a vessel, the clay has to be beaten and mixed with water and then worked over by the hands of the potter until it is even and smooth. Free of air pockets or any lumps that would cause the vessel to crack when it is tried in the furnace. Jesus

is willing to take us and make us over again. He will come to investigate, try, and judge our clay that it might be reformed and reshaped in the wheels of His divine hands. He can still make a vessel of honor out of each of us.

“Behold, as the clay in the potter’s hands, so are ye in mine hands, o house of Israel.”

His belly is as bright ivory overlaid with sapphires.

The word *belly* is defined in the Hebrew as the bowels, heart, and womb. His innermost being, in the Old Testament tabernacle, the piece of furniture found in this portion of his stature was the laver; a water container that was for cleansing of the priests. Within the heart, bowels, innermost being of Jesus was this living water. When He went to the cross, and to the grave and hell, He unveiled His great bowels of mercy, love, and compassion for mankind, that He might bring man back into union with God. To be able to reach into the belly of compassion we must first go through the waters of cleansing so we can be joined to His will and experience the waters of mercy and love.

Let’s talk about the *ivory*, as you know it comes from the elephant’s tusk. This pictures the aggressive and defensive power of *His belly*. The Hebrew word *ivory* means sharp as a tooth, or to teach diligently. In other words His innermost

being, the area for cleansing, was overlaid with the power of the *ivory*, which has strength to pierce, to teach and to instill.

The *belly* was also *overlaid with sapphires*. The word *sapphire* means a gem used for scratching, to inscribe, shew forth, tell out, recount, and celebrate. A *sapphire* is a deep blue, speaking of depths. The *sapphire* with its heights and its depths of color reveal to us the descending into the times of testing and also ascending to times of great joy. There are stairways down into His name, death and life, and there are stairways of ascension into His resurrection life and glory.

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

His legs are as pillars of marble, set upon sockets of fine gold:

Pillars, being upright, refer to the will of God, which, as we have already seen, is always pictured in the vertical position. Thus, the *legs* being *pillars* refer to walking in the will of God. *Set* means to be founded and anchored. *Marble* speaks of a substance, which is solid, firm and immovable. His legs are immovable, founded and anchored in the will of God. The bride also had learned to be rooted

and anchored in her prayer closet. She was learning to walk in His revelation and to overcome all her circumstances and surroundings.

Next we have a divine principle. His legs were immovable, yet divine *sockets* ruled them; they had loins to bow in travail, knees to bend in prayer and surrender, ankles to walk in obedience to the will of God. Precious Jesus, give us *legs of marble* to keep walking in your will, and when you stop, give us the *sockets*, the rulers of *gold*, that we may bend low in obedience. In the natural we cannot walk without bending our knees, so we need in the spirit, not to walk without prayer.

His countenance is as Lebanon, excellent as the cedars.

Cedars were used in the cleansing ceremony and this denotes the fact that the expression of the Lord's face was pure toward her. We desire Him to look upon us with pure love. Numbers 6:26 says

*“The Lord lift up his
countenance upon thee, and give
thee peace.”*

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

She considered His words *sweet* whether it was full of praise or discipline. How do we react when He tells us something? Do we consider it *sweet*? *He is altogether lovely*. There is nothing in Him that is not *lovely* and beautiful. He has all in Him that one could desire; therefore, all her desires are toward Him. Who could want another beloved or loves when this one possesses all glories and loveliness? She ends her description with *this is my friend*. Wonder not that I long after Him to see Him, and to possess Him in full relationship. It is the end of all delights and the height of all satisfaction. He owns my hearts, He is the one who occupies the preeminence in my affection; *this is my friend*. Let others be governed by the love of the world, and seek their happiness in its friendship and favors, but *this is my beloved; 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, and my all. This is He whom I desire to live with and to die with. He's my friend, my supporter, and sympathizer. (Chapter 6 tells of the response of the *daughters of Jerusalem* to the bride's description of her beloved.)

Chapter 6

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

The flames of love from the breast of the bride had scattered sparks of desire for the bridegroom into the hearts of the daughters of Jerusalem. When we spread a table such as this, a table spread with Jesus Himself, we will find those who want to *seek Him* with us. It is true that there are those who will reject and scoff, but praise His precious name, there are also hungry hearts who will *seek Him*.

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

The word *feed* means to tend a flock, graze, pasture, rule, to associate as a friend. The *feeding* of the bridegroom in *His garden* demonstrates His authority and ownership of the *garden*. He is always eating off the table of the church as they present Him with worship and sacrificial giving of themselves. This is what actually sustains Him. He is hungry for the fruit of your labor. He goes often to look for something that has grown inside of you.

The *spices* speak of the many varied gifts and fruits that are developed in the church and in the life of the believer. Then He *gathers* His *lilies*. Jesus once said when yearning over Jerusalem, “*How often would I have gathered you.*” He yearns to *gather* all that we have in us and embrace it with affection. Let’s produce that which He longs for.

Verse 3- “***I am my beloved’s, and my beloved is mine: he feedeth among the lilies.***”

She is His because He has found great humility in which to *feed* off of. And He is hers because she loved Him enough to bring forth mature humility of which *lilies* are an example.

Verse 4- “***Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.***”

Now He is describing her as being *beautiful as Tirzah*. This was a city in the tribe of Mannasseh, whose name means pleasantness, delight, fragrance, happy, and the building fine and uniform. It also had strong walls. When we establish the marriage relationship with Jesus, it is a

perfect defense; we will not want anything else. We will be surrounded with walls of delight and the joy and fragrance of His love; everything else is tasteless by comparison. No longer will she be enticed by the thrills of ministry, or the love for dominance or the many other things that human hearts seek after.

Comely as Jerusalem.

Jerusalem is called the joy of the whole earth. It was a holy city, a place of the sanctuary of the Lord, a place for all the praise and worship of God's people, a place where the fragrant incenses and the sweet savor sacrifices ascended into the nostrils of God. Jerusalem with its temple which housed the blood sacrifices and the fire from God on its altars; and which possessed the Shekinah glory of God in its midst was indeed, *as terrible as an army with banners*. When kept in union with God it was a city of aggression before which nothing could stand. Before we can become aggressive in power, we must first have a strong defense within us. It would be foolish to attack Satan's kingdom unless we have a wall around our own heart to protect and defend ourselves against his fiery darts.

Verse 5- ***“Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead.”***

What He is saying here is that when she looks at Him, it stirs up such strong emotion and passion that He can hardly stand the awesome overwhelming feeling that engulfs Him. The fact that through the hours, weeks, and months of testing, she kept her eyes on him is capturing. She did not look away for even one moment; this has captivated His very being. *For they have overcome me:* In this age, we will never fully understand the powerful impact that we have on the heart of Jesus.

We do not easily understand the heart of Jesus being ravished. We have never seen such devotion from royalty anywhere in creation. Since royalty has so much power they are not easily captured by any of their subjects. Jesus on the other hand is **TOTALLY OVERCOME BY WEAK, BROKEN PEOPLE WHO LOVE HIM IN THE MIDST OF TRIALS.** Think of it! The stars don't impress Him. The vast oceans don't turn His head. The greatest armies of history don't impress Him. The demonic principalities and powers can't touch Him. No one conquers Him; no one overcomes Him. Yet one thing has subdued Him, the love gaze of His bride as she obeys Him. He is the ultimate warrior, yet He is easily conquered by the devotion of His

bride. Jesus could not withstand her gazing affection anymore than one man could stand against an entire prevailing army.

The *hair* of the *flocks of goats* denotes the long hair of surrender. When standing on a mountainside, these *goats* with the long *hair* look like the *hair* of a human gracing the side of the mountain. And in the case of the bride it tells of her surrender to grace His world with unity of will with the Father.

