

“The Song of Songs”



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“The Song of Songs”



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Who can truly write on the Song of Songs?

It is the love letter of love letters, the indescribable love of Christ for His Church, and the love of Christ for the individual believer. It is a love that took Jesus Christ to the cross of Calvary bearing the sin of the world. A perfect love and a perfect Lover for a world undeserving of Him. Upon drawing us to Himself, He continues His love for us as believers and His Church by reaffirming His love to us through this wonderful book of the Bible. And He wants us to respond. He desires our love and has a passion to be loved by us. Because love begets love.

The following are notes and reflections on the Song of Songs. My prayer is that hearts will be stirred to love Christ even more and to share this love with the world. If we purchase something from a store and are satisfied, how we love to tell others about it. **But “we have been purchased”**

**by the precious blood of Christ and
how much more should
we long to tell the world.**

I often wonder about the words "Bible Study". People, get so involved in "studying the Bible" that they learn "head-knowledge" rather than "spiritual-knowledge". Spiritual knowledge is God revealing Himself to the heart - at a deep heart level. Through the revelation of God we see things as He does - His perspective. We receive light and truth. This is really what Bible Study is all about. Receiving light from God from His perspective that offers life-changing results.

"For with you is the fountain of life; in your light we see light." (Psalm 36:9)

Many study the Bible with an unchanged life. The Word of God is living and active! It is a hammer!! It is a fountain!! It is God speaking to us! His Word never returns void!! But it needs a Spirit-filled heart open to receiving the truth!

So as you do this study, you are encouraged each time to repent of any and all things that would get in the way of receiving light and truth. Allow God to fill you with His Holy Spirit. Finally, be open to seeing God's perspective and allow yourself to be changed by His glory! **"We love Him because He first loved us"**

“All Scripture is God-breathed and is useful for teaching, rebuking, correcting, and training in righteousness,” (2 Timothy 3:16)

Is the Bible truly inspired by God? Or did men sit down and choose what would be in the Bible? When I think of the sexual allegory that is so prevalent throughout this book I'm often amazed that “Godly” men of that time didn't throw it out immediately. Yet, God had it put in His Word. And so here stands this book as a part of inspired Scripture to which Christ said, **“The scripture cannot be broken” (John 10:35)**. It is interesting to see Solomon write in Ecclesiastes of man's despair trying to find meaning in this world.

Here we see man's perspective.

“Meaningless! Meaningless!” says the Teacher. “Utterly meaningless! Everything is meaningless.” (Ecc.1:2)

Yet, in all this despair, Ecclesiastes is followed by Solomon's Song of Songs. Here “love” becomes the theme and the intimate relationship we can have with God.

What Saints Say about “The Song of Songs”

The Song of Songs is a spiritual delight of holy minds, in the nuptial union of that king and queen of the heavenly kingdom, which is Christ and the Church. But this pleasure is wrapped up in folds of allegory that it may be more ardently desired and may be unfolded with greater delight. (Augustine)

There can be no parties mentioned, besides Christ and his Bride, to whom this Song can agree - - the doctrines which this Song yieldeth for all conditions, and which for believers' use are to be drawn from it, are the same plain, solid spiritual truths which are drawn from other scriptures, wherein Christ's love to His church and people, and their exercises are set down. (James Durham)

What Saints Say about “The Song of Songs”

This divine poem sets forth in a most striking manner the mutual love, union, and communion, which are between Christ and His church; also expresses the several different frames, cases, and circumstances which attend believers in this life; so that they can come into no state or condition, but here is something in this song suited to their experience: which serves much to recommend it to believers, and discovers the excellency of it. (John Gill)

It is a song...or nuptial song, wherein, by the expressions of love between a bridegroom and his bride, are set forth and illustrated the mutual affections that pass between God and a distinguished remnant of mankind....Christ and the church in general, Christ and particular believers, are here discoursing with abundance of mutual esteem and endearment. (Matthew Henry)

What Saints Say about “The Song of Songs”

This sense of the love of Christ, and the effect of it in communion with Him, by prayer and praises, is divinely set forth in the Book of Canticles. The church therein is represented as the spouse of Christ; and, as a faithful spouse, she is always either solicitous about His love, or rejoicing in it. In brief, this whole book is taken up in the description of the communion that is between the Lord Christ and His saints. (John Owen)

The true believer who has lived near his Master will find this book to be a mass, not of gold merely, for all God’s Word is this, but a mass of diamonds sparkling with brightness; and all things thou canst conceive are not to be compared with it for its matchless worth. If I must prefer one book above another, I would prefer some books of the Bible for doctrine, some for experience, some for example, some for teaching, but let me prefer this book above all others for fellowship and communion. When the Christian is nearest to heaven, this is the book he takes with him. (C.H.Spurgeon)

Solomon's Song of Songs

Some of the other songs in the Bible are:

- 1) Moses and the Israelites at the Red Sea (Exodus 15:1-18)
- 2) The Israelites after God supplied water (Num 21:16-18)
- 3) Moses when summoned to depart from this world (Deu 32:1-43)
- 4) Deborah & Barak after the defeat of Sisera (Judges 5:1-31)
- 5) Hannah when the Lord promised her a son (1 Sam 2:1-10)
- 6) David when bringing the Ark home (1 Chronicles 13:8)
- 7) David for all the mercies given him by God (2 Sam 22:1-51)
- 8) The Israelites in captivity when asked to sing songs of Zion (Psalm 137)
- 9) Mary (Luke 1:46-55)
- 10) Zechariah (Luke 1:67-79)
- 11) Angels (Luke 2:13-14; Revelation 15:1-4; 19:1-8)
- 12) Your Song: **“Sing to the LORD a new song!” (Psalm 98:1)**

HOW TO READ “THE SONG OF SONGS”

The Song of Songs can be read in three lights:

- God’s love relationship with Israel the nation
- Christ and His bride the church
- Jesus and the individual believer

In this study, the focus will be on the last two

- Christ and His bride the church
- Jesus and the individual believer.

The Church’s (and individual’s) need is to experience the love of Christ.

The Song of Songs helps us experience Christ.

PEOPLE IN THE SONG ARE:

Lover (Christ)

Beloved (The church &/or individuals)

Daughters of Jerusalem (or “Friends”: young in Christ or new believers)

The watchmen: (ministers of the Gospel)

The maidens (or virgins: mature believers)

Expository Teaching on The Song of Songs



**The Divine Romance
between God & Man!!**

Song of Solomon Chapter 1

Solomon's Song of Songs (1:1)

In the Song we can see what is **“the width and length and depth and height”**
of the love of Christ.

We can learn what it means

“to know the love of Christ which passes knowledge”.



Solomon's Song of Songs (1:1)

In the Song we meet Jesus Who “**loved the church and gave himself for it**”.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; (Ephesians 5:25)

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

We must fully understand that Christ exceeds Solomon in wealth, wisdom, kingdom, authority, glory, etc.

The Song of Songs is the greatest of all the Biblical Songs.

It is called the SONG of Songs

- the greatest of ALL SONGS!!

We see this in the HOLY of Holies.

Also, Jesus is the KING OF KINGS and LORD OF LORDS – the preeminent and greatest One.

Beloved: (1:2)

² Let him kiss me with the kisses of his mouth

The bride here speaks in words of passionate desire.

She desires to have her longing fulfilled.

A “kiss” can show affection, be a pledge of peace, be a token of reconciliation, or honor someone.

Here, the “kiss” is showing real love.



Beloved: (1:2)

Let him kiss me with the kisses of his mouth -

The “Let him” of the verse, shows submission.

It is “an allowing, permitting, agreeing, consenting”.

We should take time to mediate on “Let him” – let Jesus have His way with us and we should submit to His wish to be intimate with us – to have our longing fulfilled.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

(Revelation 22:17)

(For further study do a Concordance study on “let him”.)

Beloved: (1:2)

² Let him kiss me with the kisses of his mouth –

“kisses of his mouth” show intimacy.

Christ’s kisses have been called pardons, promises
and seals of everlasting love.

There is an intimacy of knowing someone as in Phil 3:10
“that I may know him”.

The more we truly love Christ
– the more we will truly long for Christ’s kisses.
Christ’s grace, comfort, and love is
displayed as He kisses us.

Beloved: (1:2)

² Let him kiss me with the kisses of his mouth -

To “**Kiss the Son**” in Psalm 2:12 is so
important as a way to serve.

**Kiss the Son, lest he be angry, and ye perish from the way, when his wrath
is kindled but a little. Blessed are all they that put their trust in him.
(Psalm 2:12)**

In Psalm 45:2, we see Christ’s lips:

**Thou art fairer than the children of men: grace is poured into thy lips:
therefore God hath blessed thee for ever. (Psalm 45:2)**

Beloved: (1:2)

for your love is more delightful than wine.

Nothing is more delightful than “Christ’s love”.

We can enjoy “Christ’s love” without fear.

Beloved: (1:2)

for your love is more delightful than wine.

“Wine” creates

drunkenness, danger, over-indulgence, and sin.

Wine is momentary pleasure with consequences.

“Christ’s love” is everlasting with better results.

Christ’s love is good.

It brings blessing, joy, and pleasure with no regret.

Christ’s love brings delight and is absolutely pure.

Beloved: (1:2)

for your love is more delightful than wine.

Christians can experience Christ’s redeeming, adopting, preserving, sanctifying, and glorifying love.

We also experience His forgiving, guiding, providing, instructing, disciplining, and enduring love.

Beloved: (1:3)

3 Pleasing is the fragrance of your perfumes;

“Perfumes”, ointments, and spices are used frequently in oriental countries.

They’re used after washing because of the hot, sticky, dusty climate.

Of Jesus, the “Anointed One”, the Psalmist says,

“All your garments are scented with myrrh and aloes, and cassia.” (Psalm 45:8)

In Matthew 2:11 we see the kings give:

gold for kingship; frankincense for deity, and myrrh for death.

Beloved: (1:3)

³ Pleasing is the fragrance of your perfumes;

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. (John 12:3)

And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

(Luke 23:55)

A good name is better than precious ointment; and the day of death than the day of one's birth. (Ecc. 7:1)

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

(Colossians 3:11)

Beloved: (1:3)

your name is like perfume poured out.

**“Christ’s name” is so sweet, so exciting, and
thrilling to the Christian’s soul.**

**Repeat the name of JESUS and your heart begins to
soar like an eagle.**

**For he whom God hath sent speaketh the words of God: for God giveth not
the Spirit by measure unto him. (John 3:34)**

**Thou lovest righteousness, and hatest wickedness: therefore God, thy
God, hath anointed thee with the oil of gladness above thy fellows. (Psalm
45:7)**

And of his fulness have all we received, and grace for grace. (John 1:16)

Beloved: (1:3)

your name is like perfume poured out.

Christ's name "poured out" shows us Him freely giving of grace and His Spirit.

His name is **"the name above all names."**
He "poured out" His life for us even unto death.



Beloved: (1:3)

No wonder the maidens love you!

These “maidens” (or some versions “virgins”) are mature believers.

You can see the love in mature believers who have walked with and experienced Jesus for years.

We’re reminded of the song, “Sweeter As The Days Go By.” **These are they**

which were not defiled with women;

for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

(Revelation 4:4)

Blessed are the pure in heart: for they shall see God.

(Matthew 5:8)

Beloved: (1:4)

4 Take me away with you - let us hurry!

She wants to get “away” with Christ to be alone.

She wants more than His kisses – she wants HIM.

When we were dead in our transgressions we ran to
him for forgiveness.

As believers we run after Him for His continual love.

And from the days of John the Baptist until now the kingdom of
heaven suffereth violence,

and the violent take it by force. (Matt.11:12)

I will run the way of thy commandments, when thou shalt enlarge my
heart. (Psalm 119:32)

My soul followeth hard after thee: thy right hand upholdeth
me. (Psalm 63:8)

Beloved: (1:4)

Let the king bring me into his chambers.

In oriental times, the “chambers” were the places of intimate entertainment for those the king cherished.

What joy to be brought into a place as wonderful as this
- the “chambers of Christ”.

In “His chambers” we experience Christ’s intimacy, grace, love, attention, and enjoyment.

Christ comforts and assures us in “His chambers”.

For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me;

he shall set me up upon a rock. (Psalm 27:5)

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. (Psalm 91:1)

Daughters of Jerusalem: (1:4)

We rejoice and delight in you;

They are speaking of their brothers and sisters in Christ who also
delight in Christ.

They are continuing to “rejoice and delight” in Christ.

He is their joy and our delight.

Everything about Jesus is worth rejoicing and delighting in.

We “rejoice & delight” in His person, work, offices, promises, blood,
righteousness, power, authority, glories, kingdom, peace, life, existence,
essence, love, etc. etc.

Whom having not seen, ye love;

in whom, though now ye see him not,

yet believing,

ye rejoice with joy unspeakable and full of glory:

(1 Peter 1:8)

Daughters of Jerusalem: (1:4)

we will praise your love more than wine.

Christ's company and fellowship permeates "love".

"His love" flows better than wine.

It is a wonderful fountain of endless delights.

Beloved: (1:4)

How right they are to adore you!

We see that she understands

why others "adore" Christ "firsthand".

She has experienced His love.

And she is not alone in her love for Jesus.

Beloved: (1:5)

⁵ **Dark am I, yet lovely, O daughters of Jerusalem,**

She addresses the daughters of Jerusalem here
- the young in Christ.

Being “dark” meant she was working. Her peers would have looked at her
with their pale skin all perfumed.

She would see herself also as being unworthy and having a
deep sense of shame.

These young in Christ must have looked
at her in a wrong way. Yet she says she is “lovely”. “Lovely” because
of Christ’s loveliness.

How often we feel ambivalent:
in ourselves unlovely – with Christ “lovely”.

Beloved (1:5)

**dark like the tents of Kedar, like
the tent curtains of Solomon**

**“Kedar’s tents” were made from black or dark
haired goatskin.**

The tents were further darkened by the sun like her.

**The “tent curtains of Solomon” speak of beauty and all a Christian
is in Christ Jesus.**

Like “tents of Kedar” (unworthy, shameful).

Like the “tent curtains of Solomon” (beauty in Christ).

**So shall the king greatly desire thy beauty: for he is thy Lord; and worship
thou him. (Psalm 45:11)**

**The king's daughter is all glorious within: her clothing is of wrought gold.
(Psalm 45:13)**

Beloved: (1:6)

6 Do not stare at me because I am dark, because I am darkened by the sun.

Being tanned and “dark” is referring spiritually to the Christian worker who has labored during the heat of the day and who receives heartache, sorrow, & rejection.

The world is hostile.

Even Jesus was beaten and rejected.



Beloved: (1:6)

**My mother's sons were angry with me
and made me take care of the vineyards.**

**The “mother’s sons” are those who claim to know Christ
but have not the power.**

**Having a form of godliness,
but denying the power thereof:
from such turn away. (2 Timothy 3:5)**

**We are told to “conform” by others
but we are to & must “stand out” for Christ.**

Beloved: (1:7)

**7 Tell me, you whom I love, where you graze your flock
and where you rest your sheep at midday.**

Although our UNION with Christ is constant,

our COMMUNION with him varies.

In “you whom I love” we see Jesus as our dearly beloved,
the One we love.

Jesus captures all our desires, wants, and our whole being.



Beloved: (1:7)

**7 Tell me, you whom I love, where you graze your flock
and where you rest your sheep at midday.**

**For in him we live, and move, and have our being; as certain also of your
own poets have said, For we are also his offspring. (Acts 17:28)**

**I am the good shepherd: the good shepherd giveth his life
for the sheep. (John 10:11)**

**Now the God of peace, that brought again from the dead our Lord Jesus,
that great shepherd of the sheep, through the blood of the everlasting
covenant, (Heb.13:20)**

**And when the chief Shepherd shall appear, ye shall receive a crown of glory
that fadeth not away. (1 Peter 5:4)**

Beloved: (1:7)

**7 Tell me, you whom I love, where you graze your flock
and where you rest your sheep at midday.**

**And other sheep I have, which are not of this fold: them also I must bring,
and they shall hear my voice; and there shall be one fold, and one
shepherd. (John 10:16)**

**For ye were as sheep going astray; but are now returned unto the
Shepherd and Bishop of your souls. (1 Peter 2:25)**

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

Beloved: (1:7)

7 Tell me, you whom I love, where you graze your flock and where you rest your sheep at midday.

Here “graze” talks about feeding Christ’s flock

- His church.

I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. (John 6:48-51)



Beloved: (1:7)

7 Tell me, you whom I love, where you graze your flock and where you rest your sheep at midday.

Notice the attention given to Christ;

“you, you, your, you, your.”

Beloved: (1:7)

**Why should I be like a veiled woman
beside the flocks of your friends?**

She desires not to be separated or detached from her beloved. She is jealous for her husband.

Daughters of Jerusalem: (1:8)

⁸ If you do not know,

These young babes in Christ or new believers speak here.

They desire to follow in the tracks of the more mature believers and Christ's bride.

They are saying that "if you don't know" then who does?

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

(John 14:9)

And ye are complete in him, which is the head of all principality and power: (Col.2:10)

And of his fulness have all we received, and grace for grace. (John 1:16)

Daughters of Jerusalem: (1:8)
most beautiful of women,

The friends have heard of the beauty of the bride and see
Christ in her.

Even though she is not always aware of her beauty (1:5,6)
- others are.

**Thou art fairer than the children of men: grace is poured into thy lips:
therefore God hath blessed thee for ever. (Psalm 45:2)**

Daughters of Jerusalem: (1:8)
**follow the tracks of the sheep
and graze your young goats
by the tents of the shepherds.**

**They (and we) are to “follow”
the way of the other saints walking with God.**

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

**Let us go forth therefore unto him without the camp, bearing his
reproach. (Heb. 13:13)**

**We are to “follow”
Christ’s path not swerving to the right or left.
We are to “graze” (feed) on the Word,
guide the young into His Word, and be shepherded.**

Lover: (1:9)

9 I liken you, my darling,

The “Lover” (Jesus) speaks for the first time.

“my darling” can also be “my love”, “my dearest”,
“my friend”, or “my companion”.

It is worth mediating on what Jesus calls us.

Jesus’ love is real, sincere, unchanging, strong, powerful, perfect, and
eternal.

After the bride saw her self as “dark” in 1:5-6;
this must delight her soul.

Lover: (1:9)
to a mare harnessed
to one of the chariots of Pharaoh.

Jesus compares her to a “mare”.

Horses were highly thought of. Horses' nobles lines and graceful looks expressed beauty.

These beautiful mares would have been very costly and well bred for the king.

The king would have loved his beautiful horses.

His heart would be set on them with pride.



Lover: (1:9)
**to a mare harnessed
to one of the chariots of Pharaoh.**

These horses, once wild & disobedient,
would now be obedient, loving, and submissive.

They would also be adorned with ornaments and
decorations.

Jesus likens her (us) to these beautiful, costly,
submissive, and adorned horses.

Lover: (1:9)

**10 Your cheeks are beautiful with earrings,
your neck with strings of jewels.**

Christ has beautifully adorned us.

Our adornments are seen in:

Matthew 5:1-12 (Sermon on the Mount);

Galatians 5:22-25 (fruit of the Spirit);

Colossians 3:12-17 (with its instructions for us).



Lover: (1:10)

¹⁰ Your cheeks

are beautiful with earrings,
your neck with strings of jewels.

The “cheeks” and “neck” start inwardly through Christ and manifest outwardly in our lives.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. (Acts 4:13)

Lover: (1:11)

**¹¹ We will make you earrings of gold,
studded with silver.**

The “WE” is the Trinity [see Genesis 1:26].

Each member of the Godhead is involved in our sanctification,
cleansing, and inner/outer beauty.

Out of Zion, the perfection of beauty, God hath shined. (Psalm 50:2)

**For the LORD God is a sun and shield: the LORD will give grace and glory:
no good thing will he withhold from them that walk uprightly. (Psalm
84:11)**

Beloved: (1:12)

¹² While the king was at his table,

“the king” here is Christ.

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence.
(Colossians 1:18)

They are together enjoying each other affectionately.
She delights in the “table” but is more concerned with “the king”. He has captured her heart.



Beloved: (1:12)
my perfume spread its fragrance.

The “perfume” is spikenard (pure nard) which is a rare, exotic, expensive perfume.

It comes from a Himalayan plant in India.

The fragrance is captivating and exotic.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. (John 12:3)



Beloved: (1:12)
my perfume spread its fragrance.

The effect of this “fragrance” would have
been a delight to the King.

The “fragrance” would revive our spiritual lives – making us
the aroma of Christ.

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

**For we are unto God
a sweet savour of Christ, in them that are saved, and in them
that perish: (2 Corinthians 2:14-15)**

Beloved: (1:13)

**13 My lover is to me a sachet of myrrh
resting between my breasts.**

The “sachet of myrrh” was used in Esther 2:12 as part of the
preparation for the king.

Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) (Esther 2:12)

We have been made acceptable and presentable to the Father
through the blood of Jesus.

Beloved: (1:13)

**13 My lover is to me a sachet of myrrh
resting between my breasts.**

“Myrrh” is a resin/gum from a South Arabian tree.

It was an ingredient in Exodus 30:22-33.

**And when they were come into the house, they saw the young child with
Mary his mother, and fell down, and worshipped him: and when they had
opened their treasures, they presented unto him gifts; gold, and
frankincense and myrrh. (Matt.2:11)**

**And they gave him to drink wine mingled with myrrh: but he received it not.
(Mark 15:23)**

**And there came also Nicodemus, which at the first came to Jesus by night, and
brought a mixture of myrrh and aloes, about an hundred pound weight. (John
19:39)**

Beloved: (1:13)

**13 My lover is to me a sachet of myrrh
resting between my breasts.**

“resting” is the rest we find in Christ.

(remember Ruth at Boaz’s feet)

We are anointed by the Holy Spirit knowing in our heart
that we have “rest” in Christ.

(Hebrews 3:19-4:1)



Beloved: (1:13)

**13 My lover is to me a sachet of myrrh
resting between my breasts.**

**“between my breasts” talks how people would sometimes
wear the myrrh in a small pouch next to their body.**

**Now there was leaning on Jesus' bosom one of his disciples, whom
Jesus loved. (John 13:23)**

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

Beloved: (1:14)

**14 My lover is to me a cluster of henna blossoms
from the vineyards of En Gedi.**

“henna” (camphire) is a common Palestinian shrub producing
fragrant blossoms.

These blossoms once crushed make a dye of bright orange-
yellow color.

The “henna” is really the “root” or “source” showing atonement,
propitiation (sacrifice), ransom, and covering.

“En Gedi” is a lush oasis that produced the finest perfumes.

The “cluster” shows & adds
the strength and impact in this verse.

Beloved: (1:14)

¹⁴ **My lover is to me a cluster of henna blossoms
from the vineyards of En Gedi.**

We must never forget that Christ is even greater than the fragrance of all
the spices of the orient.

**“In whom (Christ) are hidden
all the treasures of wisdom and knowledge.” (Col.2:3)**

**Where there is neither Greek nor Jew, circumcision nor
uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all,
and in all. (Col.3:11)**

Beloved: (1:14)

**14 My lover is to me a cluster of henna blossoms
from the vineyards of En Gedi.**

Jesus has prepared a table for us here, in the
wilderness, and in heaven.

Thou preparest a table before me in the presence of mine enemies: thou
anointest my head with oil; my cup runneth over. Surely goodness and
mercy shall follow me all the days of my life: and I will dwell in the house
of the LORD for ever.

(Psalm 23:5-6)

Behold, I stand at the door, and knock: if any man hear my voice, and open
the door, I will come in to him, and will sup
with him, and he with me. (Revelation 3:20)

Lover: (1:15)

**15 How beautiful you are, my darling!
Oh, how beautiful! Your eyes are doves.**

Note the repetition of “How beautiful” to give impact.

**Jesus loves the beauty of our “eyes”,
the softness of a “dove” in our character.**

**“Eyes” are the window to the soul. Hearts
filled with Jesus display eyes radiant, soft,
and loving.**

Beloved: (1:16)

**16 How handsome you are, my lover!
Oh, how charming!**

She is so proud of the beauty of her “**Lover**” Christ just as we should be.

His person, work, offices, doctrines, promises, ordinances are all beautiful to her.

“**how charming**” (pleasant, fair, beautiful) refers in general terms to Christ in every way.

How Christ communicates His love, grace, work, and beauty touches her. She is charmed!!

Beloved: (1:16)

And our bed is verdant.

The “bed” symbolizes restfulness and fruitfulness.

The “verdant” (green) focuses on the canopy of leafy branches which give shade and privacy.



Lover: (1:17)

**17 The beams of our house are cedars;
our rafters are firs.**

The “house” is temporary here but being prepared for permanence in heaven. If Jesus can give new hearts then imagine the house He is preparing for us.

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. (John 14:1-3)

Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. (Isaiah 33:17)

Lover: (1:17)

**17 The beams of our house are cedars;
our rafters are firs.**

**The “cedars” and the “firs” show
the bigger pictures of
the permanence and delightfulness
of the communion with Christ and His beloved.**



Song of Solomon Chapter 2 Lover:

(2:1)

(Jesus is the Rose of Sharon)

**¹ I am a rose of Sharon,
a lily of the valleys.**

**Christ here is speaking of Himself. It is alright for the one
“who is over all, the eternally blessed God” (Romans 9:5)**

to declare His own praises.

He is God over all!!

Lover: (2:1)

¹ I am a rose of Sharon, a lily of the valleys.

“Sharon” was a fertile area where flocks and herds were kept and vines were fruitful. “Sharon” was famous for its roses – the best and rarest of all.

The “rose” here is an extraordinary flower.

The “lily” here shows us Christ’s purity.

But with the precious blood of Christ, as of a lamb without blemish and without spot: (1 Peter 1:19)

Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. (Hebrews 7:27)

Lover: (2:1)

¹ I am a rose of Sharon, a lily of the valleys.

Jesus, Almighty God, compares Himself to a “rose” and a “lily”. Imagine, our wonderful God comparing Himself this way. POWERFUL HUMILITY!

Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Philippians 2:6-8)

All things were made by him; and without him was not any thing made that was made. (John 1:3)

Lover: (2:1)

¹ I am a rose of Sharon, a lily of the valleys.

And again, when he bringeth in the firstbegotten into the world, he saith,
And let all the angels of God worship him.

(Hebrews 1:6)

Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. (Isaiah 6:2)

These things said Esaias, when he saw his glory, and spake of him. (John 12:41)

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

Lover: (2:1)

¹ I am a rose of Sharon, a lily of the valleys.

“Sharon” was rich in flowers showing us that Christ is to be walked up to, partaken of, and enjoyed.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. (Matthew 11:28)

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. (John 4:13-14)

Lover: (2:1)

¹ I am a rose of Sharon, a lily of the valleys.

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. (John 6:35)

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. (Revelation 22:17)

Lover: (2:2)

² Like a **lily among thorns**
is my darling among the **maidens**.

Here Christ speaks of His church.

The “maidens” are the mature believers again.

Christ as the “lily” birthed us as lilies – we bear His name.

We used to be “thorns”, dead in our transgressions.

Now we are a new creation

and we walk among those who don’t know Christ.

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: (Philippians 1:23)

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. (1 John 3:3)

Beloved: (2:3)

³ Like an apple tree among the trees of the forest is my lover among the young men.

It may be the citron which was well known for its thick dark-green leaves (shelter), its white blossoms, and delicious, refreshing, fragrant, golden fruit.

You wouldn't see "an apple tree among the trees of the forest" but in a garden or orchard.

But Jesus "stands out". He stands alone. No one or nothing compares with Him.

Beloved: (2:3)

I delight to sit in his shade, and his fruit is sweet to my taste.

To “delight” is to thoroughly & intensely enjoy something.

His “shade” keeps us from sun scorched days giving safety, security, and shelter.

Once we “taste” and see that the Lord is good we desire to partake of Him again and again.

**For in him dwelleth all the fulness of the Godhead bodily.
And ye are complete in him, which is the head of all principality and
power: (Colossians 2:9-10)**

**In whom (Christ) are hid all the treasures of wisdom and
knowledge. (Colossians 2:3)**

Beloved: (2:3)

**I delight to sit in his shade, and
his fruit is sweet to my taste**

**Whose are the fathers, and of whom as concerning the flesh Christ came,
who is over all, God blessed for ever.**

Amen. (Romans 9:5)

**Saying with a loud voice, Worthy is the Lamb that was slain to receive power,
and riches, and wisdom, and strength, and honour, and glory, and blessing.**

(Rev.5:12)



Beloved: (2:3)

**I delight to sit in his shade, and
his fruit is sweet to my taste**

Also imagine the Good Samaritan coming along and saving the man at the side of the road. He needed “shade” and refreshment. Jesus provides every spiritual blessing and is our “apple tree”.

Jesus is “a refuge from the storm, a shade from the heat”

(Isaiah 25:4)

And to wait for his Son from heaven,

whom he raised from the dead, even Jesus,

which delivered us from the wrath to come. (1 Thess 1:10)

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh,

but quickened by the Spirit: (1 Peter 3:18)

Beloved: (2:4)

⁴ He has taken me to the banquet hall,

The “banquet hall” (house of wine) is the grand hall of the palace where the wine is enjoyed.

Jesus has “brought/taken” His bride there.

Remember

“His chambers” (1:4);

“His table” (1:12);

and now “His banquet hall”.

Beloved: (2:4)

⁴ He has taken me to the banquet hall,

This feast is really for everyone to enjoy.

It is beyond words.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

(1 Peter 1:8)

**The thief cometh not, but for to steal, and to kill, and to destroy:
I am come that they might have life, and that they might have it
more abundantly. (John 10:10)**

**Nothing in the world can surpass the wonderful Gospel
and the fruit of Christ's Spirit.**

Beloved: (2:4)

⁴ He has taken me to the banquet hall,

**We can indulge, not in wine, but new wine
- the Holy Spirit with all His pleasures and grace.
We are invited, brought in, sat down, loved, and His to
enjoy.
This is a prelude to our heavenly, eternal feast.**



Beloved: (2:4)
and his banner over me is love.

“banner” means ‘to cover’ and here we see her exclaiming how He covers her with His “love”

– his conquering, protecting, and possessive “love”.

For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. (Hebrews 2:10)

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. (Psalm 110:3)

**Beloved: (2:4)
and his banner over me is love.**

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. (Eph.3:17-19)

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. (John 17:24)

Beloved: (2:5)

⁵ **Strengthen me with raisins,
refresh me with apples,**

“Strengthen me” also means

“sustain” (prop up, support, or uphold).

There is a longing here for more of His love.

The “raisins” and “apples” are symbolic of refreshment from Christ. All

He gives is “refreshing”, new, energizing, and empowering.

Jesus is our refreshment, newness, energy,

empowerment, life and breath.

Beloved: (2:5)
for I am faint with love.

“faint with love” also means “sick with love”.

The language here changes because she becomes overwhelmed and His love is almost unbearable.

How often we long for so much more of Christ. Yet we long for more here and wait for His uninhibited love in heaven.

We are “faint with love” for His love.



Beloved: (2:6)

**6 His left arm is under my head,
and his right arm embraces me.**

Jesus hears her desire for Him and comes to her.

He “supports” and “embraces” His beloved.

**Jesus seeing our need and hearing our pleas always comes and supports and
embraces us.**

**He gives comfort, sympathy, provision, sustenance, invigorating power, &
strength.**

**We need to pray that our experience will become more and
more a reality.**

Beloved: (2:6)

6 His left arm is under my head, and his right arm embraces me.

He giveth power to the faint; and to them that have no might he increaseth strength. (Isaiah 40:29)

**A bruised reed shall he not break,
and the smoking flax (smoldering wick)
shall he not quench:
he shall bring forth judgment unto truth.
(Isaiah 42:3)**

Beloved: (2:6)

**⁶ His left arm is under my head, and
his right arm embraces me**

He holds us in His “arms” (everlasting arms)

& holds us in His hands.

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

**My sheep hear (listen) my voice, and I know them, and they follow me: And I
give unto them eternal life; and they shall never perish, neither shall any man
pluck them out of my hand. My Father, which gave them me, is greater than
all; and no man is able to pluck them out of my Father's hand. I and my Father
are one. (John 10:27-30)**

Beloved: (2:7)

7 Daughters of Jerusalem, I charge you

The “Daughters of Jerusalem” are the young in Christ.

**To “charge” someone is to have
a deep and sincere sense of urgency.**

**We need this same urgency
for the young in Christ
and those without Christ.**

Beloved: (2:7)

by the gazelles and by the does of the field:

“gazelles” are common in Israel.

There are red, fallow, and roe species of deer in biblical lands.

**Represent attractiveness, quietness,
and the ability to start quickly.**

Let her be as the loving hind and pleasant roe;

**let her breasts satisfy thee at all times;
and be thou ravished always with her love.**

(Proverbs 5:19)

Beloved: (2:7)

Do not arouse or awaken love until it so desires.

She is so engulfed in Jesus that she wants to remain in this condition
and have nothing wreck it.

Ah, prayer that goes on and on
- the presence of God.

And the continual presence of God in heaven
- to look forward to!!!

**Keep yourselves in the love of God, looking for the mercy of our Lord Jesus
Christ unto eternal life. (Jude 21)**

**Keep thy heart with all diligence;
for out of it are the issues of life. (Proverbs 4:23)**

Beloved: (2:7)

Do not arouse or awaken love until it so desires.

Submit yourselves therefore to God. Resist the devil, and he will flee from you. (James 4:7)

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.

For ye are dead, and your life is hid with Christ in God.

When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

(Colossians 3:1-5)

Beloved: (2:8)

⁸ Listen! My lover! Look!

The bride has: rejoiced in Jesus (v.3),
rejoiced in His work (v.4),
been overwhelmed by His love (v.5-6).

Now, Jesus withdraws Himself.
Sometimes He withdraws Himself for a short time
– sometimes for a long time.
After withdrawing Himself,
He comes to her again.

Beloved: (2:8)

⁸ Listen! My lover! Look!

“Listen” is for His sheep to hear His voice!

“My lover” is heavy on the “MY”. “Lover”
is “who He is to her”.

“Look” is to use the “eyes of our heart” also.
She “looks forward” to Him also.

Notice how she becomes alive again after a season of withdrawal.
He is always what we need.

Beloved: (2:8)

Here he comes, leaping across the mountains, bounding over the hills.

We also see the divine overcoming of obstacles enabling Him to come to us with ease. He has overcome the world.

**And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.
(Matthew 1:21)**

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. (John 16:33)

Beloved: (2:8)

Here he comes, leaping across the mountains,
bounding over the hills.

The words “leaping” and “bounding” (skipping) show speed,
anticipation, and pleasure.

We “leap for joy” because Christ has “unbound us” and
“set us free”.



Beloved: (2:9)

9 My lover is like a gazelle or a young stag.

The “gazelle” shows swiftness.

**He is swift to come when
we turn our eyes and ears toward Him.**

And there were three sons of Zeruah there,

**Joab, and Abishai, and Asahel: and Asahel was as light of foot as a wild
roe. (2 Samuel 2:18)**

**And of the Gadites there separated themselves unto David into the hold to
the wilderness men of might, and men of war fit for the battle, that could
handle shield and buckler, whose faces were like the faces of lions, and
were as swift as the roes upon the mountains; (1 Chronicles 12:8)**

Beloved: (2:9)

**Look! There he stands behind our wall,
gazing through the windows,
peering through the lattice.**

“Look” shows He’s moved closer. He now
“stands behind our wall”.

First He is “gazing” and then He is “peering”.

You can feel the anticipation rising in Him.

“the lattice” would be a wooden frame that could
easily be looked through with His “peering” eyes.

Beloved: (2:10)

¹⁰ My lover spoke and said to me,

Notice in verses 8,9,10 she uses “MY lover”. She has been bought with His blood, and she is His possession.

And He is her lover.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; (Ephesians 5:25)

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

Lover: (2:10)

"Arise, my darling, my beautiful one,
and come with me."

Here we see "MY" again twice.

There is such an enjoyment of each other.

"Come" is frequently used throughout Scriptures.

What an invitation to "come with me."

And we say, "Yes, Lord. Yes, Lord. Yes, Lord. Yes, Lord".

And the Spirit and the bride say, Come. And let him that heareth say,
Come. And let him that is athirst come. And whosoever will, let him take
the water of life freely.
(Revelation 22:17)

Lover: (2:10)

**"Arise, my darling, my beautiful one,
and come with me.**

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. (Isaiah 55:1-2)



Lover: (2:11)

**11 See! The winter is past;
the rains are over and gone.**

Now we enter into “spring” as

“The winter is past”.

The only appearance of “winter” in the OT is here.

This would be the rainy season in Palestine.

Lover: (2:12)

12 Flowers appear on the earth;

After the rainy season (winter)

“flowers” would spring up
in beauty and wonder.

Lover: (2:12)

the season of singing has come,

Spring is also “the season of singing.” The heart turns to love. Jesus rejoices over us with singing. Can you hear Him rejoicing over you?

The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.
(Zephaniah 3:17)

Lover: (2:12)

the cooing of doves is heard in our land.

“doves” (turtle-doves) is a bird that migrates
(different from 1:15).

It’s very noticeable “cooing” is a sign of spring.

Don’t our hearts coo & sing for our Lord?

Do you notice your heart cooing & singing to Christ?

Lover: (2:13)

13 The fig tree forms its early fruit;

“The fig tree” (and vines) are emblems of prosperity and fruitfulness.

Marvelous “fruit”

- this “fig tree” was not cursed for it bore “fruit”.

That was a picture of Christ coming to His own and seeing no fruit.

We as the Church are to bear “fruit”

- “fruit that will remain”.



Lover: (2:13)

the blossoming vines spread their fragrance.

What could be more aromatic after a long, rainy winter than the fragrance of “blossoming vines”.

When our senses become dulled, Christ comes in and invigorates us.

We are the aroma of Christ because of His presence.

Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

(2 Corinthians 2:14-15)

As the bird is in the air; so the air is in the bird.

As Christ is in us, so we are in Christ.

Lover: (2:13)

**Arise, come, my darling;
my beautiful one, come with me."**

This section ends as it started in verse 10.

Can you feel yourself “arising”, “coming”, “going” with Christ”?

The repetition again shows

earnestness and perseverance on Christ’s part.

And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. (2 Thessalonians 3:5)

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. (Hebrews 12:3)

Lover: (2:13)

**Arise, come, my darling;
my beautiful one, come with me."**

There is the "winter of our soul" which
are the dark cold times.

But "spring" is coming
and God is desiring to birth something new.

Remember ye not the former things, neither consider the things of old.
Behold, I will do a new thing; now it shall spring forth; shall ye not know it?
I will even make a way in the wilderness, and rivers in the desert. (Isaiah
43:18-19)



Lover: (2:14)

14 My dove

Here we see Christ's tender and affectionate love for us in calling us
"My dove".

We see beauty, chastity, faithfulness,
helplessness, meekness, humility.

Though ye have lien among the pots,
yet shall ye be as the wings of a dove covered with silver,
and her feathers with yellow gold. (Psalm 68:13)



Lover: (2:14)

¹⁴ My dove

Faithfulness

- a “dove” only has one mate.

We are to be totally devoted to Him.

For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. (2 Corinthians 11:2)

A dove is alluring and can lure other doves.

No one comes to the Son unless the Father draws them.

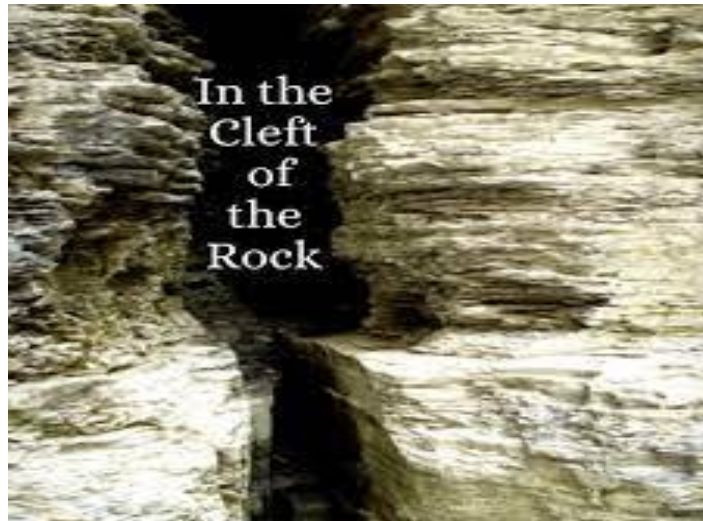
In the same way, the Holy Spirit uses as vessels of honor fit for the Master’s service.

Lover: (2:14)
in the clefts of the rock,
in the hiding places on the mountainside,

It is interesting to know that “doves” (us) often hide
in these kinds of places.

Now there was leaning on Jesus' bosom one of his disciples,
whom Jesus loved. (John 13:23)

What a joy that even though we may be shy and afraid, we can find
Christ's closeness here.

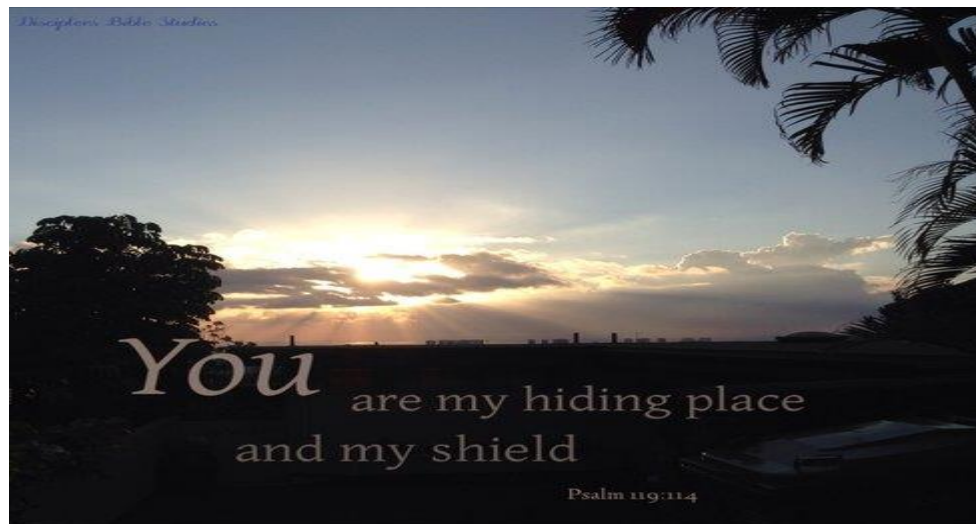


Lover: (2:14)
in the clefts of the rock,
in the hiding places on the mountainside,

Christ is our “hiding place”.

Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. (Psalm 32:7)

Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place.



Lover: (2:14)

show me your face, let me hear your voice;

In our fear and timidity in hiding Christ
still longs to see our “face” and hear our “voice”.

He wants to look upon us

and hear our gentle dove-like cooing.

We can be like a baby taken away from a mother’s breast
– content and satisfied.

Jesus gently draws us into a state of fellowship.

Lover: (2:14)

for your voice is sweet, and your face is lovely.

What an amazing thing that our “voice is sweet” and our “face is lovely” to Christ.

Those who feel “ugly”, “flawed”, or “not worthy” should meditate on this truth.

Didn't Jesus create us – new creations?

He doesn't make “junk”.

We can't even imagine how much sweeter and lovelier we will be in our glorified state.

Lover: (2:15)

**¹⁵ Catch for us the foxes,
the little foxes that ruin the vineyards,
our vineyards that are in bloom.**

With Christ's love comes a warning against the "foxes"

- the little sins that come between us and Jesus. These are the sins of omission and commission. The "foxes" come to rob, kill, and destroy. "Foxes" can be jealous demonic forces that try to rule through our sin nature.

In order to stay in fellowship with Christ we need to deal with sin
immediately,

repent, and walk afresh with our Lover.

Humility - repentance

- then no shame/condemnation

- beautiful fellowship!!!

Lover: (2:15)

**¹⁵ Catch for us the foxes,
the little foxes that ruin the vineyards,
our vineyards that are in bloom.**

“our vineyards” (ministries) “are in bloom”.

We must “catch the foxes” when they surface.

The foxes are “sly”

but Jesus is “all wisdom” and “knowledge”.

**“So I say, live in the Spirit and you will not gratify the desires of the
sinful nature.” (Galatians 5:16)**



Beloved: (2:16)

16 My lover is mine and I am his;

**What a joy to be able to say that we are
totally Christ's**

and Christ is totally ours.

**Our “union and communion” with Christ and His
with us.**

And ye are Christ's; and Christ is God's.

(1 Corinthians 3:23)

And all mine are thine, and thine are mine;

and I am glorified in them. (John 17:10)

**As the sea is in the fish and the fish is in the sea,
so we are in Christ and Christ is in us.**

Beloved: (2:16)
he browses among the lilies.

The LILY (Jesus) is browsing among the “LILIES” (His people).
Immanuel “**God is with us.**”

We see Jesus walking in the cool of the day when seeking out Adam and
Eve (Genesis 3:8).