The whole time she was under testing, she was surrendered to His will. And without even knowing it, she was moving the heart of God. She didn't feel anything but by answering the daughters of Jerusalem with a description of her love instead of complaining about her dilemma she praised His beauty. This moved the heart of Jesus in a way she could not comprehend until His voice was heard in her heart. Jesus is the most majestic, indescribably lovely person that the human heart can behold. His beauty far exceeds any metaphor used by the Holy Spirit from the natural created order. That's why all the bride can say is "He is like...". Jesus has no rival in the affections of people who think accurately of Him. He is so compelling in His beauty that even when He draws back His presence, those that have seen even dim, brief glimpses of His splendor are loyal to Him through the desert seasons.

Seasons of Testing

There are seasons of testing where it is difficult to say “He is my beloved”, rather it is easier to complain, and say, “ My heart is hurt, I don’t trust you anymore.” but the bride is not offended. She has entrusted her heart to Him. In other words Jesus is saying, “Blessed is the one that is not offended at me when I don’t do what they think I should do.” God wants us to open our spirit to Him in the midst of trials without being guarded toward Him. When we become wounded in a trial then our relationship with God becomes wounded. The devil is called the accuser and He lies to us about Gods power, love and wisdom. In trusting Him through difficulties we realize that His glory is so unique because He combines both divine and human attributes. He is the only one in heaven or on earth that has the fullness of humanity and the fullness of Deity. He is the only one; He stands completely unique. There will never be another that is the full combination of both except for Him. He is in His own category. His beauty springs forth from the balance of the two. He is both the Lion and the Lamb at the exact same time. He perfectly expresses all the elements of His personality without any contradiction. He serves in the meekness of a Lamb and He roars in the authority of a Lion. We must feed from His nature. Strong

meditation on the Word leads to strong affection for Jesus, which leads to strong obedience.

Verse 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.”***

This is the second time He has spoken of her *teeth*. Let's go thru this again. First the word *flock* here means to arrange in order for battle, or to dig. Also, *sheep* are creatures that do not make a whole lot of choices on their own but rather they depend on the shepherd to lead them. *Going up from the washing* of course means that they are white. *Twins* bears the fact that they are fruitful and they bare double reward for the shepherd. Thus the phrase, *there is not one barren among them*.

So now lets put all this together. *Teeth* as we know are for chewing food.

1 Corinthians 3:1-2 says,

And I brethren could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat for hitherto ye were

*not able to bear it, neither yet now
are ye able.*

Babies cannot eat meat neither can our carnal natures live the deeper truths of God's Word unless we are mature. So the bride here is able to understand and to live the deep Word of God. The sheep are arranged as a flock or ready to battle and take formation within the ranks of God. She is able to assimilate the Word, and use it in battle properly because she has been *washed* with the precious blood of Jesus and has been made white as snow. She has doubled her anointing and produces others just like her. She is both fruitful and pure.

Verse 7- *“As a piece of a pomegranate are thy
temples within thy locks.”*

The pomegranate, which is a red fruit has many, many seeds. The red color depicts the glow and blush of love. The many seeds within the fruit speak of the many seeds of truth and love that is contained within the spirit of the bride.

Temples speak of cheeks or emotions. Godly countenance is sensitive to shameful things, thus red from blushing. The prostitute has no sense of shame or blushing in sin.

Within thy locks, speaks of her hidden life before God. How she lives when no one is watching. Her life of modesty is genuine and not just a show before people. It's as if God is saying, "Your dedication is powerful, your ability to live by the meat of the Word, and your emotions have matured by embracing and digesting God's word."

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

There are going to be many groups of people at the wedding supper of the Lamb. It is unscriptural to assume that all the redeemed of the Lord will be in the Bride of Jesus Christ. To the contrary, the Word is very explicit in this matter. There will be many groups there, even as there are in our weddings here. There will be the bridesmaids, the best man, guests, relatives, and friends. It is to this fact that the bridegroom now refers. There will be many in attendance at the festive marriage in heaven. There will be *virgins without number, queens, and concubines*.

A *concubine* is one who has been lifted up and had a taste of the marriage relationship, and yet is not a legal wife. There are many Christians who have tasted of the oneness of relationship with the

will of God yet have been set aside. Moses is an example of this. Although he had been in the heights of the glory of God, he was prevented from entering Canaan because of disobedience. Many for one reason or another, have not persevered to the end.

The same is true of the *queens* who have known what it was to legally become His wife, but who through carelessness, complacency, or rebellion, have lost their position with Him as a wife. For example Vashti, through rebellion lost her place as a queen, to Esther.

It was to this truth that the apostle Paul refers in 1 Corinthians 9:27:

But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway.

Castaway means one who is disapproved, rejected, worthless, a reprobate.

Verse 9- “My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.”

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.

There is only one bride. She will consist of Christians throughout history that have put the first commandment first. She will be found among the martyrs, among the missionaries, the little grandma's who have prayed in the harvest. She will be among mothers and fathers who pursue Jesus through long difficult days and hours of struggle without relenting. Yes there is only one, but she will be made up of many. We cannot truly know who these ones are, but we know what the criteria for their existence is. We can only strive to be one that loves the Lord with all of our hearts and pray we are accounted worthy because of love. He is not looking at us as others do. He does not count us worthy through works or talent or position. It is in the heart. I can't stress it enough.

Who is the *mother* referred to here? She is the Holy Ghost. He is the one that begets us through the Word. Jesus described the Holy Ghost and throughout scripture there are hints of His nature. He is the comforter, like a *mother* He huddles near us and brings comfort to our weary souls. He is our teacher, as a *mother* is the first to show us all things so is He to our daily learning. If there were ever a female side to God, the Holy Spirit, though masculine, is the *mother* image referred to here.

The daughters saw her and blessed her yea the queens and the concubines, and they praised her.

She surpasses all others. No other one is to be compared to the beauty, honor, and glory that the bridegroom has placed within the bride. Matthew 20:16 says, *For many be called, but few chosen.* This is the concluding statement, following the parable of the laborers in the vineyard. This parable is not concerned with salvation, but deals with spiritual stature. The story tells of those who worked throughout the day for a penny and others that came in at the last and worked for a short time for the same pay. It is not the labor that gives you a higher reward in the end but your heart condition. So others can come to the Lord in the last hour and have a deeper love or one that is as close as your own and receive the same reward. There will be many different positions gained while on earth. But Revelation 17:14 refers to a people that are *Called, chosen, and faithful.* The *daughters* had seen enough of the Bride to stir their hearts and to gain a vision of the Bride.

Verse 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.”***

Now the daughters are in awe of what they see in her. They're saying, "We thought we knew her but she is more awesome than we knew. *Who is she that looketh forth as the morning?* This one that is so conspicuous in the night season with this precious light?" The night season speaks of a spiritual time of darkness, confusion, testings, and trials. But even through this she shines in the night as bright as if it were *morning* or good times. She is different in the night season than others, who are murmuring, complaining, discouraged, disheartened, giving up, etc. Yes, we can be a beacon of light in the night season *as fair as the moon*. We can be different than those who are staggering in the darkness of their pride, blinded to the eternal value of the prize. We can shine with the light of His humility like *the moon*, which will enable us to keep our eyes on the prize, the goal of the eternal city, the New Jerusalem, whose builder and maker is God.

She is *clear as the sun*. The sunlight has to do with the spiritual day season. The *sun* here represents resurrection newness of life, a new day. She is living in the night as if she has begun a brand new day. As if all things are beginning new and fresh. That is difficult to do during the hardest times when all we see is death and despair, but she sees new life that is going to come from this intense time of her life.