A good husband always desires to bring blessing and
encouragement to his wife.

A good wife always desires to bring blessings and
encouragement to her husband.



Beloved: (2:17)

**17 Until the day breaks and the shadows flee,
turn, my lover, and be like a gazelle
or like a young stag on the rugged hills.**

Here the bride speaks to her Lover directly.

“Breaks” (cools, breathes, blows) gives the idea of the day growing cool as the evening breezes come. All day long – or to the ends of the day. She desires nothing to separate her from Him.

Again, she uses “MY”.

Again she recalls and desires Him from Chapter 2:8-9.



Beloved: (2:17)

**17 Until the day breaks and the shadows flee,
turn, my lover, and be like a gazelle
or like a young stag on the rugged hills.**

We can also relate this to Christ's first coming and second coming. In His first coming He came as a suffering servant TO PAY FOR His bride through His death on the cross. In His second coming He will come FOR His bride at the Rapture.

When the day is right He will return.

**The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. (Romans 13:12)
He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. (Revelation 22:20)**

Song of Solomon Ch.3 Beloved: (3:1)

¹ All night long on my bed

I looked for the one my heart loves;

This has been interpreted

by some as a bad dream or nightmare.

**After wonderful fellowship can you imagine her fear and dread at
losing Him.**

She searches for Him “all night long on her bed”.

Throughout the dream she is “looking” for Him.

“the one my heart loves”. He is the One and Only.

The Only Begotten (the only One of His kind).

The Eternal One.

Beloved: (3:1)

I looked for him but did not find him.

We see the word “looked” again here.

**She is tenacious in finding where He’s gone and how to
find Him.**

**Here we see that season of every Christian’s life
– “the dark night of the soul”.**

**This is a season when we feel Jesus has totally left us.
We try to live our life for Christ but
He seems so absent sometimes.**

Beloved: (3:1)

I looked for him but did not find him.

We need to remember our UNION with Christ never changes but our COMMUNION does.

Our Communion can be affected by our heart condition or outward circumstances.

In this state we begin to ask “where is Jesus?”, “what has happened to Him?” and we “LOOK”.

We can go through much searching without finding Him.

Beloved: (3:2)

2 I will get up now

She sets her mind and heart to search for Him.

She is determined and tired of His absence.

“I looked”, “I looked”, and “I will get up now”.

She has experienced the King & she misses Him.



Beloved: (3:2)

and go about the city, through its streets and squares; I
will search for the one my heart loves.

We see the urgency here. The need of Him. Her carnal ways,
her worldly ways, her flesh has made her dry
and she wants to drink of the fountain of life.

She goes through “the city” with its “streets and squares”.
Any area she might have lost Him at.

What did I do to Him? What happened to us?
You can feel the despair, regret, and remorse.

Beloved: (3:2)

**and go about the city, through its streets and squares; I
will search for the one my heart loves.**

Jesus withdraws for many reasons.

**Sometimes to heal us from laziness, to deliver us from the world,
to teach us to hate sin, to humble us through desertion as Christ was, and to
show us the joy of His return now
and His returning at His Second Coming.**

**For the Lord himself shall descend from heaven with a shout, with the voice of
the archangel, and with the trump of God: and the dead in Christ shall rise
first:**

**Then we which are alive and remain shall be caught up together with them
in the clouds, to meet the Lord in the air: and so shall we ever be with the
Lord.**

(1 Thess.4:16-17)

Beloved: (3:2)

So I looked for him but did not find him.

Initially she “did not find Him”. She is
being tested and proved.

She is walking with the great saints through all the ages who have
experienced the same hunger for Him.

Beloved: (3:3)

³ The watchmen found me
as they made their rounds in the city.
"Have you seen the one my heart loves?"

These "watchmen" are the ones who watch over Christ's body. These watchmen too have been challenged like her and have walked before her. These watchmen understand the "dark night of the soul". They are Gospel ministers.

Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. (Hebrews 13:7)

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. (Acts 20:28).

Beloved: (3:3)

³ The watchmen found me as they made their rounds in the city. "Have you seen the one my heart loves?"

In order to help others find Christ, ministers must have "found" Him themselves. They must have found Christ at the cross upon salvation and later during "the dark night of the soul."

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Ephesians 4:11-16)

Beloved: (3:4)

⁴ Scarcely had I passed them when I found the one my heart loves.

Ah, “found” at last. She has sought, sought a multitude of counselors, and He has been “found”.

He is never far from one who diligently seeks Him.

And ye shall seek me, and find me,

when ye shall search for me with all your heart.

And I will be found of you, saith the LORD:

and I will turn away your captivity,

and I will gather you from all the nations,

and from all the places whither I have driven you, saith the LORD; and I will

bring you again into the place

whence I caused you to be carried away captive.

(Jeremiah 29:13-14)

Beloved: (3:4)

I held him and would not let him go

“Held”, “gripped”, “glued myself to Him”, “held with all my might”, etc.

She really wants Him
and does not want to experience His lose again.



Beloved: (3:4)

till I had brought him to my mother's house,
to the room of the one who conceived me.

The “mother’s house” is her mother who shared Christ with her. She brings
Christ to the Church to share Him
with the whole family of God.

That Christ may dwell in your hearts by faith; that ye, being rooted and
grounded in love, May be able to comprehend with all saints what is the
breadth, and length, and depth, and height; And to know the love of
Christ, which passeth knowledge, that ye might be filled with all the
fulness of God.

Now unto him that is able to do exceeding abundantly above all that we ask
or think, according to the power that worketh in us, Unto him be glory in
the church by Christ Jesus throughout all ages, world without end. Amen.
(Ephesians 3:17-21)

She was “conceived” (the new birth) in the Church.

Beloved: (3:5)

**⁵ Daughters of Jerusalem, I charge you
by the gazelles and by the does of the field:
Do not arouse or awaken love until it so desires.**

She is restored and does not want to be disturbed so
that nothing will interfere with her communion with
Him.

She learns to be more careful so that He won't
withdraw again.

Hopefully, she has learnt her lesson through this
season.

Therefore the “charge” to the young in Christ.

Beloved: (3:6)

6 Who is this coming up from the desert

The young in Christ are witnessing something wonderful here. They have just been “charged” in the previous verse – this prompted them to see a deeper view of Christ and His church.

Christ is coming out of the “desert” or “wilderness” where He delivered His bride. The bride has been brought out of the wildernesses of “sin and slavery” and “this world”.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. (2 Corinthians 3:18)

Beloved: (3:6)

6 Who is this coming up from the desert

**The daughters are straining
to see what is going to happen next**

- anticipation prevails.

It is time for the WEDDING PROCESSION.

**We see throughout these verses now
a royal, eastern style wedding.**

Beloved: (3:6)

like a column of smoke, perfumed with myrrh and incense
made from all the spices of the merchant?

The “column of smoke” is “incense”
being burnt at the head of the procession
- rising like columns or pillars to the sky.

Incense is often represented
to be prayers of the saints in the Bible.

Beloved: (3:6)

like a column of smoke,
perfumed with myrrh and incense
made from all the spices of the merchant?

“Myrrh” was a component of the
holy oil in Exodus 30:23.

Take thou also unto thee principal spices,
of pure myrrh five hundred shekels,
and of sweet cinnamon half so much,
even two hundred and fifty shekels,
and of sweet calamus two hundred and fifty shekels, (Exodus 30:23)

“Incense” (frankincense) being talked about as a
gift given at Christ’s birth.

Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, (Matthew 2:1)

Beloved: (3:6)
like a column of smoke,
perfumed with myrrh and incense
made from all the spices of the merchant?

Remember the pillar of cloud that led the people through
the wilderness.

The people are "perfumed" (holy throughout) and nothing can prevent
them from arriving safely in glory with Christ forever.

Here the daughters of Jerusalem are more and more enthralled
by the bride's beauty and grace given her.

And to you who are troubled rest with us, when the Lord Jesus shall be
revealed from heaven with his mighty angels,

(2 Thessalonians 1:7)

When he shall come to be glorified in his saints, and to be admired in
all them that believe (because our testimony among you was believed)
in that day. (2 Thess. 1:10)

Beloved: (3:7)

⁷ **Look! It is Solomon's carriage,**

The bride leaps in now and responds with a
“LOOK” to the onlookers.

She begins to direct their gaze to CHRIST.

He must increase, but I must decrease. (John 3:30)

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.
(Col.1:18)

The “carriage” is a kind of traveling couch or bed – a glorified chair.

It shows us the contentment and rest of the husband and wife. Everything is “ours” in Christ but everything proceeds from HIM.

Beloved: (3:7)

escorted by sixty warriors, the noblest of Israel,

Eastern wedding processions might take hours,

might be at night with torches,

and would have an "escort" or armored guard.



Beloved: (3:8)

**8 all of them wearing the sword, all experienced in battle,
each with his sword at his side,
prepared for the terrors of the night.**

**The escort is ready for action since an
ambush might take place in which to
destroy the wedding,
steal the jewelry, or kidnap someone. Satan is
working running “to and fro” but Christ is
always at work
to protect and secure His bride.**

Beloved: (3:8)

**⁸ all of them wearing the sword, all experienced in battle,
each with his sword at his side,
prepared for the terrors of the night.**

**This bride is given full honor and expense. Nothing is withheld. She
is well attended (saints & angels)**

**Who are kept by the power of God through faith unto salvation ready to be
revealed in the last time. (1 Peter 1:5)**

**Jude, the servant of Jesus Christ, and brother of James, to them that are
sanctified by God the Father, and preserved in Jesus Christ, and called
(Jude 1)**

**The angel of the LORD encampeth round about them that fear him, and
delivereth them. (Psalms 34:7)**

**I and my Father are one. (John 10:30) Security
gives serenity.**

Beloved: (3:9)

⁹ King Solomon

made for himself the carriage;
he made it of wood from Lebanon.

This “carriage”, grand as it was,
was “made” by Solomon (type of Christ).

We are the workmanship of Christ’s hands, He holds us in His hands, His hands were nailed to the cross, and He awaits with open hands for us at the Second Coming.

The “wood” could be seen as the cross – perfect salvation.

Beloved: (3:10)

**¹⁰ Its posts he made of silver,
its base of gold.**

Its seat was upholstered with purple,

Only the best materials were provided.

We are reminded of the Keith Green song,

“Lord you are more precious than silver,

Lord you are more costly than gold.

Lord you are more beautiful than diamonds,

And nothing I desire compares with you.”

Beloved: (3:10)
its interior lovingly inlaid by the
daughters of Jerusalem.

The daughters of Jerusalem show their love – “lovingly
inlaying the interior”.

Can you see a picture of them carefully and articulately
laying the interior in the carriage.

They’ve been bought by the precious blood of Christ.

“What can I ever give back to the Lord?”

We love him, because he first loved us. (1 John 4:19)

Remember David when he built an altar

talking to Araunah,

**“No, I insist on paying you for it. I will not sacrifice to the Lord my God burnt
offerings that cost me nothing.”**

(2 Samuel 24:24)

Beloved: (3:11)

**11 Come out, you daughters of Zion, and
look at King Solomon**

The “daughters of Zion” (Jerusalem)

are about to witness the BIG DAY.

**This is the culmination of the whole ceremony
- to WITNESS CHRIST and Christ displaying His bride.**

**Let us be glad and rejoice, and give honour to him:
for the marriage of the Lamb is come,
and his wife hath made herself ready. (Revelation 19:7)**

Beloved: (3:11)

**11 Come out, you daughters of Zion,
and look at King Solomon**

The “king” should be witnessed in all of His majesty.

He came first as a suffering servant and was crowned with thorns. Next He will come as a triumphant king and wear the crown of glory.

**Peter, James, and John beheld His majesty
at the Transfiguration.**

How much greater will Christ be at His Second Coming?



Beloved: (3:11)

**¹¹ Come out, you daughters of Zion,
and look at King Solomon**

The bride – the bride of Christ

- will also be beautiful at the wedding day.

The king's daughter is all glorious within:

her clothing is of wrought gold. (Psalm 45:13)

Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. (Isaiah 60:5)

Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. (Isaiah 62:3)

Beloved: (3:11)

**¹¹ Come out, you daughters of Zion,
and look at King Solomon**

She will be dressed in the beauty of Christ – not her own.

That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. (Ephesians 5:27)

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

For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. (1 Corinthians 4:9)

Beloved: (3:11)

**wearing the crown, the crown with which his mother
crowned him on the day of his wedding,**

**The “mother” here is the true church of Christ,
the bride herself.**

Revelation 12 gives a strange symbolic vision

**- the church is pictured as a woman giving birth to “a male child who was to
rule all nations with a rod of iron” (Rev.12:5).**

**This is a reference to Jesus. God from the bosom of the Father, is declared from
the human side as coming from an earthly line,
the line of David to redeem men.**

**For whosoever shall do the will of God, the same is my brother, and my
sister, and mother. (Mark 3:35)**

Beloved: (3:11)

**wearing the crown, the crown with which his mother
crowned him on the day of his wedding,**

On this “crowning” day,

“He shall see the travail of his soul, and be satisfied”

(Isaiah 53:11).



Beloved: (3:11)

the day his heart rejoiced.

Many things give Christ pleasure in “His heart”.

But this will be the greatest day – the Wedding Day!

“The joy set before him” (Heb.12:2) is what

kept Jesus going to the cross.

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

**I will greatly rejoice in the LORD, my soul shall be joyful in my God; for
he hath clothed me with the garments of salvation, he hath covered me
with the robe of righteousness, as a bridegroom decketh himself with
ornaments, and as a bride adorneth herself with her jewels. (Isaiah
61:10)**

Beloved: (3:11)

the day his heart rejoiced.

Jesus is greater than Solomon.

The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

(Matthew 12:42)

Jesus has greater wealth than Solomon.

Solomon was a great king

but Jesus is King of kings.

And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. (Revelation 19:16)

Beloved: (3:11)

the day his heart rejoiced.

**His works are greater than Solomon for He
created all things.**

**All things were made by him; and without him was not any thing made that
was made. (John 1:3)**

Solomon's kingdom was exceptional

**And he reigned over all the kings from the river even unto the land of the
Philistines, and to the border of Egypt.**

(2 Chronicles 9:26)

Beloved: (3:11)

the day his heart rejoiced.

but Christ's Kingdom is an everlasting dominion.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

¹⁴ And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

(Daniel 7:13-14)

His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.

(Psalm 72:17)

Beloved: (3:11)

the day his heart rejoiced.

Solomon's name means "peace"

and his original name Jedidiah means "beloved of God".

But Christ is the "Prince of Peace" (Isaiah 9:6) and the Father declared on more than one occasion,

"This is my beloved Son, in whom I am well pleased"

(Matthew 3:17).

Jesus stands alone as the King of eternity and King of life.

Ch.4 Lover: (4:1)

**¹ How beautiful you are, my darling!
Oh, how beautiful!**

From verses 1 – 15 of this chapter we hear the “LOVER” expressing His love for His bride.

We see His love, delight, and desire for her.

And we see her preciousness and sweetness to Him.

Christ repeats 1:15 to show His consistency in His love.

As He looks upon her, He is overwhelmed by her beauty.

This is immediately after the wedding day.

Lover (4:1)

Your eyes behind your veil are doves.

From behind her veil,

He sees her shining “eyes” focused upon Him.

Her “eyes” meet His.

These eyes are the gentle, loving, giving eyes of a dove.



Lover (4:1)

Your hair is like a flock of goats
descending from Mount Gilead.

Imagine long, black, shiny and wavy goat “hair”.

It has the fineness of silk.

Consider a large “flock of goats”

covering the hillside as they descend.

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

And Jesus, when he was baptized, went up straightway out of the water: and,
lo, the heavens were opened unto him, and he saw the Spirit of God
descending like a dove, and lighting upon him: (Matthew 3:16)

Lover (4:2)

² Your teeth are like a flock of sheep just shorn, coming up from the washing. Each has its twin; not one of them is alone.

What a beautiful sight to see the whiteness of these “sheep” just washed after been “shorn”.

In this we see purity in the shearing and washing; unity in the mention of each “sheep” having a “twin”, and fruitfulness that they are not alone or barren.

Lover (4:3)

³ Your lips are like a scarlet ribbon;
your mouth is lovely.

The healthy luscious “lips” likened to strand (cord or
“ribbon”) of “scarlet” or red.

Pale lips would show sickness while these red
lips show healthiness.

By him therefore let us offer the sacrifice of praise to God continually, that is,
the fruit of our lips giving thanks to his name. (Hebrews 13:15)

Lover (4:3)

**³ Your lips are like a scarlet ribbon;
your mouth is lovely.**

The “mouth” signifies the sweet words of the Christian expressing their love for Christ and purity of speech.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer. (Psalm 19:14)

Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.
(Malachi 3:16)

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.
(Ephesians 4:29)

Lover (4:3)

**Your temples behind your veil are like
the halves of a pomegranate.**

This area on the upper part of the cheeks would be red like the
slices of pomegranates.

We can see the fresh, lively, rosiness, and vigor of her.

She is beautiful in His sight.

Maybe a slight blush in front of her husband that draws out more of
His grace and love for her.

Lover (4:4)

4 Your neck is like the tower of David, built with elegance; on it hang a thousand shields, all of them shields of warriors.

She is “elegant”, stately, and refined.

We can imagine the tower adorned with “shields” of mighty men.

One day in your court is like a thousand elsewhere walking with the King.

Lover (4:5)

**⁵ Your two breasts are like two fawns,
like twin fawns of a gazelle
that browse among the lilies.**

**We see the tender, warm, delightful, and desirable
youth of the bride.**

**Let her be as the loving hind and pleasant roe; let her breasts satisfy
thee at all times; and be thou ravished always with her love. (Proverbs
5:19)**

**Husbands, love your wives, even as Christ also loved the church, and gave
himself for it; That he might sanctify and cleanse it with the washing of water
by the word, That he might present it to himself a
glorious church, not having spot, or wrinkle, or any such thing; but that it
should be holy and without blemish.**

(Ephesians 5:25-27).

Lover (4:6)

6 Until the day breaks and the shadows flee,

The bride spoke these similar words in 2:17.

They both speak the same language.



Lover (4:6)

**I will go to the mountain of myrrh
and to the hill of incense.**

Here we see a MEETING PLACE being talked about. A place for uninterrupted and unhindered enjoyment of each other's company.

He delights and desires to meet. Can we not see Jesus interceding for His saints and His saints sending up fragrant incense to Him?

Yet they are in total and complete union.

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him. (Psalm 45:10-11)

Lover (4:7)

**⁷ All beautiful you are, my darling;
there is no flaw in you.**

As God desired a sacrifice without spot, blemish or flaw so we see here how Jesus' sacrifice was perfect. We see that through Christ's blood we have been made "flawless".

But of him are ye in Christ Jesus,

**who of God is made unto us wisdom, and righteousness, and sanctification,
and redemption: (1 Corinthians 1:30)**

**According as he hath chosen us in him before the
foundation of the world, that we should be holy and without blame
before him in love: (Ephesians 1:4)**

Lover (4:8)

**8 Come with me from Lebanon, my bride,
come with me from Lebanon.**

Now He calls her “MY BRIDE” or spouse.

It is used often now and very intimate.

“Come with me” is repeated twice.

There is a sense of deep want.

Lover (4:8)

**Descend from the crest of Amana, from the top of Senir,
the summit of Hermon, from the lions' dens
and the mountain haunts of the leopards.**

From the top of this area Canaan could be seen. The believer is looking to a better place. A place safe from “the lions” and “the leopards” that would destroy peace and communion with Him.

He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. (Psalm 91:1)

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: (Isaiah 35:9)

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: (Philippians 1:23)

Lover (4:9)

⁹ You have stolen my heart, my sister, my bride; you have stolen my heart with one glance of your eyes, with one jewel of your necklace.

Again we see the intimacy of eastern culture in “sister” and the repetition of “bride”.

“Stolen my heart” (or “ravished my heart”) is mentioned twice here.

His heart has been captured by her loving “eyes” and the delightful beauty of her ornaments.

His heart stolen by meeting the eyes of His beloved. Captivated, drawn in, and submissive love by both.

Lover (4:10)

**¹⁰ How delightful is your love,
my sister, my bride!**

Notice how He praises her “love”.

Our love is praised by God.

Even though our love is not perfect, He still loves it!!

Lover (4:10)

How much more pleasing is your love than wine, and the fragrance of your perfume than any spice!

First, He praised her “love” and now He praises her graces; her spiritual graces and virtues such as the fruit of the Spirit, Christ-likeness, and how He is glorified through her (similar to 1:2-3).

My little children, of whom I travail in birth again until Christ be formed in you, (Galatians 4:19)

Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

(Titus 2:10)

Lover (4:11)

**11 Your lips drop sweetness as the
honeycomb, my bride;**

Now He praises her words (2:14).

Imagine the “honeycomb” dripping honey so rich, thick,
sweet and slowly.

Jesus loves the words of a gentle, quiet spirit.

**Pleasant words are as an honeycomb, sweet to the soul,
and health to the bones. (Proverbs 16:24)**

Lover (4:11)
 milk and honey
 are under your tongue.

He now praises her thoughts and meditations – the things
 “under the tongue” –

(Psalm 19:14; 139:1-6)

“milk and honey” are what God promised the Israelites

– a land flowing with milk and honey.

**“Milk and honey” was good, wholesome, refreshing, nourishing,
 and pure just like us.**



Lover (4:11)

The fragrance of your garments is
like that of Lebanon.

“Lebanon”

was full of different varieties of trees with many scents.

Remember Jacob’s clothing

- how his father loved the fragrance.

And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the LORD hath blessed: (Genesis 27:27)

Lover (4:11)

**The fragrance of your garments is
like that of Lebanon.**

Now He praises her works

- righteousness as a “garment”.

I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. (Isaiah 61:10)

Lover (4:11)

**The fragrance of your garments is
like that of Lebanon.**

Sanctification is also in view

- robes of righteousness

- which causes good works.

She is a bride bought at a price & is dearly loved.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Ephesians 2:8-10)

Lover (4:12)

**¹² You are a garden locked up,
my sister, my bride;**

Here we are introduced to a “garden”.

Solomon made many gardens and orchards.

**I made me gardens and orchards, and I planted trees in them of all kind
of fruits: I made me pools of water, to water therewith the wood that
bringeth forth trees: (Ecclesiastes 2:5-6)**

Palaces had tremendous gardens. They were usually enclosed or
hedged in for privacy. Only the owner and those He wished could come
and enjoy.

Lover (4:12)

**12 You are a garden locked up, my
sister, my bride;**

Often eastern wives would be kept in these gardens for their delight and the
delight of their husband.

A “garden” here describes the church
– beautiful and giving pleasure to the owner.



Lover (4:12)

**¹² You are a garden locked up,
my sister, my bride;**

The garden is “enclosed” or “locked up” because we belong to Christ alone as
He has bought us

**All that the Father giveth me shall come to me; and him that cometh to
me I will in no wise cast out. (John 6:37)**

**If ye were of the world, the world would love his own: but because ye are
not of the world, but I have chosen you out of the world, therefore the
world hateth you. (John 15:19)**

**But know that the LORD hath set apart him that is godly for himself: the
LORD will hear when I call unto him. (Psalm 4:3)**

For ye are dead, and your life is hid with Christ in God. (Colossians 3:3)

Lover (4:12)
you are a spring enclosed, a
sealed fountain.

Being enclosed and “sealed” show us the church’s safety, protection, separation, distinctiveness, purity, and character.

Christ loves to dwell with a church like that.

And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

(Isaiah 58:11)

Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. (Jeremiah 31:12)

Lover (4:12)
you are a spring enclosed, a
sealed fountain.

You can picture Christ walking amongst His garden that is “sealed” by His
Holy Spirit

In whom ye also trusted, after that ye heard the word of truth, the gospel of
your salvation: in whom also after that ye believed, ye were sealed with that
holy Spirit of promise, (Ephesians 1:13)

And grieve not the holy Spirit of God, whereby ye are sealed unto the
day of redemption. (Ephesians 4:30)

Lover (4:13)

**13 Your plants are an orchard of pomegranates
with choice fruits,**

**The church is a fragrant, aromatic garden “with
choice fruits” (fruitfulness).**



Lover (4:13-14)

with henna and nard, ¹⁴ nard and saffron, calamus and cinnamon, with every kind of incense tree, with myrrh and aloes and all the finest spices.

Now saffron, calamus, cinnamon, and aloes have been added to henna, nard, frankincense (incense), myrrh, and pomegranates. Note the nine representing each of the “fruit of the Spirit”.

(see teaching on the nine fruit of the Spirit at the end of this presentation).

These do not grow naturally in Palestinian Gardens. Natural is sin. But supernatural is the product of divine grace.

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. (Isaiah 61:3)

Lover (4:15)

**15 You are a garden fountain,
a well of flowing water streaming down from Lebanon.**

We see life, refreshment, fertility, and abundance which is what flows out of Christ into His church. This would also water many gardens and have outward effects.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

(John 7:37-39)

Lover (4:15)

**¹⁵ You are a garden fountain,
a well of flowing water streaming down from Lebanon.**

The church is shut up and sealed by Christ for Himself.
From every believer life flows so that Christ is glorified
through His church.

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

Lover (4:15)

**¹⁵ You are a garden fountain,
a well of flowing water streaming down from Lebanon.**

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. (Ephesians 3:8-13)

Beloved: (4:16)

16 Awake, north wind, and come, south wind!

We now have the bride speaking for the first time in this chapter. We see her wanting more of the Holy Spirit while in His garden.



Beloved: (4:16)

16 Awake, north wind, and come, south wind!

The “wind” is the Holy Spirit

Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. (Ezekiel 37:9 - revival)

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

(John 3:8 - regeneration)

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. (Acts 2:2 - Pentecost)

Beloved: (4:16)

16 Awake, north wind, and come, south wind!

The wind and Holy Spirit are powerful, unseen, and yet cause great outcomes. They revive, cool, refresh, and are very needed especially in a dry and parched land.



Beloved: (4:16)

16 Awake, north wind, and come, south wind!

The “north wind” is a cold wind. Here we see conviction, awakening, and exposing.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: (John 16:8).

The “south wind” is warming, kindling, healing, refreshing, comforting.

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; (Ephesians 3:16).

The north wind needs to “awake” the church.

The south wind needs to “come” upon the church.

Beloved: (4:16)

**Blow on my garden,
that its fragrance may spread abroad.**

Here is a request from the bride for Christ's breath to "blow" on her garden so that she will be cleansed (sanctified) and her spiritual life fruitful.

She also desires for the "fragrance"
to be spread "abroad" to the ends of the earth.

Beloved: (4:16)

**Let my lover come into his garden and
taste its choice fruits.**

She wants more of Jesus. She wants Him to
"come into His garden" and "taste its choice fruits".

Song of Solomon Ch.5

Lover: (5:1)

¹ I have come into my garden, my sister, my bride;

Christ has “come” quickly and without delay.
He was there anyways but now His presence is felt.

Christ is in the “garden” (His church).

Lover: (5:1)

I have gathered my myrrh with my spice. I have eaten my honeycomb and my honey; I have drunk my wine and my milk.

They have “gathered” for a celebration.

They have “eaten” at a feast.

They have “drunk” at a banquet.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

(Revelation 3:20)

Can you sense and feel the utter delight of Christ to be with His bride here.

Not only in fellowship but “gathering, eating, drinking” together. This is answered prayer from the bride in 4:16.

Lover: (5:1)

I have gathered my myrrh with my spice. I have eaten my honeycomb and my honey; I have drunk my wine and my milk.

“Wine” and “milk” were often mixed in this culture.

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. (Isaiah 55:1)



Daughters of Jerusalem (friends) (5:1)

Eat, O friends, and drink; drink your fill, O lovers.

They want all His “friends” to share His joy.

I have told you this so that my joy may be in you and that your joy may be complete.

I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you. (John 15:11,15)

On this mountain the LORD Almighty will prepare a feast of rich food for all peoples,

a banquet of aged wine—

the best of meats and the finest of wines. (Isaiah 25:6)

**They feast on the abundance of your house;
you give them drink from your river of delights. (Psalm 36:8)**

Daughters of Jerusalem (friends) (5:1)
Eat, O friends, and drink; drink your fill, O lovers.

Oh to be called a “friend” of God!!! The perfect “friend”, Jesus, teaching us to be His friend.

So he became as much superior to the angels as the name he has inherited is superior to theirs. (Hebrew 1:4)

Both the one who makes people holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers and sisters. (Hebrews 2:11)

Beloved (5:2)

² I slept but my heart was awake.

Here we see another bad night by the bride. She has been indifferent, careless, and nonchalant to Christ. She has caused Him to leave for a season again leaving her empty.

Here she is partially “awake” and partially “asleep”. Not really dreaming but not really awake.

To have “slept” and to be “awake” is a picture of our relationship with Christ. We sleep around Christ in our daily walk. We awake to our need and love for Him.

“Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.” (Matt 26:41)

Beloved (5:2)
Listen!

Ah, she hears Him. He is here. He
recognizes her condition.

He comes...

Beloved (5:2)
My lover is knocking:

Here He knocks. He is “knocking” on the door. She finally
hears His knocking as she draws close.

Lover: (5:2)

Open to me, my sister, my darling, my dove, my flawless one. My head is drenched with dew, my hair with the dampness of the night."

He speaks with affection, love, sweetness wanting to be together. "My sister" (family bonds of love);

"my darling" (deep love); "my dove" (gentle purity).

He is not blaming/condemning. She knows her error.

Then the LORD said to Satan, "Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil." (Job 1:8)

Be still before the LORD and wait patiently for him; do not fret when people succeed in their ways, when they carry out their wicked schemes. (Psalm 37:7)

Lover: (5:2)

"Open to me, my sister, my darling, my dove, my flawless one. My head is drenched with dew, my hair with the dampness of the night."

"Open to me" is a heart calling out to be responded to.

How can we continually say "no" to His loving heart wanting a response?

In "drenched with dew" and "the dampness of the night" we can imagine a husband being shut outside the door or locked out on a rainy night.

How disgraceful for a husband to be locked out!! Yet He never departs but "knocks" repeatedly.

Beloved: (5:3)

**³ I have taken off my robe – must I put it on again?
I have washed my feet – must I soil them again?**

But the bride responds saying that she is retired for the night. She makes excuses but really she is “unwilling”.

She has made a choice.

How we make excuse after excuse when Christ knocks?

“Be dressed ready for service and keep your lamps burning,

(Luke 12:35)

Beloved: (5:3)

**³ I have taken off my robe – must I put it on again?
I have washed my feet – must I soil them again?**

**And do this, understanding the present time: The hour has already come
for you to wake up from your
slumber, because our salvation is nearer now than when we first
believed. (Romans 13:11)**

**This is why it is said: “Wake up, sleeper, rise from the dead, and Christ will
shine on you.” (Ephesians 5:14)**

**So then, let us not be like others, who are asleep, but let us be awake and
sober. (1 Thessalonians 5:6)**

Beloved: (5:3)

**³ I have taken off my robe – must I put it on again?
I have washed my feet – must I soil them again?**

This is shades of how we sometimes treat our missionaries,

“Put Uriah in the front line where the fighting is fiercest. Then withdraw from him so he will be struck down and die.”

(2 Samuel 11:15).

Can you see the picture of the church sending out the missionary to do the hard work and then “withdrawing” from them so they will be struck down and die?

Why let them be struck down and die? Because the reports of the needs, miracles, and moving of God are “convicting hearts.” Just imagine David’s heart when the Spirit convicted him as Nathan spoke. (see Psalm 51)

Beloved: (5:4)

4 My lover thrust his hand through the latch-opening; my heart began to pound for him.

The groom “thrusts his hand” (although the heart is the motivating/driving force) “through the latch-opening”.

After all it is His house. He has bought and paid for it with His blood.

As she sees His hand thrust through she begins to be deeply aroused. Her “heart began to pound for Him”. She has been deeply aroused and moved by His love – His unrelenting love. She has been moved and convicted.

Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.

(2 Corinthians 7:10)

Beloved: (5:5)

⁵ I arose to open for my lover, and my hands dripped with myrrh, my fingers with flowing myrrh,
on the handles of the lock.

It is remarkable that even while she has not fully turned her heart back to Him, she calls Him her “lover”. What reassurance that her position never changes.

Here she is still enamored with the “myrrh”. He, just HIM, has not totally stolen her heart. She is side tracked by the “myrrh”.

Sometimes we get sidetracked by the “gifts” instead of “the Giver”. We need to realize that He is the “essence” of every good and perfect gift.

THANKS BE TO GOD FOR HIS INDESCRIBABLE GIFT!!

(2 Corinthians 9:15)

Beloved: (5:6)

6 I opened for my lover, but my lover had left; he was gone. My heart sank at his departure.

Imagine her shock to see that He is “gone”. Her lover knew her “heart” completely. She had delayed and her “heart” was more involved in the “gifts than the giver”.

Whatever your hand finds to do, do it with all your might, for in the realm of the dead, where you are going, there is neither working nor planning nor knowledge nor wisdom. (Ecclesiastes 9:10)

I will hasten and not delay to obey your commands. (Psalm 119:60)

Beloved: (5:6)

**6 I opened for my lover, but my lover had left; he was gone.
My heart sank at his departure.**

What a surprise and shock and disappointment

- her “heart sank at his departure”.

**She cannot stand it. She has tasted and seen that the Lord is good. She must
do something.**

**Christ’s love is compelling her.
She is being drawn to do something
- to stop the idleness.**

Beloved: (5:6)

I looked for him but did not find him.

I called him but he did not answer.

Is she looking in the wrong places?

Is her heart not right with God?

Is she not hearing her Husband's voice?

Has she truly learned the lesson?

Beloved: (5:7)

7 The watchmen found me as they made their rounds in the city. They beat me, they bruised me; they took away my cloak, those watchmen of the walls!

These ministers of God are correcting and instructing her.

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work. (2 Timothy 3:16-17)

God disciplines those He loves.

For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. (Hebrews 4:12)

A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; (Isaiah 42:3)

Beloved: (5:8)

⁸ O daughters of Jerusalem, I charge you - if you find my lover, what will you tell him? Tell him I am faint with love.

She hasn't totally learnt from the guidance and rebuke of the ministers of the Gospel for she charges the young in Christ (daughter of Jerusalem) what to tell Him.

Her heart though is beginning to turn more towards Him. She confesses that she is lovesick. She confesses that her heart is broken and torn asunder without Him.

**Hope deferred makes the heart sick,
but a longing fulfilled is a tree of life. (Prov.13:12)**

She is asking the daughters of Jerusalem to intercede for her. Ah, the “prayer of a righteous man availeth much”.

Daughters of Jerusalem (5:9)

9 How is your beloved better than others, most beautiful of women? How is your beloved better than others, that you charge us so?

These “babes in Christ” love Jesus. Yet they want to hear more about Christ from someone who has known Him intimately. They want to hear from a mature believer.

This is the most beautiful lead in question for EVANGELISM. We should all be able to answer this question when asked or given the chance.

How is Christ better than others?

Why do you love Jesus?

What does Jesus mean to you?

Can we answer those questions?

Beloved: (5:10)

**¹⁰ My lover is radiant and ruddy,
outstanding among ten thousand.**

**She begins to tell of her love for her Husband. Her heart opens up and she
spills all that is in her heart.**

**The words are vibrant & real
yet cannot totally express all that He is to her.**

**My heart is stirred by a noble theme as I recite my
verses for the king; my tongue is the pen of a
skillful writer.**

**You are the most excellent of men
and your lips have been anointed with grace,
since God has blessed you forever. (Psalm 45:1-2)**

Beloved: (5:10)

**¹⁰ My lover is radiant and ruddy,
outstanding among ten thousand.**

She starts from His general appearance and then works down His body (a full length picture of Him). Then finally His mouth in verse 16. We can see something very similar when we see Christ as the glorified Judge in Rev.1:12-16.

I turned around to see the voice that was speaking to me. And when I turned I saw seven golden lampstands, and among the lampstands was someone like a son of man, dressed in a robe reaching down to his feet and with a golden sash around his chest. The hair on his head was white like wool, as white as snow, and his eyes were like blazing fire. His feet were like bronze glowing in a furnace, and his voice was like the sound of rushing waters. In his right hand he held seven stars, and coming out of his mouth was a sharp, double-edged sword. His face was like the sun shining in all its brilliance.

He is magnificent, incomparable, unfathomable.

Beloved: (5:10)

¹⁰ My lover is radiant and ruddy,
outstanding among ten thousand.

“Radiant” speaks of white, dazzling, bright, shimmering.

Imagine the transfiguration. God on the mountain just like He was with Moses
& Elijah in all His Holiness & purity.

“Ruddy” is talking of a fresh, healthy, colorful complexion.
He is healthy and manly.

Beloved: (5:10)

**¹⁰ My lover is radiant and ruddy,
outstanding among ten thousand.**

“Outstanding” speaks of being set apart from others.

In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his resting place will be glorious. (Isaiah 11:10)

Therefore God exalted him to the highest place and gave him the name that is above every name,

(Philippians 2:9)

So he sent for him and had him brought in. He was glowing with health and had a fine appearance and

handsome features. Then the LORD said, “Rise and anoint him; this is the one.” (1 Samuel 16:12)

Beloved: (5:10)

¹⁰ My lover is radiant and ruddy,
outstanding among ten thousand.

Here we see Christ, like on the Mount of Transfiguration, in His divinity
as “radiant”.

The Son is the radiance of God’s glory and the exact representation of his
being, sustaining all things by his powerful word. After he had provided
purification for sins, he sat down at the right hand of the Majesty in heaven.
(Hebrews 1:3)

Here we also see Christ, as manly,
in His humanity as “ruddy”.

Such a high priest truly meets our need—one who is holy, blameless,
pure, set apart from sinners, exalted above the heavens. (Hebrews
7:26)

Beloved: (5:11)

11 His head is purest gold;
his hair is wavy and black as a raven.

Now starting from the head down, we see “His head is purest gold”.
Imagine a wonderfully sculptured head shining in the “purest” (no
impurities) “gold” (divinity).

“His hair is wavy” talks of the locks (area around the temples)
flowing in clusters.

“Black as a raven” is added to show the glimmering, shiny, jet black color
of His hair.

The “black” showing youth, vigor, vitality.

Beloved: (5:11)

**11 His head is purest gold;
his hair is wavy and black as a raven.**

Although He is the “Ancient of days”, He is also youthful and healthy – never changing but always the same.

For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. (Isaiah 9:6)

And God placed all things under his feet and appointed him to be head over everything for the church, (Ephesians 1:22)

and in Christ you have been brought to fullness. He is the head over every power and authority. (Colossians 2:10)

Beloved: (5:11)

**11 His head is purest gold;
his hair is wavy and black as a raven.**

And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. (Colossians 1:18)

So then, banish anxiety from your heart and cast off the troubles of your body, for youth and vigor are meaningless. (Ecclesiastes 11:10)

Jesus Christ is the same yesterday and today and forever. (Hebrews 13:8)

Remember that He had no place to lay His head.

Beloved: (5:12)

¹² His eyes are like doves by the water streams,
washed in milk, mounted like jewels.

His “eyes like doves” show Christ’s tender, loving, graceful, sympathetic, and consoling nature.

You can imagine pupil of His eyes surrounded by the clear,
milky white of the eye.

“mounted like jewels” show how they are placed like a diamond set in a ring.

Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. (Matt 11:29)

By the humility and gentleness of Christ, I appeal to you—I, Paul, who am “timid” when face to face with you, but “bold” toward you when away! (2 Corinthians 10:1)

Beloved: (5:12)

**12 His eyes are like doves by the water streams,
washed in milk, mounted like jewels.**

**Nevertheless, God's solid foundation stands firm, sealed with this
inscription: "The Lord knows those who are his," and,
"Everyone who confesses the name of the Lord must turn away from
wickedness." (2 Tim.2:19)**

**For the eyes of the LORD range throughout the earth to strengthen those
whose hearts are fully committed to him. You have done a foolish thing,
and from now on you will be at war.**

(2 Chronicles 16:9)

**The third time he said to him, "Simon son of John, do you love me?"
Peter was hurt because Jesus asked him the third
time, "Do you love me?" He said, "Lord, you know all things; you
know that I love you." Jesus said, "Feed my sheep."
(John 21:17)**

Beloved: (5:13)

¹³ His cheeks

are like beds of spice yielding perfume.

The “cheeks” that had His beard plucked out from.

The “cheeks” that were slapped, beaten, punched, and struck.

The “cheeks” that tears rolled down as He wept over Jerusalem.

I offered my back to those who beat me,
my cheeks to those who pulled out my beard; I did not hide my
face from mocking and spitting. (Isaiah 50:6)

Here we see the fragrance of Christ in his humiliation and suffering, agonizing
pain and death

- how sweet, delightful, and yielding.

Beloved: (5:13)

¹³ His cheeks

are like beds of spice yielding perfume.

If this be only the “cheeks”, imagine the beauty of His whole face as we seek Him with all our heart.

Husbands, love your wives, just as Christ loved the church and gave himself up for her (Ephesians 5:25)

and walk in the way of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God. (Ephesians 5:2)

Beloved: (5:13)

His lips

are like lilies dripping with myrrh.

“His lips” are red representing His life and vitality of life.

“His lips” spoke words of comfort, hope, endearment, encouragement, conviction, creative power, life-giving teaching, rebuke, kindness, love, life, miracles, etc.

Beloved: (5:13)
His lips
are like lilies dripping with myrrh.

“Dripping” signifies a flowing or abundance of “myrrh”

- the beauty of Christ’s words.

“No man ever spoke like this man!!” (John 7:46)

His words minister to us at the core of our being.

You are the most excellent of men and your lips have been anointed with grace, since God has blessed you forever.

(Psalm 45:2)

**The Sovereign LORD has given me a well-instructed tongue,
to know the word that sustains the weary.**

**He wakens me morning by morning,
wakens my ear to listen like one being
instructed. (Isaiah 50:4)**

Beloved: (5:13)
His lips
are like lilies dripping with myrrh.

They are more precious than gold, than much pure gold; they are sweeter than honey, than honey from the honeycomb. By them your servant is warned; in keeping them there is great reward. (Psalm 19:10-11)

“No one ever spoke the way this man does,” the guards replied. (John 7:46)

Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts. (Colossians 3:16)

Beloved: (5:14)

¹⁴ His arms

are rods of gold set with chrysolite.

His strength is portrayed here. Imagine the strength or “rods” of the pure, divine power (gold) set (placed firmly) in an almost diamond-like stone.

“His left arm is behind my head and his right arm embraces me.” [Song of Songs 2:6; 8:3].

“His arms” are “everlasting arms” that reach from eternity past to eternity future – without end. “His arms” hold us so firm and tight and yet, gentle and caringly.

We can lean on the everlasting arms of Christ. As Moses’ arms fell and had to be held up or the battle turned against the Israelites – Christ needs no one to hold up His arms for He holds “all things” in His loving arms.

Beloved: (5:14)

His body

is like polished ivory decorated with sapphires.

He gleams brighter than the sun

- for He made the sun. His

“body” is youthful

- yet it was whipped, beaten, bloodied, and sun beaten.

Oh, to be held tightly against His body knowing

everything is alright.

**He tends his flock like a shepherd: He
gathers the lambs in his arms and carries
them close to his heart;
he gently leads those that have young.**

(Isaiah 40:11)

Beloved: (5:15)

¹⁵ His legs

are pillars of marble set on bases of pure gold.

Strength is portrayed here. His “legs” hurt as they carried our Saviour throughout Galilee on His mission of love.

Those same “legs” would be push Himself up on the cross so that He would be able to catch a breath. Then, those “legs” would fall down being held up by a Roman nail. They were too tired to carry Jesus up to Calvary. They fell down on the paved, rocky roads of Jerusalem. The back of his legs and calves hurt as they were whipped again and again.

And we shall see His “legs” stand on and split the mountain when He returns in power and glory at the Revelation.

On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south. (Zechariah 14:4)

Beloved: (5:15)

His appearance

is like Lebanon, choice as its cedars.

“His appearance” or everything about Him was excellent.

Just as these cedars of Lebanon were

- they stood out far and above the others.

Some day we will stand before Him. He will stand tall, erect, and grand. Nothing in ourselves will be able to claim entry into His Kingdom. We will know that fact then more than ever. And we will look, as Thomas did, at His pierced hands and feet and know “it was because of what He did at the cross that we have access into heaven.”

Amazing grace!!!!

We deserve HELL and we have HIM and HIS

GLORIOUS RICHES!!

Beloved: (5:16)

¹⁶ His mouth

is sweetness itself;

Jesus' "mouth" and what comes forth of it
is the essence of "sweetness itself".

"His mouth" is the instrument of His affectionate kisses,
of His all-wise voice, of His all beautiful looks,
and nothing in all the world compares
with the "sweetness" of Him.

Beloved: (5:16)

he is

altogether lovely.