Terrible as an army with banners: Again we see her in an arena of triumph and victory, as an *army* coming back from war with great pomp and ceremony. No wonder they say *who is she?* She represents a militant church that is effective in power evangelism with victory over demonic powers. But she was first victorious over her own heart, and therefore conquered the Lord's heart. She is a light bearer in this dark age. She is a terrifying weapon in God's hand against Satan's kingdom. The greatest glory we possess is triumphing over the sin in our own life.

Verse 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."***

The Bride is going into the *gardens* of ministry to look at others work for the Lord to see how they are progressing. She went first to view the *nuts*. In the Hebrew *nuts* means: to give, divide, share. From the beginning of her knowledge of the Bridegroom, the bride had the *nuts* of sharing and dividing in the garden of her heart. We must have the *nuts* of desire to share our whole being with the Bridegroom if we expect to be part of that choice one. She is now looking over these other ministries

to see if they have begun to develop the ability to give and share of their life, their will and heart. Are they praying as she did? “I want to go on. I want to share my life with you: I want to give myself to you.” She knows that if they are not willing to share their will and life with the Lord on a daily basis that they will not begin to open unto others the truth of living a crucified life.

To see the fruits of the valley: We have but to read over the 9 fruits of the spirit to know what she is seeking here. And these are being grown in the *valley*, the time and place of difficulty.

And to see whether the vine flourished: We must be in constant fellowship and union with Jesus. He said that He is the vine and we are the branches. Are we flourishing in our connection with the Savior?

And the pomegranates budded. As discussed earlier the pomegranate represents the seeds of love that are developed in the mind of the bride. Her question in this visit to the *gardens* is, “Are they developing the seeds of love to the Lord and His people?”

Verse 12- ***“Or ever I was aware, my soul made me like the chariots of Amminadib.”***

Amminadib's son in the Bible was helping to lead Israel into Canaan. So here she is so taken, her heart soars without even being *aware* of the great emotional lift until she is right here in it. Her *soul* has taken flight and hears the call to the body of Christ to rise up and get aboard this luxury *chariot* and let's go into the land flowing with milk and honey. Let's go to our destination. All the necessary things are growing within us. Let's go on to our marriage ceremony.

Verse 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:”***

She has gone to inspect other places and the daughters are crying after her for more revelation. The Bridegroom answers their cry. “What is it you want to see?” He is testing them to see if they just want to get fat off the revelation of greater things or have they put into play the things that she has already taught them through her example.

They answer correctly *As it were a company of two armies*. The word *army* in Hebrew is Mahanaim. This comes from Genesis 32:1-2. It

means a double camp. God has *two* heavenly *armies*. The Cherubims battle in the heights and are seen ministering at the throne of God, covering the mercy seat. They speak of the heights of the resurrected Christ. They are in the heights ruling power which war against the wickedness and sin that would try to mar God's holiness and mercy. The second are the Seraphim, which fight against uncleanness in the believer. For example, Isaiah was visited by the Seraphim with coals of fire from off the Altar to cleanse his mouth and anoint him to preach. We must have both working in us to root out and pull down that which is working in opposition with the will of God. They could see that she had this in operation. They were saying to the Bridegroom "We see in her a battle against the flesh that mar others, but she is different. She is allowing her own will to be broken so that she might walk in His divine plan. We want to see more of it."

I also wanted to mention here that she was called here the *Shulamite* because she grew up in Shunem. This was a city in Israel and the name means peace. He was the prince of peace and she was the bride of peace. They share the same name as married people do.

Two Camps

As she had *two* camps working in her there was also two worldly camps working in this same storyline. Mahanaim had an interesting story to tell. First came the fight between Jacob and Esau and then when Jacob was endeavoring to return to his inheritance he split the tribe into two sections so that if found, and his brother meant harm, half of his people could flee, even if the other half were slaughtered. Also in this place Jacob wrestled with an angel until the break of day. So we see a constant picture of division. Esau and Jacob were brothers but there was a division so they were two armies. Jacob separated his tribe into two. Then there was the wrestling of Jacob with the Angel for the blessing. I want to point out an underlying current in the body of Christ. It is a current meant to separate. But it is too often unavoidable. As Saul and David were separated because of jealousy, there is often this kind of separation. Jesus came to bring division between the sincere and the insincere. It is between those with a yes in their spirit and those who still desire areas of compromise. The compromising group often accuses the sincere of being demonic or some demeaning accusation that will condemn them to others and make themselves look good. The wholehearted bride will disrupt their political agenda in the religious systems. Those who are content with “business as usual Christianity” do not want their religious world disrupted. That is where the two camps emerge. Everywhere the bride goes division follows. The

watchmen in chapter five are among the other camp and they would say to the daughters of Jerusalem. “What are you young daughters doing following her? She is censored; she has been labeled as unclean, why are you thinking she is beautiful. She brings division wherever she goes.”

Those who resist passion for God and holiness feel challenged by her. Holiness may be unpopular in some parts of the church, but it will never be unpopular with Him who is holy. This clash is between those who run to the light of truth and those who shy away from the light. There will always be this war.

Chapter 7

“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.”

How beautiful are thy feet with shoes, O prince’s daughter!

Here is a very interesting thing; the daughters are now answering the watchmen with their exclamation of who she is. When the bride was describing the bridegroom, she started with His head and went down. But the daughters from an earthly perspective begin with the *feet* and go up.

I want to start by giving some examples of scripture that talk about *feet* and see if we can catch a glimpse of what the daughters are seeing in the bride. Paul said, *How beautiful on the mountains are the feet of them who bring good news*. So they see her as an effective evangelist. Her feet are *beautiful* because they have brought her to them and she has shown the way more clearly and this means so much to them. Two, we see the prodigal son who is given a pair of shoes as soon as he returns. Being barefoot was a sign of poverty and the father wanted his son to be rich. The daughters see that

she is honored of her Father with great spiritual wealth. This is taken note of by their observance of her life.

Hebrews 12:13 says to:

“make straight paths for your feet, lest that which is lame be turned out of the way: but let it rather be healed.”

Sometimes we try to walk out an experience God is giving us and the devil puts sharp stubble in our path to wound and lame; likewise when the feeling or the experience is wounded, we eventually turn aside from life. We must have the *shoes* of understanding of His Word and will in our lives to protect our experiences so that we depend and rely on the Word and not solely on the experience. Our *shoes* then are our understanding of the Word that protects us from the things we may daily step on that might otherwise harm our inner man. Yes we walk by faith. Another great word about *feet* is in:

Psalms 119:105

Thy word is a lamp unto my feet and a light unto my path.

Also Ephesians 6

Put on the whole armor of GodYour feet shod with the preparation of peace.

So her *feet* had the Word lighting every step and those steps lead to a Godly peace. As we walk this old world it's for sure that some of the dirt and filth will fall on us, but we can cleanse our *feet* with the blood of the Lamb and keep them protected by never **walking** outside of His Word. We are in a war.

Psalms 91:13

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

How can we do that unless we are walking where, when, and how He instructs?

Next they draw attention to the fact that she is royalty. We are married into the most royal of families.

The joints of thy thighs are like jewels, the work of the hands of a cunning workman.

The *thigh* and knee are conditioned to bending, yielding and turning toward the direction of the Father. When He instructs her to bend her knee in prayer, she has no problem surrendering.

They go on to notice that her surrender to His Will has been carefully formed in her, as the *work* of a very skilled craftsmen. He has spent years perfecting His *work* in us. He has skillfully designed situations that have promoted the greatest

character possible. He was not content to let us do it our way; He orchestrated every move into place that caused us to constantly look to Him for direction.

Verse 2- ***“Thy navel is like a round goblet,
which wanteth not liquor: thy belly is like a heap of
wheat set about with lilies.”***

The bridegroom now goes on to describe her *navel*. The *navel* is a sign first of all that she is no longer dependent on someone else to feed her but she is mature enough to find nourishment from the King all by herself. She knows how to pray and seek the face of the Lord and receive instruction from Him. Notice that it is *round*. This shows that she is not malnourished but has taken full advantage of the master’s table. She does not need the intoxication of the world. She is high on love.