In His person, His offices (Prophet, Priest, King), His countenance, His being, His essence, His glory, His love, His perfection, etc.

- He is altogether lovely.

**“and from Jesus Christ,
who is the faithful witness (Prophet),
the firstborn from the dead (Priest),
and the ruler of the kings of the earth (King)” (Revelation 1:5)**

In all He does and in Who He is:

He is altogether lovely.

Beloved: (5:16)

**he is
altogether lovely.**

He is the “All-in-all”.

He is the Essence

- the Beginning and the End**
- the Alpha and the Omega.**

It is HE – HIM – JESUS – GOD – LORD – THE ESSENCE.

He is the Essence of Altogether Lovely.

“There is none like you,

No one else can touch my heart like you do,

I could search the whole world over and find,

There is none like you.”

Beloved: (5:16)
This is my lover,
this is my friend,
O daughters of Jerusalem.

EVANGELISM.....

We study it, we teach it, we talk about it, we try it, we get discouraged with it, we dread it, we experience the joys of it. Yet, here is the sum of all evangelism:

“This is my lover, this is my friend.”

The intimacy only those who by grace can receive of a “lover” – now shared with others who will listen and open their heart, ears, and soul. The “friend” that encapsulates what a friend is all about – a friend who lays down His life for His brother.

Beloved: (5:16)

This is my lover,
this is my friend,

O daughters of Jerusalem.

Don't you just want to tell people who ask you,

“How is your beloved better than others, most beautiful of women? How is your beloved better than others, that you charge us so?”

The answer is,

“This is my lover, this is my friend.”

He is altogether lovely.

A friend loves at all times,
and a brother is born for a time of adversity. (Proverbs 17:17)

Beloved: (5:16)
This is my lover,
this is my friend,
O daughters of Jerusalem.

It was just before the Passover Festival. Jesus knew that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end. (John 13:1)

I will glory in the LORD;
let the afflicted hear and rejoice.
(Psalm 34:2)

Chapter 6 Daughters of Jerusalem: (6:1)

**¹ Where has your lover gone, most beautiful of women?
Which way did your lover turn, that we may look for him with
you?**

From earlier asking how to help the bride find her husband to here, where
they want to discover along with the bride “where” He is.

Here we see the young in Christ and the Bride seeking and finding Christ. This
is the church’s duty and mission
- then to take Him to a lost world.

Daughters of Jerusalem (6:1)

¹ **Where has your lover gone, most beautiful of women?**

**Which way did your lover turn,
that we may look for him with you?**

The delight of the Bride in her Husband and her desire to find Him has ignited the same interest in the young of the church. Next, may they draw sinners to Christ.

**This is the generation of them that seek him, that seek thy face, O Jacob.
(Psalms 24:6)**

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's: (1 Corinthians 1:2)

Beloved: (6:2)

² My lover has gone down to his garden,

Here we see the bride has an answer all ready. Again, the “garden” (4:12; 5:1) is the corporate church gathered out of the world. Jesus is in His church and is with His own.

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. (Isaiah 61:3)

I the LORD do keep it; I will water it every moment: lest any hurt it, I will keep it night and day. (Isaiah 27:3)

Christ is the bridegroom and the head of the church.

Beloved: (6:2)
to browse in the gardens and
to gather lilies.

“gardens” could be different parts of the body of Christ and “to gather lilies” is to be with and draw closer His believers.

Heaven is a place of gathered lilies.

“to gather lilies” is a beautiful and touching thing in Christ’s heart. He gathers, caresses, smells their fragrance, and plants them for the display of His splendor.

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: (Philippians 1:23)

Blessed are the pure in heart: for they shall see God. (Matthew 5:8)

Beloved: (6:3)

**³ I am my lover's and my lover is mine; he
browses among the lilies.**

In 2:16 she says, “My lover is mine, and I am his.” Now she says,

“I am my lover’s and my lover is mine.”

She has gone from “He is mine” to “I am His”.

You can see the maturing happening in her as she has gone from her claim
upon her to His claim upon her.

Jesus is becoming her all consuming thought.

Finally, she wants to enjoy Christ among the church. She loves Him and she
loves the church.

Lover: (6:4)

4 You are beautiful, my darling, as Tirzah,

Now we see the “Lover” opening up His heart fully to her again. She has returned to Him in repentance & can enter His rest.

For thus saith the Lord GOD, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength: and ye would not. (Isaiah 30:15)

Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. (John 21:18-19)

Lover: (6:4)

4 You are beautiful, my darling, as Tirzah,

“You are beautiful” should be meditated on again and again. Jesus says
“You are beautiful”. Is He a liar? Of course not.

“You are beautiful.”

“Tirzah” was a Samaritan city meaning pleasantness,
sweetness, delight, and agreeable
– a lovely city with gardens, groves, abundant water.

Lover: (6:4)
lovely as Jerusalem,

“Jerusalem” is more striking than Tirzah. It means peace and was considered the place where God dwelt.

All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth? (Lamentations 2:15)

The LORD loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee,

O city of God. Selah. (Psalm 87:2-3) (see Psalms 48; 122)

**We look forward to the New Jerusalem;
untainted, full of Christ’s peace, and eternal.**

Lover: (6:4)

majestic as troops with banners.

We see here the Lord's army going forth, with the "banner" of love, with the "majestic" King leading.

And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. (Rev.1:6) And be not drunk with wine, wherein is excess;

but be filled with the Spirit; (Ephesians 5:18)

Endeavouring to keep the unity of the Spirit in the bond of peace. (Ephesians 4:3)

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

(1 John 5:4)

Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

(Titus 2:10)

Lover: (6:4)
majestic as troops with banners.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. (1 Corinthians 10:31)

And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? (Joshua 5:14)

Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. (Psalm 110:3)

And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath. (Joshua 2:11)

There shall no man be able to stand before you: for the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you. (Deuteronomy.11:25)

**Lover: (6:4)
majestic
as troops with banners.**

**Beauty, loveliness, majesty, dignity, power, and grace
– the Lord’s army under Christ.**

**She is beautiful to Christ
and to be feared by her adversaries.**

**(2 Cor.6:16-7:1; 1 Thess.5:12-15; 2 Cor.10:3-6,
Eph. 6:10-11; Heb.13:7,17; Phil.1:27-28)**



Lover: (6:5)

⁵ Turn your eyes from me; they
overwhelm me.

Our “eyes” are so full of love for Jesus.

When our Lover looks at us, just one look

“overwhelms” Him

– deeply affecting and moving Him.

So shall the king greatly desire thy beauty:
for he is thy Lord; and worship thou him. (Psalm 45:11)

Lover: (6:5-7)

Your hair is like a flock of goats descending from Gilead. [see 4:1b] ⁶ Your teeth are like a flock of sheep coming up from the washing. Each has its twin, not one of them is alone. [see 6:6 compare 4:2] ⁷ Your temples behind your veil are like the halves of a pomegranate. [see 6:7 compare 4:3b]

True love repeats itself again and again.

You never tire of hearing words of love.

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. (Philippians 3:1)

Jesus Christ the same yesterday, and to day, and for ever. (Hebrews 13:8)

Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.

(2 Samuel 23:5)

Lover: (6:8)

⁸ **Sixty queens there may be, and eighty concubines,
and virgins beyond number;**

All put together and lined up in a row these would not compare to the
beauty of His bride.

**And he had seven hundred wives, princesses, and three hundred concubines: and
his wives turned away his heart.**

(1 Kings 11:3)

Also note the ascending order 60, 80, beyond number.

Lover: (6:9)

**⁹ but my dove, my perfect one,
is unique,**

**Christ's bride is His only heart's desire. She is the one
- the only one for Him. No other can be compared to her.
Jesus gives her His undivided love and attention.
He also loves her uniqueness - her
beautiful uniqueness.
There is none like her.**

Lover: (6:9)
the only daughter of her mother, the
favorite of the one
who bore her.

She was unique as the “only one born by her mother”.

She was her mother’s “favorite” – there was
none other.

For I was my father's son, tender and only beloved
in the sight of my mother. (Proverbs 4:3)

Fear not, little flock; for it is your Father's good pleasure
to give you the kingdom. (Luke 12:32)

Lover: (6:9)

**The maidens saw her and called her blessed;
the queens and concubines praised her.**

**Christ's bride is pre-eminent among women – she is acknowledged
without jealousy by all other women.**

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

**When he shall come to be glorified in his saints, and to be admired in all
them that believe (because our testimony among you was believed) in
that day. (2 Thess.1:10)**

**Whereas thou has been forsaken and hated, so that no man went
through thee, I will make thee an eternal excellency, a joy of many
generations. (Isaiah 60:15)**

Lover: (6:9)

**The maidens saw her and called her blessed;
the queens and concubines praised her.**

**And their seed shall be known among the Gentiles, and their offspring
among the people: all that see them shall acknowledge them, that they
are the seed which
the LORD hath blessed. (Isaiah 61:9)**

**And give him no rest, till he establish, and till he make Jerusalem a
praise in the earth. (Isaiah 62:7)**

**Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us
with all spiritual blessings in heavenly places in Christ: According as he hath
chosen us in him before the foundation of the world, that we should be
holy and without blame before him in love: (Eph.1:3-4)**

Lover: (6:9)

**The maidens saw her and called her blessed;
the queens and concubines praised her.**

Jesus loves to hear others speak delightfully about His
bride. He is so proud of her.

Imagine the jealousy of Solomon's wives and concubines
- yet here there is no jealousy.

Even the angels aren't jealous of the Bride of Christ.

**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. (Hebrews 12:2)**

Lover: (6:9)

**The maidens saw her and called her blessed;
the queens and concubines praised her.**

**Also, the church is one company
even though it has many different sized congregations.**

**There is one body, and one Spirit, even as ye are called in one hope of your
calling; One Lord, one faith, one baptism, One God and Father of all, who is
above all, and through all, and in you all. (Ephesians 4:4-6)**

Daughters of Jerusalem (6:10)

**¹⁰ Who is this that appears like the dawn,
fair as the moon, bright as the sun,
majestic as the stars in procession?**

Here we see the church. Notice the church gets brighter – dawn, moon, sun, stars (many brighter than our sun). We break forth like the “moon” shining in the “dawn”.

Then we shine bright as the “sun”.

Finally we are like the “stars” of the sky without number
(each of us He knows and calls by name).



Daughters of Jerusalem (6:10)

¹⁰ Who is this that appears like the dawn, fair as the moon, bright as the sun, majestic as the stars in procession?

We also see here the progressive sanctification of the believer - although perfect in Christ's sight positionally.

Now ye are clean through the word which I have spoken unto you. (John 15:3)

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: (1 Corinthians 1:30)

Yet.....

Daughters of Jerusalem (6:10)

10 Who is this that appears like the dawn, fair as the moon, bright as the sun, majestic as the stars in procession?

.....we are still being sanctified as a process.....

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. (1 Thess.5:23-24)

Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: (Philippians 1:6)

But the path of the just is as the shining light, that shineth more and more unto the perfect day. (Proverbs 4:18)

My little children, of whom I travail in birth again until Christ be formed in you, (Galatians 4:19)

Daughters of Jerusalem (6:10)

¹⁰ Who is this that appears like the dawn, fair as the moon, bright as the sun, majestic as the stars in procession?

“appears like the dawn”

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward.

(Isaiah 58:8)

For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning. (Psalm 30:5)

Daughters of Jerusalem (6:10)

**¹⁰ Who is this that appears like the dawn, fair as the moon,
bright as the sun, majestic as the stars in procession?**

“fair as the moon”

**And God made two great lights; the greater light to rule the day,
and the lesser light to rule the night:
he made the stars also. (Gen.1:16)**

**Then spake Jesus again unto them, saying, I am the light of the world: he that
followeth me shall not walk in darkness, but shall have the light of life. (John
8:12)**

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

Daughters of Jerusalem (6:10)

¹⁰ Who is this that appears like the dawn, fair as the moon, bright as the sun, majestic as the stars in procession?

“bright as the sun”

And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. (Gen.1:16)

**But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.
(Malachi 4:2)**

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. (2 Cor.3:18)

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. (Matt.13:43)

(see also: Judges 5:31; Daniel 12:3)

Daughters of Jerusalem (6:10)

10 Who is this that appears like the dawn, fair as the moon, bright as the sun, majestic as the stars in procession?

“majestic as the stars in procession”

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

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (Matthew 28:20)

Lover (6:11)

11 I went down to the grove of nut trees

The lover is speaking here in line with 5:1 & 6:2.

Here we have the Husband explaining what had happened when He withdrew Himself from the bride for a season.

The “grove of nut trees” is showing how in that season the church must go through many tribulations in entering the Kingdom of God. The bride had experienced this.

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. (Acts 14:22)

For ye are dead, and your life is hid with Christ in God. (Colossians 3:3)

Lover (6:11)

¹¹ I went down to the grove of nut trees

As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever. (Psalm 125:2)

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

(John 17:15)



Lover (6:11)

to look at the new growth in the valley,
to see if the vines had budded
or the pomegranates were in bloom.

Now we see why Christ went down to the grove of nut trees.

He was keeping watch
and seeing how His garden (church) was doing.

“new growth” is the gardener’s heart
seeing the “budding vines” and “pomegranates in bloom”.

Jesus loves to see how His life
is being expressed through His church.

Lover (6:11)

to look at the new growth in the valley,
to see if the vines had budded
or the pomegranates were in bloom.

We can see the different stages of grace:
the bud, the blossom and the fruit.

His disciples bearing much fruit is a joy to the Gardener.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my
disciples. (John 15:8)

And Jesus said unto them, Because of your unbelief: for verily I say unto
you, If ye have faith as a grain of mustard seed, ye shall say unto this
mountain, Remove hence to yonder place; and it shall remove; and
nothing shall be impossible unto you. (Matthew 17:20)

Lover (6:11)

to look at the new growth in the valley,
to see if the vines had budded
or the pomegranates were in bloom.

“the valley” is part of the **“ups and downs”** of our walk:

“the mountain top experiences”

verses

“coming off the mountain”.

We experience great spiritual pleasures

and also dry, faith testing times.



God Of The Mountain

Life is easy, when you're up on the mountain
And you've got peace of mind, like you've never known
But things change, when you're down in the valley
Don't lose faith, for your never alone

Chorus:

*For the God on the mountain, is still God in the valley
When things go wrong, he'll make them right
And the God of the good times, is still God in the bad times
The God of the day, is still God in the night*

We talk of faith way up on the mountain
But talk comes easy, when life's at its best
Now its down in the valleys, trials and temptations
That's where your faith is really put to the test

For the God on the mountain, is still God in the valley,
When things go wrong, he'll make them right
And the God of the good times, is still God in the bad times
The God of the day, is still God in the night
The God of the day, is still God in the night

Lover (6:12)

**¹² Before I realized it, my desire set me among
the royal chariots of my people.**

From being shunned by His bride, to going down to
the garden of nuts,

to attending to things in the garden of nuts.

Then His bride repented,

her returning to Him and ravishing Him (6:5).

So He returns and enjoys the beauty of His people

(“the royal chariots of my people” – kings and priests).

Daughters of Jerusalem: (6:13)

¹³ Come back, come back, O Shulammitte; come back, come back, that we may gaze on you!

Beautiful restored fellowship is here. “Come back” is repeated 4 times

- holy earnestness and offer of pardon and

wonderful welcome

are expressed through this repetition.

Jesus answered and said unto him,

If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

(John 14:23)

Lover: (6:13)

Why would you gaze on the Shulammite as on the dance of Mahanaim?

In the second part of this verse we have the Bridegroom still rejoicing in His restoration and communion between them both.

“Why would you gaze” is an overwhelming sight:

she is grace displayed,

redeemed by Christ,

an enchanting bride,

and an oak of righteousness

- a planting of the Lord for the display of His splendor.

Lover: (6:13)

Why would you gaze on the Shulammite as on the dance of Mahanaim?

“the dance of Mahanaim” could be likened to the heavenly
angels in their multitude celebrating a new convert. Oh the
joy!!

As well they are rejoicing in their Creator and His beauty!!
Here we have the bride dancing and rejoicing because of the
Groom’s grace!!!

Song of Solomon Ch.7 Lover: (7:1)

**¹ How beautiful your sandaled feet, O prince's daughter!
Your graceful legs are like jewels,
the work of a craftsman's hands.**

The action of the dance of the bride described above may be what is
being described here.

In this area we see 10 different areas of the Bride's body.

Her “sandaled feet” (costly and beautiful in the orient)

- the feet of a dancer rejoicing and delighting!!

The beautiful shape and “graceful” appearance
of her “legs”

- made by Christ's creative power and enjoyed by Christ.

How beautiful as she dances for her Creator and Husband.

Lover: (7:1)

**¹ How beautiful your sandaled feet, O prince's daughter!
Your graceful legs are like jewels,
the work of a craftsman's hands.**

“prince’s daughter” is a new name & new title for her. We see the royal birth, character and station of those in Christ.

**According as he hath chosen us in him before the foundation of the world,
that we should be holy and without blame before him in love: (Eph.1:4)**

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

(Rom.8:17)

**He raiseth up the poor out of the dust, and lifteth up the beggar from the
dunghill, to set them among princes, and to make them inherit the throne of
glory: for the pillars of the earth are the LORD's, and he hath set the world
upon them. (1 Sam.2:8)**

(see: Revelation 1:6; 1 Pet.1:18-19; Psa.113:7-8; 1 Pet.2:9-10)

Lover: (7:1)

¹ How beautiful your sandaled feet, O prince's daughter!
Your graceful legs are like jewels,
the work of a craftsman's hands.

“The work of a craftsman’s hands” – the beauty of holiness
– the work of the Holy Spirit indwelling the believer.
He shall glorify me: for he shall receive of mine, and
shall shew it unto you. (John 16:14)

“sandaled feet” show us our daily walk as God’s
workmanship

For we are his workmanship, created in Christ Jesus unto good works,
which God hath before ordained that we should walk in them. (Eph.2:8-
10)

This is a faithful saying, and these things I will that thou affirm constantly, that
they which have believed in God might be careful to maintain good works.
These things are good and profitable unto men. (Titus 3:8)

Lover: (7:2)

² Your navel is a rounded goblet that never lacks blended wine. Your waist is a mound of wheat encircled by lilies.

We see a “goblet” filled with “wine”
- this is how He sees His bride here
with whom she’s entertaining.



Lover: (7:2)

² Your navel is a rounded goblet that never lacks blended wine. Your waist is a mound of wheat encircled by lilies.

The “naval” is the center of the body (infants and adults).

Fear of the Lord is represented here as the “naval” provided the life for the child and we should never forget the fear of the Lord is the beginning of wisdom.

It shall be health to thy navel, and marrow to thy bones. (Proverbs 3:8)

The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.(Proverbs 9:10)

**For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.
(Galatians 6:8)**

Lover: (7:2)

2 Your navel is a rounded goblet that never lacks blended wine. Your waist is a mound of wheat encircled by lilies.

“never lacks” should remind us not to lack in or forget the “fear of the Lord”.

The “waist” here shows fruitfulness and the delights of Christ.

“a mound of wheat encircled by lilies” brings in thoughts of beauty, fruitfulness, health and vitality.

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (John 7:38)

Lover: (7:3)

³ Your breasts

are like two fawns, twins of a gazelle.

These “breasts” “like two fawns” show us beauty, fruitfulness, nourishment.

A bride is to be commended for bearing, nourishing, and bringing up children.

Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. (Psalm 128:3)

And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called Levi. (Gen.29:34)

And after those days his wife Elisabeth conceived, and hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. (Luke 1:24-25)

Lover: (7:4)

4 Your neck is like an ivory tower.

The “ivory” is:

white (washed from their sins)

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. (Isa.1:18)

costly (the precious blood of Christ redeemed us)

But with the precious blood of Christ, as of a lamb without blemish and without spot: (1 Pet.1:19)

precious (how God regards us).

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: (1 Pet.1:7)

Lover: (7:4)

4 Your neck is like an ivory tower.

“The name of the Lord is a strong tower” (Proverbs 18:10)

She is His and He is hers.



Lover: (7:4)

**Your eyes are the pools of Heshbon
by the gate of Bath Rabbim.**

The “pools of Heshbon”

**would have reminded the Groom of the bride’s “eyes” – large, clear,
deep, attractive, desirable.**

**The meeting of our eyes with Christ is
“hypnotic” and “captivating”.**

**For God, who commanded the light to shine out of darkness, hath shined in
our hearts, to give the light of the knowledge of the glory of God in the face
of Jesus Christ. (2 Cor.4:6)**

**That the God of our Lord Jesus Christ, the Father of glory, may give unto you
the spirit of wisdom and revelation in the knowledge of him: The eyes of
your understanding being enlightened; that ye may know what is the hope
of his calling, and what the riches of the glory of his inheritance in the saints,
(Eph.1:17-18)**

Lover: (7:4)

Your nose is like the tower of Lebanon looking toward Damascus.

Some cultures consider a large “nose” as attractive.

Here we see courage and watchfulness. Here we see the courageous, watchful church over the dangers of “Damascus”

(represented here as the enemy of the church).

The church’s enemies fighting against the church’s doctrine, testimony, even her life.

Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. (Neh.4:9) And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. (Neh.4:16-17)

Lover: (7:5)

**⁵ Your head crowns you like Mount Carmel.
Your hair is like royal tapestry;**

The “head” considered as the “crown” and “protection”
can be found here.

**And now shall mine head be lifted up above mine enemies round about
me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I
will sing praises unto
the LORD. [Psalm 27:6]**

“Royal tapestry” for the “hair” reminds us of
the royalty of purple. We might note that
“jet black hair” shines with a purple luster.

Lover: (7:5)

**⁵ Your head crowns you like Mount Carmel.
Your hair is like royal tapestry;**

“Mount Carmel” is a high mountain near the sea.

And though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them: (Amos 9:3) (see 1 Kings 18)

It means “fruitful place” and exhibits boldness.

It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God. (Isaiah 35:2)

Lover: (7:5)

the king is held captive

by its tresses.

“Tresses” means “to run or to flow”.

“the King is held captive” by the way her hair cascades down like a waterfall.

But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. (1 Cor.11:15)

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. (1 Peter 3:3-4)

(see also: Psalm 45:11; Zephaniah 3:17)

Lover: (7:6)

**6 How beautiful you are and how pleasing,
O love, with your delights!**

Other than 8:13, this is the Lover's last statements.

**“Beautiful” and “pleasing” show us the outer and inner beauty of His
bride the church.**

**I will greatly rejoice in the LORD, my soul shall be joyful in my God; for
he hath clothed me with the garments of salvation, he hath covered me
with the robe of righteousness, as a bridegroom decketh himself with
ornaments, and as a bride adorneth herself with her jewels. (Isa.61:10)**

**But put ye on the Lord Jesus Christ, and make not provision for the flesh, to
fulfil the lusts thereof. (Romans 13:14)**

Lover: (7:6)

**⁶ How beautiful you are and how pleasing,
O love, with your delights!**

Notice Jesus continually tells His bride of her “beauty”. Jesus never tires of telling us of His love for us and how beautiful we are.

The Lord “delights” in you and we have many “delights” that appeal to our Lord

**Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.
(Isa.62:4-5)**

The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. (Zeph.3:17)

Lover: (7:7)
7 **Your stature _____**
is like that of the palm,

The date “**palm**” tree here is tall and slender showing stateliness, gracefulness, and elegance. He takes a “full length” look at her.

We also see the Christian’s uprightness, balance, proportion, steady growth, and ultimate glorious victory.

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

(John 12:12-13)

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; (Rev.7:9)

Lover: (7:7)

⁷ Your stature
is like that of the palm,

The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the LORD shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; (Psalm 92:12-14)

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: (Eph.4:13)



Lover: (7:7)
and your breasts
like clusters of fruit.

By “your breasts” we see the love and affection
displayed to her husband
and how the husband is entertained and fulfilled.

Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all
times; and be thou ravished always with her love. (Proverbs 5:19)

Lover: (7:7)
and your breasts like
clusters of fruit.

The palm tree full of “clusters of fruit” would be seen as flourishing just like the believer’s spiritual life is ripening and blossoming.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: (Gal.5:22-23)

**To shew that the LORD is upright: he is my rock,
and there is no unrighteousness in him. (Psalm 92:15)**

To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. (Isa.61:3)

Lover: (7:8)

**⁸ I said, "I will climb the palm tree;
I will take hold of its fruit."**

We can imagine the speed and eagerness of Christ

“climbing the tree”. Embracing the tree to climb it (enjoying the moment to its fullest). Once taking “hold of the fruit”, He would be nourished, refreshed, and fulfilled.

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

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. (John 17:24)

He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (Isa.53:11)

Let us hold fast the profession of our faith without wavering; (for he is faithful that promised; (Heb.10:23)

Lover: (7:8)

May your breasts be like the clusters of the vine,

Now we see the “breasts” like “clusters of the vine”.

As the bride abides in Christ she becomes fruitful (clusters).

I am the vine, ye are the branches: He that abideth in me,
and I in him, the same bringeth forth much fruit:

for without me ye can do nothing. (John 15:5)

Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and
planted it. (Psalm 80:8)

Return, we beseech thee, O God of hosts: look down from heaven, and
behold, and visit this vine; (Psalm 80:14)

For the vineyard of the LORD of hosts is the house of Israel, and the men
of Judah his pleasant plant: and he looked for judgment, but behold
oppression; for righteousness, but behold a cry. (Isaiah 5:7)

Lover: (7:8)

**May your breasts
be like the clusters of the vine,**

There is also pruning and affliction involved.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

(John 15:2)

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. (Acts 14:22)

Lover: (7:8-9)

the fragrance of your breath like apples,
⁹ and your mouth like the best wine.

“Clusters of the vine”, “the fragrance your breath like apples”, and
“the best wine” show us the richness of the
deep fellowship Christ enjoys with His bride

**For the LORD taketh pleasure in his people: he will beautify the meek
with salvation. (Psalm 149:4)**

**For I know the thoughts that I think toward you, saith the LORD, thoughts of
peace, and not of evil, to give you an expected end. Then shall ye call upon
me, and ye shall go and pray unto me, and I will hearken unto you. And ye
shall seek me, and find me, when ye shall search for me with all your heart.**

**And I will be found of you, saith the LORD: and I will turn away your
captivity, and I will gather you from all the nations, and from all the places
whither I have driven you, saith the LORD; and I will bring you again into the
place whence I caused you to be carried away
captive. (Jeremiah 29:11-14)**

Lover: (7:8-9)

the fragrance of your breath like apples,
⁹ and your mouth like the best wine.

The “breath” and “mouth” here show intense love from the
bride to Him.

We can see here our desires, longings, confessions, repentances,
sighs, groans, thanksgivings, and praises.

Beloved: (7:9)

**May the wine go straight to my lover,
flowing gently over lips and teeth.**

The bride breaks in here.

She grabs the words and finishes what He's saying.

She is who she is because of her Husband.

Everything is for her Husband.

Her love, desires, praises, serving,

and all her being is for Him.

For to me to live is Christ, and to die is gain. (Phil.1:21)

Beloved: (7:10)

¹⁰ I belong to my lover,
and his desire is for me.

“desire” expresses the full assurance of: “hope”

And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: (Heb.6:11),

“faith”

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. (Heb.10:22),

“understanding”

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; (Col.2:2).

Beloved: (7:10)

**¹⁰ I belong to my lover, and his
desire is for me.**

Jesus is:

Prophet (to teach us),

Priest (to die for us and intercede for us)

King (to govern us).

Jesus constantly “desires” His bride

- He constantly is moved to her**
- He constantly thinks about her**
- He constantly cares for her.**

Jesus bears with, sympathizes with, upholds, cares for, protects, guides, comforts, caresses, and loves her

- “His desire is for her”.**

Beloved: (7:11)

¹¹ Come, my lover,

**let us go to the countryside,
let us spend the night in the villages.**

In “let us” written twice we see her desire to get away and
be alone together.

**That I may know him,
and the power of his resurrection,
and the fellowship of his sufferings,
being made conformable unto his death; (Phil.3:10)**

Beloved: (7:12)

¹² Let us go early to the vineyards to see if the vines have budded, if their blossoms have opened, and if the pomegranates are in bloom

**She desires to get up “early”
to enjoy the beauty of His creation.**

And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the LORD, and see how they do. (Acts 15:36)

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. (Mark 1:35)

Beloved: (7:12)

¹² Let us go early to the vineyards to see if the vines have budded, if their blossoms have opened, and if the pomegranates are in bloom

She mentions the “vineyards” (villages / countryside v.11)

- she desires to get away from distractions

- to get “out of the world” and be with Him.

They are not of the world, even as I am not of the world.

(John 17:16)

Let us go forth therefore unto him without the camp, bearing his reproach (Heb.13:13)

And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. (His bride was coming) (Gen.24:63)

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. (Matt.6:6)

Beloved: (7:12)
there I will give you my love.

She is uninhibited.

Everything she has comes from Him and she wants to totally submit herself to Him.

Nothing is held back for the One she desires.

Our worship, fellowship, and service are all ways to “give Him our love”.

Beloved: (7:12)
there I will give you my love.

Here also is "the missionary call" – the countryside, the villages, the vineyards – she loves Him & wants to make Him known.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. (Matt.28:19-20)

And he said unto them, Go ye into all the world, and preach the gospel to every creature. (Mark 16:15)

And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. (Luke 14:23)

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8)

Beloved: (7:12)

there I will give you my love.

The budding (communion),
blossoms (spiritual growth),
blooms (blessed service)
all give a special meaning here.

I belong to my beloved, and his desire is for me. Come, my beloved, let us go to the countryside, let us spend the night in the villages. Let us go early to the vineyards to see if the vines have budded, if their blossoms have opened, and if the pomegranates are in bloom— there I will give you my love. (Song 7:10-12)

Beloved: (7:13)

13 The mandrakes send out their fragrance, and at our door is every delicacy, both new and old, that I have stored up for you, my lover.

“Mandrakes” or love apples are a potent smelling plant with whitish green flowers and yellow apples the size of nutmegs. They are something like an aphrodisiac to stir up sexual desire and passion and overcome problems of barrenness of the womb.

Here they are mentioned so as to show the bride’s longing to bring joy and pleasure to her Bridegroom.

We enjoy Christ but want Christ to enjoy us.

Beloved: (7:13)

13 The mandrakes send out their fragrance, and at our door is every delicacy, both new and old, that I have stored up for you, my lover.

The fruits are “fragrant” as well as “delicacies”.

Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. (Rom.7:4)

He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the LORD. (Psa.113:9)

My little children, of whom I travail in birth again until Christ be formed in you, (Gal.4:19)

(see also: Romans 5:3-5; Col.3:5-4:6; 2 Peter 1:5-11)

Beloved: (7:13)

¹³ The mandrakes send out their fragrance, and at our door is every delicacy, both new and old, that I have stored up for you, my lover.

The fruits preserve “the old” and bring forth “the new” (the past, present and future graces).

And of his fulness have all we received,
and grace for grace. (John 1:16)

In whom we have redemption through his blood, the forgiveness of sins,
according to the riches of his grace; (Eph.1:7)

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. (John 12:3)

She has stored and saved everything up for her Lover.

What a joy and delight she is to Him.

Song of Solomon Ch.8 Beloved: (8:1)

**¹ If only you were to me like a brother,
who was nursed at my mother's breasts!**

“like a brother” shows kinship, closeness, and purity.

There is such a strong bond between next of kin
– those “nursed at their mother’s breasts”. She wants deeper
intimacy with Jesus and nothing else will do.

**What shall I render unto the LORD
for all his benefits toward me? (Psa.116:12)**

**I beseech you therefore, brethren, by the mercies of God, that ye present your
bodies a living sacrifice, holy, acceptable unto God, which is your reasonable
service. And be not conformed to this world: but be ye transformed by the
renewing of your mind, that ye may prove what is that good, and acceptable,
and perfect, will of God. (Romans 12:1-2)**

How wonderful to be brother with Christ. (Heb.2:14; Pro.18:24)

Beloved: (8:1)

**Then, if I found you outside,
I would kiss you, and no one would despise me.**

**In eastern cultures, brothers and sister “would
kiss” each other in public without causing
offense**

while a husband and wife would not do so.

**What a beautiful thing it would be to be able to kiss Christ whenever and
wherever we wanted to
without approach or persecution.**

Beloved: (8:2)

² I would lead you and bring you to my mother's house - she who has taught me.

If she was able to treat Christ like her brother she would be free to follow Him

down paths of righteousness for His name's sake.

**“mother's house” (3:4) is the church
and the believer's family.**

Beloved: (8:2)

**² I would lead you and bring you to my mother's house -
she who has taught me.**

“she who taught me” shows the believer needing teaching, counsel, and guidance knowing it is Christ who can best give it.

And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. (Luke 10:39)

In whom are hid all the treasures of wisdom and knowledge. (Col.2:3)

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. (John 15:15)

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

(2 Pet.3:18)

Beloved: (8:2)

I would give you spiced wine to drink, the nectar of my pomegranates.

**The desire of hers is still Christ
– greater fellowship and intimacy.**

**“the nectar of my pomegranates” is shown here
as the richest and most refreshing drink she could offer.**



Beloved: (8:3)

**³ His left arm is under my head
and his right arm embraces me.**

Verse 2:6 & 8:3 are exactly the same. In verses 3-4 now she addresses the daughters of Jerusalem (the young in Christ).

She had just wanted to give royal pleasures to Christ but the real joy is Christ Himself for **“the reality is found in Christ”**.

She wants to experience all Christ is “now”
while waiting for the completeness of Him in “heaven”.

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

**The eternal God is thy refuge, and underneath are
the everlasting arms: and he shall thrust out the enemy from before
thee; and shall say, Destroy them. (Deut.33:27)**

Beloved: (8:4)

**⁴ Daughters of Jerusalem, I charge you:
Do not arouse or awaken love until it so desires.**

A new “charge” is given than those of 2:7 and 3:5.

**She is in Christ’s arms and enjoying perfect pleasure and doesn’t want anything
to disturb her.**

The “DO NOT DISTURB” sign is up.

The PRAYER CLOSET time is being protected.

He is her “all in all”

and she is keeping her “date” with the King

- private table and private room.

Daughters of Jerusalem (8:5)

**⁵ Who is this coming up from the desert
leaning on her lover?**

The main word here is “leaning”. This shows trust - undeniable trust.

Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. (Proverbs 3:5-6)

This is a wonderful description of a sinner being saved (Christ the sinner’s help).

and a redeemed believer (Christ the believer’s glorification)
going safely to glory.

He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; That he may set him with princes, even with the princes of his people. (Psa.113:7-8)

Daughters of Jerusalem (8:5)

**⁵ Who is this coming up from the desert
leaning on her lover?**

**When a person is focused on Christ the past wilderness dissipates and the
road to heaven becomes less laborious.**

Neither is there salvation in any other:

**for there is none other name under heaven given among men, whereby
we must be saved. (Acts 4:12)**

**But of him are ye in Christ Jesus, who of God is made unto us wisdom, and
righteousness, and sanctification, and redemption: (1 Cor.1:30)**

Everything starts, progresses, and finishes with Christ

**I can do all things through Christ which strengtheneth me. (Philippians
4:13)**

Beloved: (8:6)

Under the apple tree I roused you;

Now the bride is reminding the young in Christ of those earlier times of shared love and devotion she had with Him – times of shared intimacy.

“Under the apple tree” is to be near Him

– trusting in Him, covered by Him, and refreshed by Him.

Note also that SHE “roused” Him.

She stirred His heart and moved Him.

We stir Christ’s heart.

We can lean on our wonderful Savior and always

be safe, secure, and refreshed.

Beloved: (8:6)

there your mother conceived you,
there she who was in labor gave you birth.

Here we see Christ with the “travail of His soul”

“conceiving” and “giving birth” to the church.

Here we see Christ weeping and praying

for His church in the Garden

- knowing the “joy set before Him” would be the birth of the church
- His bride.

Beloved: (8:6)

**⁶ Place me like a seal over your heart,
like a seal on your arm;**

The ancient custom was to wear signet rings, stones, metal seals or cords on hands, wrists or pendants around the neck and hanging over the “heart”.

The beloved person’s picture might be engraved showing they were loved, owned and possessed by that person.

Christ’s bride is not ashamed of Him.

She is proud to wear Him on her “heart”.

Beloved: (8:6)

**⁶ Place me like a seal over your heart,
like a seal on your arm;**

She longs to have the fact of being “**sealed for the day of redemption**”
deepened in her heart in her daily experience.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. (Rev.3:12)

With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold. And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the LORD upon his two shoulders for a memorial. (Ex.28:11-12)

And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. (Ephesians 4:30)

Beloved: (8:6)

**⁶ Place me like a seal over your heart,
like a seal on your arm;**

But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. (Isa.49:14-16)

In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts. (Haggai 2:23)

**In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.
(Eph.1:13-14)**

Beloved: (8:6)
for love is as strong as death,

“Death” is the world’s greatest preacher for, unless you are Raptured, it will be faced by all of us.

Yet the power of “death” is surpassed by the “love” of Christ – for it was the power of Christ’s love that took Him to the cross to conquer death.

“Death” had power over us all. A power to fear and dread.

Now Christ’s life has the ultimate power – the power of “love”, trust, and permanence.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

(1 Cor.15:54-55)

Beloved: (8:6)
for love is as strong as death,

He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. (Isa.25:8)

I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. (Hos.13:14)

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. (Matt.1:21)

Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. (Psa.16:11)

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; (Eph.5:25)

**Beloved: (8:6)
its jealousy unyielding
as the grave.**

Christ's divine "jealousy" is intense. He will not share His worship with another nor give His glory to another for He is the eternal, living, and only God.

Christ's love for the church is a possessive love. He longs to hold her and never let her go.

In a holy sense, "jealousy" is the highest degree of love.

Because of Christ's holy, perfect love

He desires to hold on to the church as His forever.

Nothing can separate us from the love of God.

Beloved: (8:6)
its jealousy unyielding
as the grave.

“Jealousy” can also be interpreted as “zeal”

Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; (Ex.20:5)

I know thy works, that thou art neither cold nor hot:

I would thou wert cold or hot. (Rev.3:15)

For I am jealous over you with godly jealousy:

for I have espoused you to one husband,

that I may present you as a chaste virgin to Christ. (2 Cor.11:2)

Beloved: (8:6)
its jealousy
unyielding as the grave.

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. (John 10:17-18)

For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. (Psa.69:9)

And his disciples remembered that it was written, The zeal of thine house hath eaten me up. (John 2:17) “unyielding as the grave” shows that Christ will not “give up” His church for anyone or anything. He takes complete possession of His bride and she is totally taken up with HIM.

Beloved: (8:6)

It burns like blazing fire, like
a mighty flame.

Christ's love for His bride is a “burning, blazing fire” that will never be extinguished. The “flames” reach to the heavens, encompass the universe, and fill heaven itself. As we “fan into flames” the gifts God has given us

- Christ continually “fans into flames” the gift His Father gave Him and us as the gift He gave the Father.

Who shall separate us from the love of Christ?

shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (Rom.8:35)

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

Beloved: (8:6)
It burns like blazing fire,
like a mighty flame.

**In the book of Daniel the fire could not consume the love that God
had for His saints.**

**Now the love of God is an eternal “fire” that will never go out
- the love of God.**

**It burns in Christ’s heart for His church
- burning eternally.**



Beloved: (8:7)

**7 Many waters cannot quench love;
rivers cannot wash it away.**

Christ's love does not change

- His love is "cannot be quenched"

- rivers "cannot wash it away".

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not
itself, is not puffed up, (1 Cor.13:4)

Beareth all things, believeth all things, hopeth all things,
endureth all things. Charity never faileth: but whether there be prophecies,
they shall fail; whether there be tongues, they shall cease; whether there be
knowledge, it shall vanish away.

(1 Cor.13:7-8)

Beloved: (8:7)

**7 Many waters cannot quench love;
rivers cannot wash it away.**

The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. (Jeremiah 31:3)

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one. (John 10:27-30)

**No matter how difficult things got for Christ (on His way to the cross and on the cross) He never stopped loving
- even those who persecuted Him.**

“many waters cannot quench love” – God’s love.

Beloved: (8:7)

**If one were to give all the wealth
of his house for love,
it would be utterly scorned.**

Christ's "love" is unfathomable and priceless.

But what things were gain to me, those I counted loss for Christ.

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead.

(Phil.3:7-11)

Beloved: (8:7)

**If one were to give all the wealth of his house for love,
it would be utterly scorned.**

**We always feel “pulled” as Christians in the sense that we are totally
satisfied in Christ**

and yet we are dissatisfied in wanting more of Him.

**This tension is so prevalent throughout our walk and will finally
end when we get home to heaven.**

**Because thy lovingkindness is better than life,
my lips shall praise thee. (Psa.63:3)**

Daughters of Jerusalem (8:8)

**⁸ We have a young sister,
and her breasts are not yet grown.**

This reference may be to the Gentiles or the “elect of God” not yet called by grace through faith [John 10:16] or those who are newly saved but needing to grow in Christ.

“her breasts are not yet grown” shows the absence of love and affection to Christ either

because they are not saved or still young in the faith.

We see sympathy, affection, and compassion here.

Daughters of Jerusalem (8:8)
**What shall we do for our sister for
the day she is spoken for?**

We see here the great concern Christ and His bride have for those spoken of
in the previous part of the verse.

It is the invitation of the lost to a wedding
and the need of the young in Christ to be disciplined.

**All that the Father giveth me shall come to me; and him that cometh to me
I will in no wise cast out. (John 6:37)**

**Likewise, I say unto you, there is joy in the presence of the angels of God over
one sinner that repenteth. (Luke 15:10)**

**(For he saith, I have heard thee in a time accepted, and in the day of salvation
have I succoured thee: behold, now is the accepted time; behold, now is the
day of salvation.) (2 Cor.6:2)**

Daughters of Jerusalem (8:8)
**What shall we do for our sister for
the day she is spoken for?**

**The Lover and Beloved are answering their previous question,
“What shall we do for our sister
for the day she is spoken for?”**

**The sinner is a plain, ordinary wall
or a plain, ordinary door**

**but when grace comes to the lost soul or babe in Christ
it begins and continues a mighty work
of change in the individual.**

**The plain wall gets ornamented with silver
– the graces of God.**

**The plain door has panels of cedar put on
– robes of righteousness.**

Daughters of Jerusalem (8:8)
**What shall we do for our sister
for the day she is spoken for?**

We can see salvation and holiness here.

This is the LORD's doing; it is marvellous in our eyes. (Psa.118:23)

In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit. (Eph.2:21-22)

For the LORD God is a sun and shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly. (Psa.84:11)

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. (2 Cor.5:17) Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (1 John 3:2)

Daughters of Jerusalem (8:9)

9 If she is a wall, we will build towers of silver on her. If she is a door, we will enclose her with panels of cedar.

**Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.
(Heb.4:7)**

And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. (Matt.22:1-4)

Beloved: (8:10)

¹⁰ **I am a wall,**
and my breasts are like towers.

The bride remembers herself
when she was once a plain wall and no breasts.
Now because of the Grace of God “she is a wall”
and “her breasts are like towers”.

Beloved: (8:10)

**Thus I have become in his eyes
like one bringing contentment.**

**“Thus” shows that it is because of Him.
She acknowledges that it has come from Him.**

All she has and all she is comes from Him.

We need to acknowledge continually the grace of God

**in salvation, in our spiritual growth,
and in our daily walk and circumstances of life.**

**And of Naphtali he said, O Naphtali, satisfied with favour,
and full with the blessing of the LORD:**

possess thou the west and the south. (Deut.33:23)

But by the grace of God I am what I am: and his grace which

**was bestowed upon me was not in vain; but I laboured more abundantly than
they all: yet not I, but the grace of God**

which was with me. (1 Cor.15:10)

Beloved: (8:11-12)

¹¹ Solomon had a vineyard in Baal Hamon; he let out his vineyard to tenants. Each was to bring for its fruit a thousand shekels of silver. ¹² But my own vineyard is mine to give; the thousand shekels are for you, O Solomon, and two hundred are for those who tend its fruit.

Solomon has a “vineyard” which he rents to tenants. The tenants are to bring him a thousand shekels of silver a year.

After that they can keep the fruit of the vineyard for themselves.

But in reality she is a “vineyard”

(garden, building, and many other names for the church).

She wants all of it to be given to Solomon

- no obligation or restraint

- willingly and freely.

Beloved: (8:11-12)

11 Solomon had a vineyard in Baal Hamon; he let out his vineyard to tenants. Each was to bring for its fruit a thousand shekels of silver.

12 But my own vineyard is mine to give; the thousand shekels are for you, O Solomon, and two hundred are for those who tend its fruit.

The church is God's "vineyard"

- we all have a responsibility to keep the "vineyard"

- and to give to those "who tend its fruit".

**The workers (watchmen, overseers, stewards, builders,
husbandmen, shepherds, pastors, etc.)**

are worth their hire.