He refers to her belly as a *heap of wheat*. *Wheat* is *heaped* up into bundles for harvest. So all that is growing inside her is mature and waiting for Him to take possession. *Lilies* are set about this *bundle of wheat* meaning she is handing over all that she has cultivated to Him and she is doing it with great humility. It is often hard for someone to work diligently with a ministry and then when it gets big to turn all the credit back to Him, but she has no problem doing so. She is about to give birth

to a worldwide harvest. The womb of the church will be as a *heap of wheat set about with lilies*. She will be prepared for the greatest harvest in history.

Verse 3- ***“Thy two breasts are like two young roes that are twins.”***

Breast speaks of the power to edify and nurture others and also to communicate life. Babes are nurtured through milk of the *breast*. She is ready to give birth to a tremendous end-time harvest and she is prepared to nurture, edify, and reproduce. Earlier we see that Jesus was compared to a *young roe* on the mountains of Bether. The mountain was to be a place of growth and ministry and yet it is a very dangerous place for it is full of snakes and wolves, etc. But she has a double desire to go up with Him no matter the cost and continue to produce milk and understanding to the babes.

Verse 4- ***“Thy neck is as a tower of ivory; thine eyes like the fishpools in Heshbon, by the gate of Bath-rabbim: thy nose is as the tower on Lebanon which looketh toward Damascus.”***

The *neck* as mentioned before represents the will. *Stiff-necked* means to be stubborn. But her *neck* is strong and as a *tower* her will is always to look for His direction and submit to it. That is why her will is a *tower*. It is on the lookout for the enemy of pride that might cause her to turn to the advice of others or even her own flesh. She sits on the *tower* of her selflessness and looks for His desire.

It is made of *ivory* and as we know ivory comes from the tusk of the elephant. It has tremendous pushing and prevailing power. She is fierce against anything that distracts her vision of Him.

Next He refers to her *eyes* as *fishpools*. This doesn't make sense until you understand a little about these particular pools. First of all, a *fishpool* is dug and then set about with stones. But that is not all. Then they have to be mortared in. These pools were known for the fact that they were so clean.

Bath-rabbim means daughter of a multitude and *Heshbon* means intelligence. So let's put it all together and get the full meaning. Her *eyes* had all the filth of the world dug out of them, as did the *fishpools*. They were set about with stones, which are all the fruits and gifts of the spirit and good works. They were cemented in with mortar, meaning diligence. She was diligent to walk as He would have her to walk and continue to do good works without giving up when she was weary. She

was the daughter of a multitude for her pools would be big and clean and hold many fish. And last of all she was intelligent. She knew what God had revealed to her and she stood on it and taught it.

Now He describes her nose. It was as a *tower* in *Lebanon*, looking toward *Damascus*. A *tower* is a place of viewing afar off. The *nose* itself gives oxygen to the body enabling it to continue. The *nose* also discerns the things around it whether good or bad. So putting it together we see she is standing in a *tower* or a vantage point in order to see where the enemy may approach. *Lebanon* was close to Syria. That is where *Damascus* is and also where the primary enemies of Israel would come from. She is a protection to others under her care because of her sharp discernment. She knew the directions that the enemy would generally come from when he attacks in the most vulnerable places.

Verse 5- ***“Thine head upon thee is like Carmel,
and the hair of thine head like purple; the king is
held in the galleries.”***

Thine head upon thee is like Carmel,

Caramel means a planted field. *Galleries* means watering trough, channels, or rivulets of water. It also means a planted field, garden, vineyard, fruitful and plentiful. The *head* speaks of

knowledge, wisdom and ruling power. *Carmel* was a mountain; often mountains speak of His kingdom, His peaceful reign. So her mind was a vineyard full of fruit and was ready for ruling. Also a mountain is joined to the valley below and to the heights above. The *head* of the Bride had grown until it was like a mountain, her mind was mature; it was joined to the valley, the low place, and the humble place of the crucified Christ and was also joined to the heights of glory. The *head* is one of the most significant targets in spiritual warfare. Satanic attack normally begins as an attack against our thoughts. When our image of God is wrong and our hope is undermined, then we are spiritually vulnerable.

And the hair of thine head like purple;

We already know that the *hair* is a picture of surrender. So not only is she surrendered, but she has a royal mind, for *purple* is the color of royalty. She has the scepter of royal ruling power. The king's command or decree cannot be opposed in any kingdom. It is final once it is given, so she was not only royal herself but in complete submission to the royal King. The daughters saw the fruit of her obedient thought life as well as her royal resolution to obey. We desire to be people of resolution with iron in our soul obeying God even under pressure.

The king is held in the galleries.

Galleries means water trough or channels. The ringlets of her hair are like those of her bridegroom earlier whose head was filled with dew and His locks with drops of the night. She has the same doctrines of truth flowing from the head realm as He does. And He is so in love with her because of it. He is held captive by her humility, in the face of the bride's strong resolve to do the will of God regardless of what it costs her. To be held speaks of a holy compelling within His own heart that captivates His heart. Can you imagine holding the heart of God? His love is so powerful that it is like cords that bind authority, but gives His heart without any reserve to His bride. He still wants us to wrestle Him as Jacob did and pin Him down to His Word.

Verse 6- ***“How fair and how pleasant art thou, O love, for delights!”***

Dear ones, if we could just get a hold of the fact that this is how He feels about us. We are beautiful to Him and a pleasure. Just thinking about us He pauses and says, *“O love, for delights”*. In other words, He is saying you hold many delights for Him. This is how the Lord feels about His bride while she is still upon the earth. When is the last time you felt the Holy Spirit communicating this revelation of Jesus' emotion to you? God is saying

that we are *pleasant* to Him. Our voice is sweet and our face is lovely to Him even in the midst of our struggle to overcome sin. God loves and enjoys us to the same measure that He loves and enjoys Jesus (John 15:9 & 17:23). The fullness of God's love is beyond human comprehension.

Verse 7- ***“This thy stature is like to a palm tree,
and thy breasts to clusters of grapes.”***

To understand this comparison we must understand something about *palm trees*. The most common *palm trees* are noted for 3 or 4 main things.

1. They are erect.
2. They carry a double amount of water, storing it both above and belowground and have the ability to reach deep down and find water.
3. They are used as a type of celebration and victory.
4. They carry fruit, either dates or coconuts.

From these things we can gather a lot of information about why this is an important attribute for Him to find in her (the bride).

They shoot up toward the sky in height and dignity. The bride's stature is mature. She has grown straight and tall. It's also noticed that the fruit is at the top and is a blessing to those who take the hard climb in order to enjoy its bounty. Those who follow her example and take the hard climb of following in obedience as she has done will also enjoy the fruit of it. She is of full stature and has worked hard against all opposition in order to obtain this place of honor.

Earlier in the Song of Solomon we see the bride through the understanding of the fish pools of Heshbon. These fish pools are a reference to all the attributes that are contained in each tile making up the pool and the mortar in between that cements it together. In relation to the *palm tree* it describes the element of water both at the top and at the bottom; the bottom being the fish pools of Heshbon and top being the water that is described as being in her hair. This was her ability to contain doctrine and reproof. *Palm* branches being used in celebration like the time they threw *palm* branches in front of Jesus saying Hosanna. They also used it in the Feast of the Tabernacle to construct their small tabernacles representing their time of sojourning in the wilderness. She is truly the praise of all who know her and unto her bridegroom.

The fruit of uprightness will be there. The fruit of honesty and honorableness is also there. The fruit of unbending moral straightness is on this tree of the bride. The fruit of fairness and openness

in one's dealings with others is also present. This tree provides precious fellowship free from suspicion and doubt. Be ever aware of a meticulous conscientiousness with regard to the morality of one's actions, aims, and subconscious motives.

The *breast* may represent love, affection, and sincerity. This is the ability of the bride to nurture others in these great areas of edification. *Clusters of grapes* or nourishing substances means there is a group of seeds in which to feed from.

Verse 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;”***

Earlier, the cross was represented by the *palm tree*. The total commitment of Jesus to the Father possessed apples of gold to the bride sitting underneath transforming her ears into pictures of gold in order to catch every word that was dropped from the tree.

Now she has taken so much of His form that she is now a *palm tree* herself, full of fruit to extend to others and back again to the bridegroom. So He is walking up to the *palm tree* and is taking hold of the branches, for examination and enjoyment. Taking hold of the *palm tree* is a prophetic promise.

(See vs 7:11) Her *breasts*, her ability to feed others has increased themselves to the form of *clusters*. And the smell of the *nose* (hope) is encouragement to a needy church that they will receive *apples* of wisdom and knowledge from Him as they avail themselves of His presence.

Verse 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”.***

And the roof of thy mouth like the best wine for my beloved,

Her ability to taste and appreciate His will and the best of what He has to offer *goes down sweetly*. Because of her appreciation for all that the bridegroom offers, it causes those who are asleep to become cognoscente of His spirit and *speaks* or reiterates the goodness of God. The *mouth* is where the taste buds are. She has obtained a good flavor for the things of God so the bridegroom says that her palate is perfected as the *best of wines*. She learned this from Him because it was His meat to do the Will of the Father.

that goeth down sweetly,

She receives His instructions and assimilates it without any resistance. There is no hindrance in

her to take wine of the Holy Spirit's prompting, leading, and influences. She does not choke on this wine, but rather it is pleasant and delightful to her. She is referring to her own spiritual experience. She is saying, "I fully receive everything that you give me." Jesus told the disciples, "*can you drink the cup that I'm about to drink?*" He was drinking the cup of the Spirit's wine. In other words, it refers to the Father's will that is announced and anointed by the Holy Spirit. Jesus drank it without any hindrance. He fully received it.

Causing the lips of those that are asleep to speak.

The word that she now speaks is comely. It becomes a pasture to others and *goes down sweetly*. This kind of word from the mature mouth of the bride causes the *lips of those that are asleep to speak*. Those who have been *asleep* to the Bridegroom's love begin to speak and ask for Him in the marriage relationship or oneness of holy union with Him.

Therefore he says:

Ephesians 5:14-18

Awake you who sleep, arise from the dead, and Christ will give you light.

Verse 10- ***"I am my beloved's, and his desire is toward me."***

She is not caught up in what she is inheriting from Him, she is taken away by the fact that she totally belongs to Him and His *desire is toward* her. His whole attention belongs to her.

She has His whole affection. She has revelation of one of the greatest treasures found in the Song. The love of Jesus toward His own surrendered people is enough to drive all the compromise out of our lives. His deep burning desire is toward us. His desire for her captured heart gripped her completely. We should say this in prayer daily: "*I am my beloved and his desire is toward me.*" This knowledge should awaken a deep response of abandonment in her heart back to Him. This is an excellent outworking of the principle that we love God because He first loves us. (1 John 4:19) Knowing this empowers us against all of Satan's accusations against Him and his condemnations against us. Because of this revelation, criticism and slander by others can no longer cast her into depression. She refuses to live by others opinions of her. She stands secure.

Since His desire is for you no one can prevail over you. Others may steal your money, lie and steal positions you wanted. People can prevail in circumstances, but they can never conquer your heart. All the armies of Saul cannot defeat David's heart for he knows that God's desire is toward him. He learned victory in his spirit even if it wasn't in

his circumstances. We speak the Word of God back to the enemy. It is written; *His desire is towards me*. I know that others reject me but I am a lover of God. Oh God, birth this truth into my heart and the hearts of your people!

2 Thess. 3:5

Now may the Lord direct your hearts into the love of God....

The Victory that God promises is not always in circumstances. Sometimes the circumstances get worse. The promise is that our hearts will grow in love if we come to the Lord in negative circumstances. Sometimes things change but if they don't change we can increase in the knowledge of the love of God. In this way, the enemy can't prevail over us in anything. Satan can't steal the victory in our spirit. All the negatives will work together for good.

At the Last Supper Jesus was preparing His disciples to fervently love God under the pressures of imminent disappointment, persecution, temptation, and service. On this occasion He repeatedly spoke of God's loving desire for them. However He also told them that they would all deny Him that very night. In other words, these affirmations of His love were spoken to weak yet sincere believers, not just to mature believers. God's love for us is a powerful all consuming passion that includes deep desire, enjoyment,

pleasure, longing, etc. The measure of the Fathers loving affection and enjoyment for Jesus is the very standard of the Son's affection for us. Jesus declared in:

John 15:9,
As the Father loved me, I also have loved you.

Likewise John 17:23
That the world might know that you (the father) have loved them (the bride) as you loved me.

This is also spiritually imparted to us through the prayer of Jesus in:

John 17:26
That the love with which you loved me may be in them.

Yes, the bride is committed to what He desires most. How pleasant to discover that what He desires the most is her.

Verses 11 & 12- ***“Come, my beloved, let us go forth into the field; let us lodge in the villages.***

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.”*

What a change, now she desires to go out into the world and work. And she doesn't call it her ministry, she says, “*let us go.*” Even her cries of “*come*”, is brought out in:

Rev. 22:17

*And the Spirit and the bride
say, “COME!*

In these statements she is illustrating intercession for the release of His Spirit before she actually goes to the *field and villages*.

Back in verse eight He had a prophetic promise, “I will come to the palm tree and take hold of its branches.” This is a promise of His presence and power being released. This is an excellent example of a prophetic promise being turned into an intercessory prayer. Paul told Timothy to fight the fight of faith, according to the prophetic utterances given to him (1 Tim. 1:18). This fight includes intercession until the promise is released. He had promised to lay hold of her. In Acts 2 Jesus laid hold of the 120 intercessors in the upper room. Then they turned the world upside down (and the Spirit and the bride say, “Come”).

She values the place of intercession for the release of His Spirit before she actually goes to the

field and the villages. The word *villages* mean a walled up or enclosed place. By this she means that she is willing to be fenced in, to go through any sacrifice to bring the gospel to the world. The *field* is where God's sovereignty has placed you. And by saying *villages* she means that the small parts of the harvest are equally important. She sees value in the whole church, not just her areas of responsibility and not in just the prominent places. She says yes to sacrificial servant hood. God cares for the unknown people and places. She is motivated by divine love.

In all the excitement and pressures of witnessing the power of God unto a vast harvest, she keeps focused on the fact that the whole purpose of salvation is a wedding plan to fill us with love for our heavenly bridegroom. She forever views her ministry as bridal love for our heavenly bridegroom. This focus keeps her heart free from the enticements of seeking the honor of men through ministry.

She has 4 "*let us*" in this passage:

Let us go forth into the field.

Let us lodge in the villages.

Let us get up early to the vineyards.

Let us see if the vine flourish.

This is another example of the four points of the cross. But let us go on and find the meaning.

They are going together to check on all the fruits of their joined labor. She urges Him to *get up early*. Let's not let any time get away from us. Also these *vineyards* are not necessarily under her sphere of authority. An expression of spiritual maturity is to have genuine interest in the spheres of others. The Lord wants us to invest in other parts of the Kingdom, which have no direct bearing upon us.

Of course the whole church should be as a *budding vine*, but here we see the obedience is immature. We can grow impatient with such conditions and feel tempted to give up on them. However even the apostle Paul was once a *budding vine*. The bride has patience and she sees the value of the *budding* lives that she serves. The pomegranate is the example of the seeds of love growing in the body of Christ. She wants to examine their love that is now in bloom.