But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty. (Matthew 13:23)

Beloved: (8:11-12)

¹¹ Solomon had a vineyard in Baal Hamon; he let out his vineyard to tenants. Each was to bring for its fruit a thousand shekels of silver. ¹² But my own vineyard is mine to give; the thousand shekels are for you, O Solomon, and two hundred are for those who tend its fruit.

**Herein is my Father glorified, that ye bear much fruit;
so shall ye be my disciples. (John 15:8)**

**Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
(John 15:16)**

Honour the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. (Prov.3:9-10)

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. (2 Cor.9:6)

Lover: (8:13)

13 You who dwell in the gardens with friends in attendance, let me hear your voice!

The lover finishes by wanting to hear the Bride's "voice".

He also wants to hear the church's voice tell of His love, beauty, and excellence to the "friends".

Right now we are still not totally together with Christ. We are together spiritually.

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

Lover: (8:13)

13 You who dwell in the gardens with friends in attendance, let me hear your voice!

but will not be totally together until we get to heaven.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. (Col.3:1-4)

We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. (2 Cor.5:8)

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. (John 14:1-3)

There is still lots of Kingdom work to do in the Garden.

Lover: (8:13)

13 You who dwell in the gardens with friends in attendance, let me hear your voice!

Jesus longs to “hear our voice”. Our prayers to His throne. Our soft “I love You”. Our cries for help. Our intercessions for others. Our longings and desires to deeper intimacy.

Jesus is waiting to come back for His church at the Rapture.

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

He is preparing to meet us in the air. He has been waiting for the moment for all eternity past.

Lover: (8:13)

13 You who dwell in the gardens with friends in attendance, let me hear your voice!

He loves His bride - He died for His bride - He would die for her again (though that will not be necessary as His sacrifice was perfect). He is waiting to see a church without spot or blemish.

And He wants to “hear our voice”!!!!

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. (Heb.13:15)

Pray without ceasing. (1 Thess.5:17)

Beloved: (8:14)

¹⁴ Come away, my lover, and be like a gazelle or like a young stag on the spice-laden mountains.

**“Come away” is a sense of urgency, flight,
or quickness to be with one another**

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: (Phil.1:23)

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (1 Thess.4:17)

**She calls Him “my lover” unashamedly
– with passion, pleasure, and pride.**

He is everything to her – her “all and in all”.

Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. (Col.3:11)

Beloved: (8:14)

**14 Come away, my lover, and be like a gazelle
or like a young stag on the spice-laden mountains.**

The time they have had here has been wonderful

- but they long for even more

- eternity together in wedded bliss.

The “spice-laden mountains” are heaven.

**All thy garments smell of myrrh, and aloes, and cassia, out of the ivory
palaces, whereby they have made thee glad. (Psalm 45:8)**

and she desires for Him to return for her and together they can be caught
up to be together forever

**Behold, I come quickly: blessed is he that keepeth the sayings of the
prophecy of this book. (Rev.22:7)**

Beloved: (8:14)

14 Come away, my lover, and be like a gazelle or like a young stag on the spice-laden mountains.

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. (Acts.1:11)

**Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.
(Matt.24:29-31)**

Beloved: (8:14)

**¹⁴ Come away, my lover, and be like a gazelle
or like a young stag on the spice-laden mountains.**

Christ is returning. It is His promise

- our Blessed Hope

- our yearning

- our desire.

He will come in His Father's glory.

**Behold, he cometh with clouds; and every eye shall see him, and they also
which pierced him: and all kindreds of the earth shall wail because of him. Even
so, Amen. (Rev.1:7)**

**Looking for that blessed hope, and the glorious appearing of the great God and
our Saviour Jesus Christ; (Titus 2:13)**

SUMMARY

The Song of Songs is GOD'S masterpiece of Songs.

It is LOVE - REDEMPTIVE LOVE – the pulse of the Bible.

The Song of Songs is God's love for His Church, His Bride.

It is God's yearning and desire to be with us uninhibited.

It is all about how we respond to that love.

That wonderful love that took Jesus Christ to the cross at
Calvary to save His bride – His beloved.

When someone loves us there are many responses we can make.

We can reject, ignore, or receive the love. If we cannot respond to a love as great as this – we will never be able to respond to love at all.

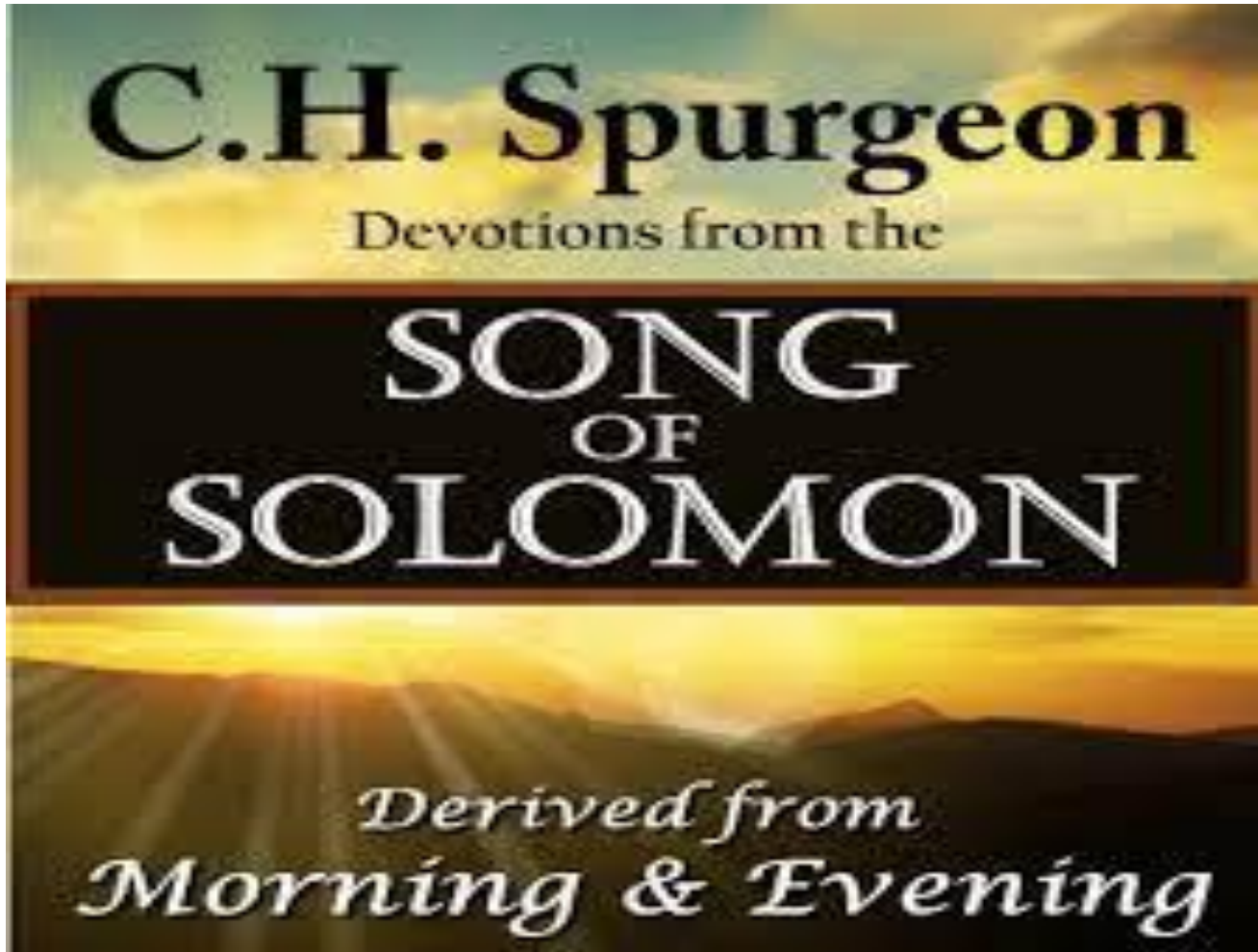
God's love is an eternal love that we can never be separated from.

Jesus said, **“Surely I am coming quickly”**.

How else can we respond but with:

“Amen. Even so come, Lord Jesus!!!!!!”

Charles. H. Spurgeon:



"Let Him kiss me with the kisses of His mouth."

--Song of Solomon 1:2

For several days we have been dwelling upon the Savior's passion, and for some little time to come we shall linger there. In beginning a new month, let us seek the same desires after our Lord as those which glowed in the heart of the elect spouse. See how she leaps at once to *Him*; there are no prefatory words; she does not even mention His name; she is in the heart of her theme at once, for she speaks of *Him* who was the only Him in the world to her. How bold is her love! it was much condescension which permitted the weeping penitent to anoint His feet with spikenard--it was rich love which allowed the gentle Mary to sit at His feet and learn of Him--but here, love, strong, fervent love, aspires to higher tokens of regard, and closer signs of fellowship. Esther trembled in the presence of Ahasuerus, but the spouse in joyful liberty of perfect love knows no fear. If we have received the same free spirit, we also may ask the like. By kisses we suppose to be intended those varied manifestations of affection by which the believer is made to enjoy the love of Jesus. The kiss of *reconciliation* we enjoyed at our conversion, and it was sweet as honey dropping from the comb. The kiss of *acceptance* is still warm on our brow, as we know that He hath accepted our persons and our works through rich grace. The kiss of daily, present *communion*, is that which we pant after to be repeated day after day, till it is changed into the kiss of *reception*, which removes the soul from earth, and the kiss of *consummation* which fills it with the joy of heaven. Faith is our walk, but fellowship sensibly felt is our rest. Faith is the road, but communion with Jesus is the well from which the pilgrim drinks. O lover of our souls, be not strange to us; let the lips of Thy blessing meet the lips of our asking; let the lips of Thy fulness touch the lips of our need, and straightway the kiss will be effected.

"Thy love is better than wine."

--Song of Solomon 1:2

Nothing gives the believer so much joy as fellowship with Christ. He has enjoyment as others have in the common mercies of life, he can be glad both in God's gifts and God's works; but in all these separately, yea, and in all of them added together, he doth not find such substantial delight as in the matchless person of his Lord Jesus. He has wine which no vineyard on earth ever yielded; he has bread which all the corn-fields of Egypt could never bring forth. Where can such sweetness be found as we have tasted in communion with our Beloved? In our esteem, the joys of earth are little better than husks for swine compared with Jesus, the heavenly manna. We would rather have one mouthful of Christ's love, and a sip of his fellowship, than a whole world full of carnal delights. What is the chaff to the wheat? What is the sparkling paste to the true diamond? What is a dream to the glorious reality? What is time's mirth, in its best trim, compared to our Lord Jesus in His most despised estate? If you know anything of the inner life, you will confess that our highest, purest, and most enduring joys must be the fruit of the tree of life which is in the midst of the Paradise of God. No spring yields such sweet water as that well of God which was digged with the soldier's spear. All earthly bliss is of the earth earthy, but the comforts of Christ's presence are like Himself, heavenly. We can review our communion with Jesus, and find no regrets of emptiness therein; there are no dregs in this wine, no dead flies in this ointment. The joy of the Lord is solid and enduring. Vanity hath not looked upon it, but discretion and prudence testify that it abideth the test of years, and is in time and in eternity worthy to be called "the only true delight." For nourishment, consolation, exhilaration, and refreshment, no wine can rival the love of Jesus. Let us drink to the full this evening.

"We will remember Thy love more than wine."

--Song of Solomon 1:4

Jesus will not let His people forget His love. If all the love they have enjoyed should be forgotten, He will visit them with fresh love. "Do you forget my cross?" says He, "I will cause you to remember it; for at My table I will manifest Myself anew to you. Do you forget what I did for you in the council-chamber of eternity? I will remind you of it, for you shall need a counsellor, and shall find Me ready at your call." Mothers do not let their children forget them. If the boy has gone to Australia, and does not write home, his mother writes--"Has John forgotten his mother?" Then there comes back a sweet epistle, which proves that the gentle reminder was not in vain. So is it with Jesus, He says to us, "Remember Me," and our response is, "We will remember Thy love." *We will remember Thy love and its matchless history. It is ancient as the glory which Thou hadst with the Father before the world was. We remember, O Jesus, Thine eternal love when Thou didst become our Surety, and espouse us as Thy betrothed. We remember the love which suggested the sacrifice of Thyself, the love which, until the fulness of time, mused over that sacrifice, and long for the hour whereof in the volume of the book it was written of Thee, "Lo, I come." We remember Thy love, O Jesus as it was manifest to us in Thy holy life, from the manger of Bethlehem to the garden of Gethsemane. We track Thee from the cradle to the grave--for every word and deed of Thine was love--and we rejoice in Thy love, which death did not exhaust; Thy love which shone resplendent in Thy resurrection. We remember that burning fire of love which will never let Thee hold Thy peace until Thy chosen ones be all safely housed, until Zion be glorified, and Jerusalem settled on her everlasting foundations of light and love in heaven.*

"The upright love Thee"

--Song of Solomon 1:4

Believers love Jesus with a deeper affection than they dare to give to any other being. They would sooner lose father and mother than part with Christ. They hold all earthly comforts with a loose hand, but they carry Him fast locked in their bosoms. They voluntarily deny themselves for His sake, but they are not to be driven to *deny* Him. It is scant love which the fire of persecution can dry up; the true believer's love is a deeper stream than this. Men have laboured to divide the faithful from their Master, but their attempts have been fruitless in every age. Neither crowns of honour, now frowns of anger, have untied this more than Gordian knot. This is no every-day attachment which the world's power may at length dissolve. Neither man nor devil have found a key which opens this lock. Never has the craft of Satan been more at fault than when he has exercised it in seeking to rend in sunder this union of two divinely welded hearts. It is written, and nothing can blot out the sentence, "*The upright love Thee.*" The intensity of the love of the upright, however, is not so much to be judged by what it appears as by what the upright long for. It is our daily lament that we cannot love enough. Would that our hearts were capable of holding more, and reaching further. Like Samuel Rutherford, we sigh and cry, "Oh, for as much love as would go round about the earth, and over heaven--yea, the heaven of heavens, and ten thousand worlds--that I might let all out upon fair, fair, only fair Christ." Alas! our longest reach is but a span of love, and our affection is but as a drop of a bucket compared with His deserts. Measure our love by our intentions, and it is high indeed; 'tis thus, we trust, our Lord doth judge of it. Oh, that we could give all the love in all hearts in one great mass, a gathering together of all loves to Him who is altogether lovely!

"We will be glad and rejoice in Thee."

--Song of Solomon 1:4

We will be glad and rejoice in Thee. We will not open the gates of the year to the dolorous notes of the sackbut, but to the sweet strains of the harp of joy, and the high sounding cymbals of gladness. "O come, let us sing unto the Lord: let us make a joyful noise unto the rock of our salvation." We, the called and faithful and chosen, we will drive away our griefs, and set up our banners of confidence in the name of God. Let others lament over their troubles, we who have the sweetening tree to cast into Marah's bitter pool, with joy will magnify the Lord. Eternal Spirit, our effectual Comforter, we who are the temples in which Thou dwellest, will never cease from adoring and blessing the name of Jesus. We WILL, we are resolved about it, Jesus must have the crown of our heart's delight; we will not dishonour our Bridegroom by mourning in His presence. We are ordained to be the minstrels of the skies, let us rehearse our everlasting anthem before we sing it in the halls of the New Jerusalem. *We will* BE GLAD AND REJOICE: two words with one sense, double joy, blessedness upon blessedness. Need there be any limit to our rejoicing in the Lord even now? Do not men of grace find their Lord to be camphire and spikenard, calamus and cinnamon even now, and what better fragrance have they in heaven itself? *We will be glad and rejoice* IN THEE. That last word is the meat in the dish, the kernel of the nut, the soul of the text. What heavens are laid up in Jesus! What rivers of infinite bliss have their source, ay, and every drop of their fulness in Him! Since, O sweet Lord Jesus, Thou art the present portion of Thy people, favour us this year with such a sense of Thy preciousness, that from its first to its last day we may be glad and rejoice in Thee. Let January open with joy in the Lord, and December close with gladness in Jesus.

"Thou whom my soul loveth."

--Song of Solomon 1:7

It is well to be able, without any "if" or "but," to say of the Lord Jesus--"*Thou whom my soul loveth.*" Many can only say of Jesus that they *hope* they love Him; they *trust* they love Him; but only a poor and shallow experience will be content to stay here. No one ought to give any rest to his spirit till he feels quite sure about a matter of such vital importance. We ought not to be satisfied with a superficial *hope* that Jesus loves us, and with a bare trust that we love Him. The old saints did not generally speak with "buts," and "ifs," and "hopes," and "trusts," but they spoke positively and plainly. "I know whom I have believed," saith Paul. "I know that my Redeemer liveth," saith Job. Get positive knowledge of your love of Jesus, and be not satisfied till you can speak of your interest in Him as a reality, which you have made sure by having received the witness of the Holy Spirit, and His seal upon your soul by faith.

True love to Christ is in every case the Holy Spirit's work, and must be wrought in the heart by Him. He is the *efficient cause* of it; but the logical reason why we love Jesus lies in *Himself*. *Why do we love Jesus? Because He first loved us.* *Why do we love Jesus? Because He "gave Himself for us."* We have life through His death; we have peace through His blood. Though He was rich, yet *for our sakes* He became poor. *Why do we love Jesus? Because of the excellency of His person.* We are filled with a sense of His beauty! an admiration of His charms! a consciousness of His infinite perfection! His greatness, goodness, and loveliness, in one resplendent ray, combine to enchant the soul till it is so ravished that it exclaims, "Yea, He is altogether lovely." Blessed love this--a love which binds the heart with chains more soft than silk, and yet more firm than adamant!

"Tell me . . . where Thou feedest, where Thou makest Thy flock to rest at noon." --Song of Solomon 1:7

These words express the desire of the believer after Christ, and his longing for present communion with Him. Where doest Thou feed Thy flock? In *Thy house*? I will go, if I may find Thee there. In private *prayer*? Then I will pray without ceasing. In the *Word*? Then I will read it diligently. In Thine *ordinances*? Then I will walk in them with all my heart. Tell me where Thou feedest, for wherever Thou standest as the Shepherd, there will I lie down as a sheep; for none but Thyself can supply my need. I cannot be satisfied to be apart from Thee. My soul hungers and thirsts for the refreshment of Thy presence. "Where dost Thou make Thy flock to rest at noon?" for whether at dawn or at noon, my only rest must be where Thou art and Thy beloved flock. My soul's rest must be a grace-given rest, and can only be found in Thee. Where is the shadow of that rock? Why should I not repose beneath it? "Why should I be as one that turneth aside by the flocks of thy companions?" Thou hast companions--why should I not be one? Satan tells me I am unworthy; but I always was unworthy, and yet Thou hast long loved me; and therefore my unworthiness cannot be a bar to my having fellowship with Thee now. It is true I am weak in faith, and prone to fall, but my very feebleness is the reason why I should always be where Thou feedest Thy flock, that I may be strengthened, and preserved in safety beside the still waters. Why should I turn aside? There is no reason why I should, but there are a thousand reasons why I should not, for Jesus beckons me to come. If He withdrew Himself a little, it is but to make me prize His presence more. Now that I am grieved and distressed at being away from Him, He will lead me yet again to that sheltered nook where the lambs of His fold are sheltered from the burning sun

"A bundle of myrrh is my well-beloved unto me."

--Song of Solomon 1:13

Myrrh may well be chosen as the type of Jesus on account of its *preciousness*, its *perfume*, its *pleasantness*, its *healing*, *preserving*, *disinfecting qualities*, and its *connection with sacrifice*. But why is He compared to "a *bundle of myrrh*"? First, for *plenty*. He is not a drop of it, He is a casket full. He is not a sprig or flower of it, but a whole bundle. There is enough in Christ for all my necessities; let me not be slow to avail myself of Him. Our well-beloved is compared to a "bundle" again, for *variety*: for there is in Christ not only the one thing needful, but in "Him dwelleth all the fulness of the Godhead bodily," everything needful is in Him. Take Jesus in His different characters, and you will see a marvellous variety--Prophet, Priest, King, Husband, Friend, Shepherd. Consider Him in His life, death, resurrection, ascension, second advent; view Him in His virtue, gentleness, courage, self-denial, love, faithfulness, truth, righteousness-- everywhere He is a bundle of preciousness. He is a "bundle of myrrh" for *preservation*--not loose myrrh tied up, myrrh to be stored in a casket. We must value Him as our best treasure; we must prize His words and His ordinances; and we must keep our thoughts of Him and knowledge of Him as under lock and key, lest the devil should steal anything from us. Moreover, Jesus is a "bundle of myrrh" for *speciality*. The emblem suggests the idea of distinguishing, discriminating grace. From before the foundation of the world, He was set apart for His people; and He gives forth His perfume only to those who understand how to enter into communion with Him, to have close dealings with Him. Oh! blessed people whom the Lord hath admitted into His secrets, and for whom He sets Himself apart. Oh! choice and happy who are thus made to say, "A bundle of myrrh is my well-beloved unto me."

"Behold, Thou art fair, my Beloved."

-Song of Solomon 1:16

From every point our Well-beloved is most fair. Our various experiences are meant by our heavenly Father to furnish fresh standpoints from which we may view the loveliness of Jesus; how amiable are our trials when they carry us aloft where we may gain clearer views of Jesus than ordinary life could afford us! We have seen Him from the top of Amana, from the top of Shenir and Hermon, and He has shone upon us as the sun in his strength; but we have seen Him also "from the lions' dens, from the mountains of the leopards," and He has lost none of His loveliness. From the languishing of a sick bed, from the borders of the grave, have we turned our eyes to our soul's spouse, and He has never been otherwise than "all fair." Many of His saints have looked upon Him from the gloom of dungeons, and from the red flames of the stake, yet have they never uttered an ill word of Him, but have died extolling His surpassing charms. Oh, noble and pleasant employment to be for ever gazing at our sweet Lord Jesus! Is it not unspeakably delightful to view the Saviour in all His offices, and to perceive Him matchless in each?--to shift the kaleidoscope, as it were, and to find fresh combinations of peerless graces? In the manger and in eternity, on the cross and on His throne, in the garden and in His kingdom, among thieves or in the midst of cherubim, He is everywhere "altogether lovely." Examine carefully every little act of His life, and every trait of His character, and He is as lovely in the minute as in the majestic. Judge Him as you will, you cannot censure; weigh Him as you please, and He will not be found wanting. Eternity shall not discover the shadow of a spot in our Beloved, but rather, as ages revolve, His hidden glories shall shine forth with yet more inconceivable splendour, and His unutterable loveliness shall more and more ravish all celestial minds.