My Loves

She goes on to say, ***“There will I give thee my loves.”*** She is saying that in the field of labor, in the place of selfless labor for others where the risks of faith and persecution are unavoidable she will prove her love. She is still a lover of God in the midst of the pressures of the immature body of Christ. She will give Him her love, not just in isolation, but also in the midst of labors, warfare, sacrifice, persecution, and conflicts. The Father

commissioned Him to rule the nations with a bride that loves Him. This speaks of undistracted love. In the eternal city, we will labor in ministry and experience full intimacy with God without any hindrance. God is raising up a church that will maintain spiritual intimacy in the place of difficulty. The bride is committed to the 3-fold apostolic Christianity described in Phil. 3:10, which include intimacy, ministry and hardship. *“I will give you my love”* in all the hardships and hassles of ministry. The mature bride will not diminish her passionate love for Him. He wants to bring together intimacy and servant hood without losing either. The Lord’s plan is to have a bride who works with Him in the midst of extravagantly loving Him. She has matured to this degree, and is able to release love even in disappointment, conflict, and confusion.

Paul praised God in the prison after being severely mistreated. He was flogged in the prison however he continued to worship God. It is one thing to give Jesus our love in private with no distractions. It is another thing to give Him our love in the battle when we are being mistreated and abused. There are many emotions in the battle that get stirred up. It is tough in the battle but that is where He wants our love. There I will give you my love. Not just in isolation, but in the labors, the warfare, the sacrifice, the persecution, the mistreatment, and the conflicts. In the midst of all this I will love you. In Revelation Jesus says,

“Nevertheless I have this against you, that you have left your first love. Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lamp stand from its place unless you repent.”

When we get our identity from our ministry function we do not receive correction without defensiveness, we need to do the first works over again. Do not be workaholics with a Martha complex.

We must overcome fear and jealousy as we promote the labor of others. Team Ministry is essential. We must avoid the perils of the perfectionist letting the work be done without the anxiety of making mistakes.

Verse 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 are a carrot-like root used to increase fertility in women. She is saying, “I am ready to eat that which will make me fruitful that I might bear children for you. I am ready to eat that

which is necessary that I might travail and give birth to children.”

The fruits are now at her *gates* right before her. She’s saying, The harvest is right before me. At my own *gates*, within my own experience are the *pleasant fruits* of ministry partnership with Jesus. This is the combination of her ministry flowing out of seasoned truths and seasoned victories and experiences in her life. She is also enjoying *new* truths, *new* victories, and *new* breakthroughs in the grace of God. *Old* speaks of drawing from seasoned truths in our past experiences in God. *New*, speaks of fresh insights in God. Fresh experiences are always coming because the treasury of God is deep and full. The *new* speaks of the fresh, the *new* experiences and the *new* insights that are coming along side the proven truths of her past history. When the spirit of God begins to break out we can expect some of the prominent things that are from historic revivals. But we can expect *new* things, *new* breakthroughs as His power lays hold of the palm tree in a full way.

Which I have laid up for thee.

She has *laid up* or stored up treasures in heaven from her life of obedience and faith.

Matt 6:20

*But lay up for yourselves
treasures in heaven, where neither
moth no rust destroys.*

The fruit that was laid up will be our crown and glory on the last day. Her life goal was not the normal goal to accumulate earthly riches and honor. She was thinking of Him as she was growing in spiritual authority and blessing. She consciously labored and sacrificed to offer to Jesus a heart of wisdom and worship on the last day. She wanted to possess something to place at His feet on the last day. All the toil, sacrifice and pain of warfare were motivated by love for Him. When all other motivations fail, love for the Son of God keeps our hearts true. What leads her to the fields of service is love. She knows that she will see the great harvest in front of her eyes. The harvest is being released in her experiences. In front of her own gates, she is seeing the fulfillment of everything that Jesus promised.

Chapter 8

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

She desires to show Him affection wherever she may be. That would be viewed as chaste and innocent like a sister has with a tiny *brother* who is still nursing. She doesn't like having to confine these strong emotions within the confines of her prayer closet. But she realizes that she cannot show a full public setting as in a Sunday morning worship service where people of various levels of understanding come together.

Verse 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.”***

She now wants to bring Him into her Holy Ghost prayer chamber...her *mother's house*. She desires new *instructions* from the Holy Ghost concerning this Living Word, her precious bridegroom. Her deepest prayer and desire is to be able to give her highest and best to Him as she finds the manifestation of His power in the place of service. She commits to serve Him in the most humble and costly way as He anoints her with His power. Such an offering is pleasing and satisfying to Him like *spiced wine*.

Of the juice of my pomegranates speaks of the grace she experiences being inwardly pure in her secret life in God. This is the foundation out of which she ministers. It is a metaphor of God's grace as seen earlier. A person who has power to live clean in their private life is useful to the Lord in ministry to others. And a said before the *pomegranate* is full of seeds. These are seeds of love. She promises faithful service to His every desire; this is what she commits to give Him as He comes to visit His bride.

Verse 3- ***“His left hand should be under my head,
and his right hand should embrace me.”***

We learned from the Old Testament Tabernacle that the candlestick was in the *right hand*, symbolizing the light of wisdom, understanding, and knowledge of the humble mind of Christ. The table of shewbread was in the *left hand*, symbolizing the governmental bread with its strength, zeal, and its faith. This is the position she was in earlier but now has been promoted. She feels undeserving so she says,

“I am not worthy of this tremendous marriage union. I certainly do not deserve to be your queen and to be one with you on the throne. Your *left hand should be under my head*, and your *right hand should embrace me*. Surely I was exalted enough when I laid my head at your governmental table of shew bread.” His *right hand embracing* her also speaks of the activity of God. This is the visible blessing of God that is obvious. The *left hand* (His governing hand) is hidden. It is under her head. When prophetic promises are combined with intercession, (7:11-8:1) it results in the increase of the visible and invisible activity of God. It is the working of both the *right* and the *left hands* that bring her to maturity; as do both the north and south winds (4:16)

Verse 4- ***“I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until He please.”***

Twice in her espousal state the bride had *charged the daughters of Jerusalem* not to *awaken her love until he was pleased to stir or awaken* new depths and heights of love in her. She had learned early in her relationship with the bridegroom that He was the only one capable of exciting or provoking into action new fountains of love within her heart. Her love had not been *awakened or stirred* by anything or anyone other than her bridegroom.

Verse 5a- ***“Who is this that cometh up from the wilderness, leaning upon her beloved?”***

Who is this that cometh up from the wilderness, leaning upon her beloved?

With complete confidence and faith of the bridegroom, she was *leaning*. The word *lean* means to bend or deviate from an upright position, to bend or incline the body so as to rest part of one’s weight upon something. It also means to rely, to depend for encouragement, advice. There is no other way to get out of the *wilderness* and into Canaan’s land than to lean. He is the one who knows the door into Canaan’s land. When Israel tried to get out of the *wilderness* by her own will she could not get out.

First, She tried to get out by desiring to go back to Egypt, but God had already closed the door, the Red Sea. Then when she tried to get into Canaan's land after she had refused to walk through the open door that God had set before her, she found that door had been closed. Beloved there is no way to get out of the *wilderness* except to crucify our carnal minds and wills and to *lean* on Jesus. She had given up the pride of revelation and the pride of her will and had learned to *lean* on His mind and will. He has become her full support and strength and her complete dependency rests upon Him. The Holy Spirit knows how she persevered through trials and tribulation during each season of the progression of holy passion. This *wilderness* had been a time of testing, temptations, and difficulties in this life as God trained her in righteousness. And notice she is *coming up from the wilderness*. She is not descending rather she is ascending. The ascending Bride *comes up* victorious in love.

Divine love revealed and imparted is the only way that we will not quit in the wilderness. Anybody can quit except a person in love. When we are tempted to quit, the big obstacle in our path is that we really love God. Her gratitude and love for Jesus is the motivation behind her diligent life of obedience not religious motivation of shame, fear, and guilt. She fully embraces weakness as she acknowledges Jesus as her only life goal and life source. Paul said in:

2nd Corinthians 12:7

For my strength is made perfect in weakness. Therefore most gladly I will rather boast in my infirmities that the power of Christ may rest upon me.

As with Paul she embraces voluntary weaknesses. Another Disciple that had learned to *lean* was John the beloved.

John 13:33

Now there was leaning on Jesus' bosom one of His disciples whom Jesus loved.

Embraced Weakness

Like Jacob she had wrestled and is now limping. She is *leaning*, limping, and loving. Our trouble increases when our agenda and his agenda are different. Our agenda is to be happy on the earth and His agenda is that we would *come up leaning* on the one we love with a heart of love. The Lord promises His son a bride with a *leaning* heart of loyal love that does not stray in seasons of prosperity or adversity.

A fact of redemptive history is that many that start out anointed end up snared in sin and pride. The kings of Israel did not *lean* upon the Lord in seasons of blessing. Most ended up drunk with

power. This is what distinguished King David. In the history of revivals, the anointed person starts off crying out for God's blessing and holiness. Then when the blessings come they become intoxicated with their importance. They think that they are indispensable to God's kingdom. The most common problem in the history of revival is that the main leaders became carnal when they prosper. Often such leaders lose their sense of dependency. The Lord wants to anoint His people in a way that will lead them to *lean* and love even in times of blessing. She has a deep revelation of her inadequacies and weaknesses. The Holy Spirit has revealed these to her in a way that has created a dependency in her heart. She *comes up* with an understanding of who she is in the flesh, as well as, who she is in the Holy Spirit.

Ways we lean:

For Salvation – the work of the cross not her deeds.

For attaining victory – looking to the Holy Spirit as her source of power, not her own rules and religious ways, to be completely without self-sufficiency.

For Wholeness – She has laid down the self-protecting behavior that shields her heart from risks and conflicts. She depends upon Him with genuine vulnerability. He is working in our lives to bring us to a discovery of our own inadequacies.

For Direction – This takes divine intervention to help circumstances line up correctly. She understands that she does not have the wisdom or power to arrange her own life. It takes a sovereign King who has all knowledge of the future and power over all circumstances. She is no longer *leaning* upon her own understanding.

For provision – The Lord arranges circumstances in a way that He alone is seen as her source of supply. She has the confidence to take a nap in the boat in the midst of a storm, because she has confidence in the provision of God. She voluntarily chooses to submit her strengths or resources to the Holy Spirit in weakness rather than use them to establish her in strength in natural things.

Verse 5b- “... *I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee.*”

The apple tree is a symbol of the cross and it was here that her mother, the Holy Ghost, had brought her forth. We all begin at the cross. She was not only born there but also raised there. She had taken delight in His shade. And she had spent many days waiting under that tree for the *apples* of truth to fall into her waiting ears. She had waited

there for *apples* of gold in pitchers of silver so she might have words of wisdom to give out to others during their struggles. She had learned to lean on the cross (*apple tree*) for direction and wisdom. He had *raised* up her love to new heights and depths in Himself. The prayer closet was the outward form that the *apple tree* takes. No wonder Paul said he was determined to know nothing save Jesus Christ and Him crucified. God has placed all the substance necessary for spiritual growth on the cross of Jesus Christ. If we will eat of its humility, surrender, sacrifice, love, and mercy and drink of its life's blood, we will have sufficient substance to produce spiritual maturity.

Verse 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.”***

When a letter is completed it is then *sealed*. What a precious truth! The bride had received all the contents of this sacred writing, it was now ready to be *sealed* and for His eyes alone, *sealed* away from the world that would seek to discredit or belittle it.

A *seal* is a token of legal power and official authority to transact business. The bride is asked to

receive this *seal* that she might be able to transact business on His behalf. She is now becoming His legal spouse. The inward *seal* is set in place and the outward *seal*, which man can see. She is placed in a position of excellence by the one that is able to put her there, the bridegroom Himself! This wax *seal* spoke of the Kings ownership, protection, and authority. Breaking a royal *seal* was a serious crime leading to the death penalty. The army of the king backed the *seal*. A hundred soldiers were sometimes used to transport a *sealed* document from one nation to another. If the *seal* was broken, all one hundred soldiers were executed. The *seal* speaks of a king's guarantee. God is putting a *seal on the heart* of His people. He protects and guarantees what is in the *seal*.

This *seal* is put on through much heat. It is a *sealing* love. It takes God to love God. It is the Father's love empowering sinful human hearts. *For love is strong as death...* Love is *strong*? Yes, love is a violent, vigorous passion: *as strong as death*. When *death* has an appointment it ignores the pains, the heartaches and the suffering, and snatches the one it came to take. Jesus ignored the pain and the suffering, humiliation that He might snatch out a bride for Himself. The love of the bridegroom is as *strong as death*. When *death* settles over a body it becomes oblivious to everything else around it. She (the bride) is oblivious to everything that desires to snatch her away. She is as captivated by

love as the body is totally given over to *death* after the fact. It separated her from all others.

Jealousy is cruel as the grave:

The *grave* transforms the body placed into it into dust. No one is able to subdue the strength of the *grave* as it transforms. The *jealous love* of the bridegroom transforms His bride into His likeness and image, and no one is able to prevent this *jealous love* from its work, for it is as strong as the *grave*.

The coals thereof are coals of fire, which hath a most vehement flame.

No power can overpower the force of *fire*, water, *death*, or the *grave*. These are the most powerful metaphors of human life describing the power of the love of God in the conflict of the human heart against sin. In the same way, this divinely inspired *love* and *jealousy* cannot be overpowered by anything in the natural arena.

Yes, her heart is *sealed* and open only for His inspections and prompting. The *seal on her arm* is her ministry. Jesus wants to protect her heart from backsliding, sin, bitterness, fear, and slander. Her ministry is to be *sealed* that it might be a labor of love to the bridegroom, not a professional stand of greatness. We want an *arm* that is *sealed* in the love of God. It means that we don't just go through the mechanics of ministry but we actually are imparting this *seal* to others. He does not want us

to quit or burn out. The *seal on the arm* will protect us from becoming defiled in the midst of ministry. The *heart* and the *arm* are *sealed* in intimacy and impact.

Verse 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.”***

Many waters will come our way during this life; but *waters* of trial and tribulation cannot dampen or *quench* the *love* of the bridegroom in the heart of the bride. His *love* is victorious. After all Jesus waded through the *waters* of death and sat victorious upon the *flood*. These *floods* tempt us to be offended with God because of severity. Such as disappointment, sickness, failure, cares of this world, the deceitfulness of riches. Then we face accusation and condemnation from the enemy as we experience our own failure in sin.

The enemy will rage like a *flood* against the end-time church (Rev. 12:7-17). This great persecution has already begun in various places around the world. This demonic rage against the church will not *drown* out God’s *love* for Jesus in the heart of the bride.

If a man would give all the substance of his house for love it would be utterly contemned.

He's talking about *love* that has no price tag. A person in *love* does not recognize sacrifice. It is not just a house; this speaks of family inheritance, everything that we are in the past, present, and future. Such *love* despised recognition of being heroic and noble for giving all. The very *love* itself is the reward. She would despise the idea of comparing her sacrifices for Him as equal to His great love for her. She has received from the Spirit, the King of love what is free from self-awareness and self-congratulations.

Verse 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?”*

We means the bride and bridegroom. They have a *little sister*. The *little sister* is a relative. But she has not matured in her ability to be fruitful. She has not gone very far in spiritual development. So the bride asks Jesus “*what shall we do?*” He answers.

Verse 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.”***

It all depends on how she acts on the day she is asked for. If she allows her heart to be protected by our *wall*, then we will make her a part of that city New Jerusalem; *we will build upon her a palace of silver* or an official residence for the King. If she be a *door* or gives way like a *door* during her espousal period, then she must either be increased with *boards of cedar* or be set aside. If the *little sister* lets her heart be made a thoroughfare for every one else, their word, opinions and ideas, and neglects the Living Word, she will be *enclosed*, restricted.

Verse 10- ***“I am a wall, and my breasts like tower:
then was I in his eyes as one that found favor.”***

The bride testifies to the little sister, “This is what it takes to be profitable.” She is giving her words of encouragement. He will do the same for anyone who allows Him to freely work in his or her hearts. She is saying, “When I grew to complete maturity *then was I in his eyes as one that found favor.*” How precious to live and grow in Him until He chooses, for the greatest prize of all eternity.

Yes there is hope for the *little sister* too if she will hold to the instructions of the bride.

Verse 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.*”

She continues her description of the bridegroom to the little sister. The bride had learned four sides of His nature. He is the king of humility, the shepherd, the roe, and the husbandman. She begins with where His *vineyard* is located. *Baal-Hamon* means God of the multitude. In other words, the bridegroom had committed His *vineyard*, (which means a multitude of believers) to the care of the *keepers* of the *vineyard*.

She teaches the little sister about the responsibility of being a *keeper*. It must *bring a thousand pieces of silver*. Let's think about other places that describe these things.

Mat. 21:33

Hear another parable; there was a certain landowner that planted a vineyard... and built a tower, and

He leased it to vinedressers and went into a far country.

He has entrusted us to *keep* this *vineyard* and that it might bring forth *1,000*, which is a full cost of redemption, as Sarah was given a veil by King Abimelech to cover her beauty and returned her to Abraham. The veil cost *1,000 pieces of silver*.

All of us have been given a certain stewardship before God. His *vineyard* has been leased to the people that He has entrusted a sphere of responsibility to. The Word has commissioned us to go forth. We all are the *keepers* that He has leased His *vineyard* to. She realizes that she must give account for the stewardship that God has given her.

It says *everyone for the fruit thereof was to bring a thousand pieces of silver*. He expects everyone to bring *fruit* as they cultivate through hard work the portion of the *vineyard* that He has entrusted to them. He wants the *fruit*. There is an accountability to cultivate the *vineyard* in a way that produces fruit. Jesus said in:

Mt. 21:40-41

Therefore, when the owner of the vineyard comes... he will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons.

Yes, dear ones, there is a return to the royal treasury in heaven for our work on the earth. Our faithful labors are translated into *silver* in the Lord's treasure chest in heaven.

He is the God of *Baal-Hermon* or the God of the multitude. He desires to possess a multitude from around the world. It's a very large *vineyard* that reaches the ends of the earth. It speaks of the vast harvest before this age is over.

The scriptures for accountability are found in Matt 25, in three different parables.

1. The five virgins who were to have their lamps full of oil.
2. The talents that were to be returned with usury.
3. The sheep and goats to serve sacrificially before the second coming of Christ.

Let's not forget 1 Corinthians:

"Each one will receive his own reward according to his own labor."

Verse 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.”

If you remember, in verse 11 he asked for a thousand and now in verse 12 she is saying, “*You, O Solomon, may have a thousand.*” Everything you have asked of me is now offered to you in love.” She is confident that she has given her full devotion and obedience to Him. What a change has taken place from the very beginning of the journey when her vineyard was not kept. Now the difference is so great. She had nothing growing at first and now she has enough to give him a *thousand* percent and *two hundred* to the others. She is able to say, “You Lord may have the *thousand* from my life. This does not mean that she never makes mistakes, or never stumbles, or never does anything wrong. It means that when she stumbles, she gets up and runs into the heart of God.

Those that keep the fruit are those who have benefited from the experience and treasure it enough to keep it, those that she helped on her journey to maturity and fruitfulness. She acknowledges that some reward will be given to them as well.

1 Thess. 2:19-20,

For what is the hope, joy, or crown of rejoicing? Is it not even you in the presence of our Lord Jesus Christ at His coming? For you are our glory and joy.

Others will share of our labors on the last day, when we stand before the Lord to give Him what He requires. She is aware that she will stand at the judgment seat of Christ to give a full account of all that had been entrusted to her. It's as if she is saying, "My own heart is before me and I see it clearly."

Acts 20:28,

Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers.

And verse 24,

Nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus.

Verse 13- ***"Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it."***

She is the one that *dwells* in the *gardens* of God's presence. She is there as much as possible. He is calling her as if to say "O faithful and diligent bride!" She is living at the end of her days serving and cultivating the *garden* of God. She didn't quit. There are 100 reasons to quit when you get older in the Lord because you have a lot more disappointments. A lot more people have mistreated you and let you down. Many dreams have failed. Don't get caught at the end of days just sitting in front of the TV, showing a loss of desire for intercession and having lost your vision to touch somebody.

The companions hearken to thy voice;

These are believers who have received her ministry. They eagerly desire the mature quality of ministry that comes from her. They take her ministry very seriously. This shows her credibility and maturity. The daughters in 5:9 heard her voice and so also many others in the body honor her by hearing her voice.

Cause me to hear it.

To Him her voice is so sweet. "In all your labors don't forget to let Me hear your voice! Don't neglect prayer. Don't forget it is about worship." He wants the voice of devotion to continue to ascend from our hearts. He wants to hear you say,

‘I love you God’ until your last breathe on the earth. He wants to hear your voice to the end. Don’t forget intercession, worship and prayer in the midst of your anointed ministry to others. God also hears our voice when we speak to the little sisters and others being influenced by us. He will continue to hear our intercession throughout the ages. He wants to hear the voice of His church in night and day intercession. Do not let offense, pressures, or disappointments silence your voice. Rather let your voice of praise, preaching encouragement, and intercession be made known to God. Let nothing stop you. The voice of the Bride must never be shut up.

Verse 14- *“Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.”*

After hearing Him say “*let me hear thy voice*” she answers and says “hurry my dear love, come to me! I love you!”

Rev. 22:17
And the Spirit and the bride say come.

And Revelation 22:20

Amen, even so come Lord Jesus!

Make haste! Now come to me in your presence and then come for me in the second coming.

She began this book by longing for a kiss and ends in the same urgent cry for His return. She wants Jesus to fulfill the final harvest of this age but she also wants the wilderness of this fallen age to end that she will have a permanent unbroken communion with Jesus in the eternal city. This is the cry of the Spirit in every fervent believer. Paul said, “*to all who have loved his appearing.*” This is the hope, which is the anchor of our souls.

She asks Him to *be like a roe* who conquers the *mountains* of opposition in 2:8 and 2:17. This is our intercession for Jesus to bring us to victory over all the conflicts caused by Satan. Jesus was revealed as a young *roe* or a victorious king over all the obstacles of this age.

There are *spices*. This is a place in time in the eternal city when all shadows are gone. The compromise is gone. The dawning of the full day is at hand. She is preparing to stand before the Lord. She is ending her life in the garden. She is full of intercession and worship. She has not retired at all. She is re-fired into the heart of God. She has overcome all the reasons to quit. There will be a time where there will be no more tears, death, sorrow, crying or pain, for the former things will

have passed away. It will be a time of unspeakable happiness and pleasure for the people of God. When God answers the longing of the heart for true pleasure, in which sensuality, pride, and greed are only counterfeits in this brief age. Abraham longed for this eternal city. Peter teaches us that the heavens will pass away,

“Nevertheless, we according to His promise, look for new heavens and a new earth in which righteousness dwells.”