"I am the rose of Sharon."

--Song of Solomon 2:1

Whatever there may be of beauty in the material world, Jesus Christ possesses all that in the spiritual world in a tenfold degree. Amongst flowers the rose is deemed the sweetest, but Jesus is infinitely more beautiful in the garden of the soul than the rose can in the gardens of earth. He takes the first place as the fairest among ten thousand. He is the sun, and all others are the stars; the heavens and the day are dark in comparison with Him, *for the King in His beauty transcends all.* "I am the rose of *Sharon.*" This was the best and rarest of roses. Jesus is not "the rose" alone, He is "the rose of Sharon," just as He calls His righteousness "gold," and then adds, "the gold of Ophir"--the best of the best. He is positively lovely, and superlatively the loveliest. *There is variety in His charms.* The rose is delightful to the eye, and its scent is pleasant and refreshing; so each of the senses of the soul, whether it be the taste or feeling, the hearing, the sight, or the spiritual smell, finds appropriate gratification in Jesus. *Even the recollection of His love is sweet.* Take the rose of Sharon, and pull it leaf from leaf, and lay by the leaves in the jar of memory, and you shall find each leaf fragrant long afterwards, filling the house with perfume. Christ *satisfies the highest taste* of the most educated spirit to the very full. The greatest amateur in perfumes is quite satisfied with the rose: and when the soul has arrived at her highest pitch of true taste, she shall still be content with Christ, nay, she shall be the better able to appreciate Him. Heaven itself possesses nothing which excels the rose of Sharon. What emblem can fully set forth His beauty? Human speech and earth-born things fail to tell of Him. Earth's choicest charms commingled, feebly picture His abounding preciousness. Blessed rose, bloom in my heart for ever!

"His fruit was sweet to my taste."

--Song of Solomon 2:3

Faith, in the Scripture, is spoken of under the emblem of all the senses. It is *sight*: "Look unto me and be ye saved." It is *hearing*: "Hear, and your soul shall live." Faith is *smelling*: "All thy garments smell of myrrh, and aloes, and cassia"; "thy name is as ointment poured forth." Faith is spiritual *touch*. By this faith the woman came behind and touched the hem of Christ's garment, and by this we handle the things of the good word of life. Faith is equally the spirit's taste. "How sweet are Thy words to my taste! yea, sweeter than honey to my lips." "Except a man eat my flesh," saith Christ, "and drink my blood, there is no life in him."

This "*taste*" is faith *in one of its highest operations*. One of the first performances of faith is *hearing*. We hear the voice of God, not with the outward ear alone, but with the inward ear; we hear it as God's Word, and we believe it to be so; that is the "hearing" of faith. Then our mind *looketh* upon the truth as it is presented to us; that is to say, we understand it, we perceive its meaning; that is the "seeing" of faith. Next we discover its preciousness; we begin to admire it, and find how fragrant it is; that is faith in its "*smell*." Then we appropriate the mercies which are prepared for us in Christ; that is faith in its "*touch*." Hence follow the enjoyments, peace, delight, communion; which are faith in its "*taste*." Any one of these acts of faith is saving. To hear Christ's voice as the sure voice of God in the soul will save us; but that which gives true enjoyment is the aspect of faith wherein Christ, by holy taste, is received into us, and made, by inward and spiritual apprehension of His sweetness and preciousness, to be the food of our souls. It is then we sit "under His shadow with great delight," and find His fruit sweet to our taste.

"My beloved." --Song of Solomon 2:8

This was a golden name which the ancient Church in her most joyous moments was wont to give to the Anointed of the Lord. When the time of the singing of birds was come, and the voice of the turtle was heard in her land, *her* love-note was sweeter than either, as she sang, "*My beloved* is mine and I am His: He feedeth among the lilies." Ever in her song of songs doth she call Him by that delightful name, "My beloved!" Even in the long winter, when idolatry had withered the garden of the Lord, her prophets found space to lay aside the burden of the Lord for a little season, and to say, as Esaias did, "Now will I sing to my well-beloved a song of my beloved touching His vineyard." Though the saints had never seen His face, though as yet He was not made flesh, nor had dwelt among us, nor had man beheld His glory, yet He was the consolation of Israel, the hope and joy of all the chosen, the "beloved" of all those who were upright before the Most High. We, in the summer days of the Church, are also wont to speak of Christ as the best beloved of our soul, and to feel that He is very precious, the "chiefest among ten thousand, and the altogether lovely." So true is it that the Church loves Jesus, and claims Him as her beloved, that the apostle dares to defy the whole universe to separate her from the love of Christ, and declares that neither persecutions, distress, affliction, peril, or the sword have been able to do it; nay, he joyously boasts, "In all these things we are more than conquerors through Him that loved us."

O that we knew more of Thee, Thou ever precious one!

My sole possession is Thy love; In earth beneath, or heaven above, I have no other store; And though with fervent suit I pray, And importune Thee day by day, I ask Thee nothing more.

"Rise up my love, my fair one, and come away."

--Song of Solomon 2:10

Lo, I hear the voice of my Beloved! He speaks to *me*! Fair weather is smiling upon the face of the earth, and He would not have me spiritually asleep while nature is all around me awaking from her winter's rest. He bids me "Rise up," and well He may, for I have long enough been lying among the pots of worldliness. He is risen, I am risen in Him, why then should I cleave unto the dust? From lower loves, desires, pursuits, and aspirations, I would rise towards Him. He calls me by the sweet title of "My love," and counts me fair; this is a good argument for my rising. If He has thus exalted me, and thinks me thus comely, how can I linger in the tents of Kedar and find congenial associates among the sons of men? He bids me "Come away." Further and further from everything selfish, grovelling, worldly, sinful, He calls me; yea, from the outwardly religious world which knows Him not, and has no sympathy with the mystery of the higher life, He calls me. "Come away" has no harsh sound in it to my ear, for what is there to hold me in this wilderness of vanity and sin? O my Lord, would that I could come away, but I am taken among the thorns, and cannot escape from them as I would. I would, if it were possible, have neither eyes, nor ears, nor heart for sin. Thou callest me to Thyself by saying "Come away," and this is a melodious call indeed. To come to Thee is to come home from exile, to come to land out of the raging storm, to come to rest after long labour, to come to the goal of my desires and the summit of my wishes. But Lord, how can a stone rise, how can a lump of clay come away from the horrible pit? O raise me, draw me. Thy grace can do it. Send forth Thy Holy Spirit to kindle sacred flames of love in my heart, and I will continue to rise until I leave life and time behind me, and indeed come away.

"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." --Song of Solomon 2:12

Sweet is the season of spring: the long and dreary winter helps us to appreciate its genial warmth, and its promise of summer enhances its present delights. After periods of depression of spirit, it is delightful to behold again the light of the Sun of Righteousness; then our slumbering graces rise from their lethargy, like the crocus and the daffodil from their beds of earth; then is our heart made merry with delicious notes of gratitude, far more melodious than the warbling of birds--and the comforting assurance of peace, infinitely more delightful than the turtle's note, is heard within the soul. Now is the time for the soul to seek communion with her Beloved; now must she rise from her native sordidness, and come away from her old associations. If we do not hoist the sail when the breeze is favourable, we shall be blameworthy: times of refreshing ought not to pass over us unimproved. When Jesus Himself visits us in tenderness, and entreats us to arise, can we be so base as to refuse His request? He has Himself risen that He may draw us after Him: He now by His Holy Spirit has revived us, that we may, in newness of life, ascend into the heavenlies, and hold communion with Himself. Let our wintry state suffice us for coldness and indifference; when the Lord creates a spring within, let our sap flow with vigour, and our branch blossom with high resolve. O Lord, if it be not spring time in my chilly heart, I pray Thee make it so, for I am heartily weary of living at a distance from Thee. Oh! the long and dreary winter, when wilt Thou bring it to an end? Come, Holy Spirit, and renew my soul! quicken Thou me! restore me, and have mercy on me! This very night I would earnestly implore the Lord to take pity upon His servant, and send me a happy revival of spiritual life!

"Take us the foxes, the little foxes that spoil the vines."

--Song of Solomon 2:15

A little thorn may cause much suffering. A little cloud may hide the sun. Little foxes spoil the vines; and little sins do mischief to the tender heart. These little sins burrow in the soul, and make it so full of that which is hateful to Christ, that He will hold no comfortable fellowship and communion with us. A great sin cannot destroy a Christian, but a little sin can make him miserable. Jesus will not walk with His people unless they drive out every known sin. He says, "If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments and abide in His love." Some Christians very seldom enjoy their Saviour's presence. How is this? Surely it must be an affliction for a tender child to be separated from his father. Art thou a child of God, and yet satisfied to go on without seeing thy Father's face? What! thou the spouse of Christ, and yet content without His company! Surely, thou hast fallen into a sad state, for the chaste spouse of Christ mourns like a dove without her mate, when he has left her. Ask, then, the question, what has driven Christ from thee? He hides His face behind the wall of thy sins. That wall may be built up of *little* pebbles, as easily as of great stones. The sea is made of drops; the rocks are made of grains: and the sea which divides thee from Christ may be filled with the drops of thy little sins; and the rock which has well nigh wrecked thy barque, may have been made by the daily working of the coral insects of thy little sins. If thou wouldst live with Christ, and walk with Christ, and see Christ, and have fellowship with Christ, take heed of "the little foxes that spoil the vines, for our vines have tender grapes." Jesus invites you to go *with Him* and take them. He will surely, like Samson, take the foxes at once and easily. Go with Him to the hunting.

"My Beloved is mine, and I am His: He feedeth among the lilies. 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."

--Song of Solomon 2:16-17

Surely if there be a happy verse in the Bible it is this--"My Beloved is mine, and I am His." So peaceful, so full of assurance, so overrunning with happiness and contentment is it, that it might well have been written by the same hand which penned the twenty-third Psalm. Yet though the prospect is exceeding fair and lovely--earth cannot show its superior--it is not entirely a sunlit landscape. There is a cloud in the sky which casts a shadow over the scene. Listen, "Until the day break, and the shadows flee away."

There is a word, too, about the "mountains of Bether," or, "the mountains of division," and to our love, anything like division is bitterness. Beloved, this may be your present state of mind; you do not doubt your salvation; you know that Christ is yours, but you are not feasting with Him. You understand your vital interest in Him, so that you have no shadow of a doubt of your being His, and of His being yours, but still His left hand is not under your head, nor doth His right hand embrace you. A shade of sadness is cast over your heart, perhaps by affliction, certainly by the temporary absence of your Lord, so even while exclaiming, "I am His," you are forced to take to your knees, and to pray, "Until the day break, and the shadows flee away, turn, my Beloved."

"Where is He?" asks the soul. And the answer comes, "He feedeth among the lilies." If we would find Christ, we must get into communion with His people, we must come to the ordinances with His saints. Oh, for an evening glimpse of Him! Oh, to sup with Him to-night!

"I sought him, but I found him not."

--Song of Solomon 3:1

Tell me where you lost the company of Christ, and I will tell you the most likely place to find Him. Have you lost Christ in the closet by restraining prayer? Then it is there you must seek and find Him. Did you lose Christ by sin? You will find Christ in no other way but by the giving up of the sin, and seeking by the Holy Spirit to mortify the member in which the lust doth dwell. Did you lose Christ by neglecting the Scriptures? You must find Christ in the Scriptures. It is a true proverb, "Look for a thing where you dropped it, it is there." So look for Christ where you lost Him, for He has not gone away. But it is hard work to go back for Christ. Bunyan tells us, the pilgrim found the piece of the road back to the Arbour of Ease, where he lost his roll, the hardest he had ever travelled. Twenty miles onward is easier than to go one mile back for the lost evidence.

Take care, then, when you find your Master, to cling close to Him. But how is it you have lost Him? One would have thought you would never have parted with such a precious friend, whose presence is so sweet, whose words are so comforting, and whose company is so dear to you! How is it that you did not watch Him every moment for fear of losing sight of Him? Yet, since you have let Him go, what a mercy that you are seeking Him, even though you mournfully groan, "O that I knew where I might find Him!" Go on seeking, for it is dangerous to be without thy Lord. Without Christ you are like a sheep without its shepherd; like a tree without water at its roots; like a sere leaf in the tempest--not bound to the tree of life. With thine whole heart seek Him, and He will be found of thee: only give thyself thoroughly up to the search, and verily, thou shalt yet discover Him to thy joy and gladness.

"I found Him whom my soul loveth: I held Him, and would not let Him go." --Song of Solomon 3:4

Does Christ receive us when we come to Him, notwithstanding all our past sinfulness? Does He never chide us for having tried all other refuges first? And is there none on earth like Him? Is He the best of all the good, the fairest of all the fair? Oh, then let us praise Him! Daughters of Jerusalem, extol Him with timbrel and harp! Down with your idols, up with the Lord Jesus. Now let the standards of pomp and pride be trampled under foot, but let the cross of Jesus, which the world frowns and scoffs at, be lifted on high. O for a throne of ivory for our King Solomon! let Him be set on high for ever, and let my soul sit at His footstool, and kiss His feet, and wash them with my tears. Oh, how precious is Christ! How can it be that I have thought so little of Him? How is it I can go abroad for joy or comfort when He is so full, so rich, so satisfying. Fellow believer, make a covenant with thine heart that thou wilt never depart from Him, and ask thy Lord to ratify it. Bid Him set thee as a signet upon His finger, and as a bracelet upon His arm. Ask Him to bind thee about Him, as the bride decketh herself with ornaments, and as the bridegroom putteth on his jewels. I would live in Christ's heart; in the clefts of that rock my soul would eternally abide. The sparrow hath made a house, and the swallow a nest for herself where she may lay her young, even thine altars, O Lord of hosts, my King and my God; and so too would I make my nest, my home, in Thee, and never from Thee may the soul of Thy turtle dove go forth again, but may I nestle close to Thee, O Jesus, my true and only rest.

*"When my precious Lord I find, All my ardent passions glow;
Him with cords of love I bind, Hold and will not let Him go."*

"Thou art all fair, my love."

--Song of Solomon 4:7

The Lord's admiration of His Church is very a wonderful, and His description of her beauty is very glowing. She is not merely *fair*, but "*all fair*." He views her in Himself, washed in His sin-atonement blood and clothed in His meritorious righteousness, and He considers her to be full of comeliness and beauty. No wonder that such is the case, since it is but His own perfect excellency that He admires; for the holiness, glory, and perfection of His Church are His own glorious garments on the back of His own well-beloved spouse. She is not simply pure, or well-proportioned; she is positively lovely and fair! She has actual merit! Her deformities of sin are removed; but more, she has through her Lord obtained a meritorious righteousness by which an actual beauty is conferred upon her. Believers have a positive righteousness given to them when they become "accepted in the beloved" (Eph. 1:6). Nor is the Church barely lovely, she is *superlatively* so. Her Lord styles her "Thou fairest among women." She has a real worth and excellence which cannot be rivalled by all the nobility and royalty of the world. If Jesus could exchange His elect bride for all the queens and empresses of earth, or even for the angels in heaven, He would not, for He puts her first and foremost--"fairest among women." Like the moon she far outshines the stars. Nor is this an opinion which He is ashamed of, for He invites all men to hear it. He sets a "behold" before it, a special note of exclamation, inviting and arresting attention. "*Behold, thou art fair, my love; behold, thou art fair*" (Song of Sol. 4:1). His opinion He publishes abroad even now, and one day from the throne of His glory He will avow the truth of it before the assembled universe. "Come, ye blessed of my Father" (Matt. 25:34), will be His solemn affirmation of the loveliness of His elect.

"There is no spot in thee."

--Song of Solomon 4:7

Having pronounced His Church positively full of beauty, our Lord confirms His praise by a precious negative, "There is no spot in thee." As if the thought occurred to the Bridegroom that the carping world would insinuate that He had only mentioned her comely parts, and had purposely omitted those features which were deformed or defiled, He sums up all by declaring her universally and entirely fair, and utterly devoid of stain. A spot may soon be removed, and is the very least thing that can disfigure beauty, but even from this little blemish the believer is delivered in his Lord's sight. If He had said there is no hideous scar, no horrible deformity, no deadly ulcer, we might even then have marvelled; but when He testifies that she is free from the slightest spot, all these other forms of defilement are included, and the depth of wonder is increased. If He had but promised to remove all spots by-and-by, we should have had eternal reason for joy; but when He speaks of it as already done, who can restrain the most intense emotions of satisfaction and delight? O my soul, here is marrow and fatness for thee; eat thy fill, and be satisfied with royal dainties.

Christ Jesus has no quarrel with His spouse. She often wanders from Him, and grieves His Holy Spirit, but He does not allow her faults to affect His love. He sometimes chides, but it is always in the tenderest manner, with the kindest intentions: it is "my love" even then. There is no remembrance of our follies, He does not cherish ill thoughts of us, but He pardons and loves as well after the offence as before it. It is well for us it is so, for if Jesus were as mindful of injuries as we are, how could He commune with us? Many a time a believer will put himself out of humour with the Lord for some slight turn in providence, but our precious Husband knows our silly hearts too well to take any offence at our ill manners.

"A spring shut up, a fountain sealed."

--Song of Solomon 4:12

In this metaphor, which has reference to the inner life of a believer, we have very plainly the idea of *secrecy*. It is a spring *shut up*: just as there were springs in the East, over which an edifice was built, so that none could reach them save those who knew the secret entrance; so is the heart of a believer when it is renewed by grace: there is a mysterious life within which no human skill can touch. It is a secret which no other man knoweth; nay, which the very man who is the possessor of it cannot tell to his neighbour. The text includes not only *secrecy*, but *separation*. It is not the common spring, of which every passer-by may drink, it is one kept and preserved from all others; it is a fountain bearing a particular mark--a king's royal seal, so that all can perceive that it is not a common fountain, but a fountain owned by a proprietor, and placed specially by itself alone. So is it with the spiritual life. The chosen of God were separated in the eternal decree; they were separated by God in the day of redemption; and they are separated by the possession of a life which others have not; and it is impossible for them to feel at home with the world, or to delight in its pleasures. There is also the idea of *sacredness*. The spring shut up is preserved for the use of some special person: and such is the Christian's heart. It is a spring kept for Jesus. Every Christian should feel that he has God's seal upon him--and he should be able to say with Paul, "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." Another idea is prominent--it is that of *security*. Oh! how sure and safe is the inner life of the believer! If all the powers of earth and hell could combine against it, that immortal principle must still exist, for He who gave it pledged His life for its preservation. And who "is He that shall harm you," when God is your protector?

"My sister, my spouse."

--Song of Solomon 4:12

Observe the sweet titles with which the heavenly Solomon with intense affection addresses His bride the church. *"My sister*, one near to me by ties of nature, partaker of the same sympathies. *My spouse*, nearest and dearest, united to me by the tenderest bands of love; my sweet companion, part of my own self. *My sister*, by my Incarnation, which makes me bone of thy bone and flesh of thy flesh; *my spouse*, by heavenly betrothal, in which I have espoused thee unto myself in righteousness. *My sister*, whom I knew of old, and over whom I watched from her earliest infancy; *my spouse*, taken from among the daughters, embraced by arms of love, and affianced unto me for ever. See how true it is that our royal Kinsman is not ashamed of us, for He dwells with manifest delight upon this two-fold relationship. We have the word "my" twice in our version; as if Christ dwelt with rapture on His possession of His Church. "His delights were with the sons of men," because those sons of men were His own chosen ones. He, the Shepherd, sought the sheep, because they were *His* sheep; He has gone about "to seek and to save that which was lost," because that which was lost was *His* long before it was lost to itself or lost to Him. The church is the exclusive portion of her Lord; none else may claim a partnership, or pretend to share her love. Jesus, thy church delights to have it so! Let every believing soul drink solace out of these wells. Soul! Christ is near to thee in ties of relationship; Christ is dear to thee in bonds of marriage union, and thou art dear to Him; behold He grasps both of thy hands with both His own, saying, "*My sister, my spouse.*" Mark the two sacred holdfasts by which thy Lord gets such a double hold of thee that He neither can nor will ever let thee go. Be not, O beloved, slow to return the hallowed flame of His love.

**"Awake, O north wind; and come, thou south; blow upon my garden,
that the spices thereof may flow out." --Song of Solomon 4:16**

Anything is better than the dead calm of indifference. Our souls may wisely desire the north wind of trouble if that alone can be sanctified to the drawing forth of the perfume of our graces. So long as it cannot be said, "The Lord was not in the wind," we will not shrink from the most wintry blast that ever blew upon plants of grace. Did not the spouse in this verse humbly submit herself to the reproofs of her Beloved; only entreating Him to send forth His grace in some form, and making no stipulation as to the peculiar manner in which it should come? Did she not, like ourselves, become so utterly weary of deadness and unholy calm that she sighed for any visitation which would brace her to action? Yet she desires the warm south wind of comfort, too, the smiles of divine love, the joy of the Redeemer's presence; these are often mightily effectual to arouse our sluggish life. She desires either one or the other, or both; so that she may but be able to delight her Beloved with the spices of her garden. She cannot endure to be unprofitable, nor can we. How cheering a thought that Jesus can find comfort in our poor feeble graces. Can it be? It seems far too good to be true. Well may we court trial or even death itself if we shall thereby be aided to make glad Immanuel's heart. O that our heart were crushed to atoms if only by such bruising our sweet Lord Jesus could be glorified. Graces unexercised are as sweet perfumes slumbering in the cups of the flowers: the wisdom of the great Husbandman overrules diverse and opposite causes to produce the one desired result, and makes both affliction and consolation draw forth the grateful odours of faith, love, patience, hope, resignation, joy, and the other fair flowers of the garden. May we know by sweet experience, what this means.

"I am come into my garden, my sister, my spouse."

--Song of Solomon 5:1

The heart of the believer is Christ's garden. He bought it with His precious blood, and He enters it and claims it as His own. A garden *implies separation*. It is not the open common; it is not a wilderness; it is walled around, or hedged in. Would that we could see the wall of separation between the church and the world made broader and stronger. It makes one sad to hear Christians saying, "Well, there is no harm in this; there is no harm in that," thus getting as near to the world as possible. Grace is at a low ebb in that soul which can even raise the question of how far it may go in worldly conformity. A garden is *a place of beauty*, it far surpasses the wild uncultivated lands. The genuine Christian must seek to be more excellent in his life than the best moralist, because Christ's garden ought to produce the best flowers in all the world. Even the best is poor compared with Christ's deservings; let us not put Him off with withering and dwarf plants. The rarest, richest, choicest lilies and roses ought to bloom in the place which Jesus calls His own. The garden is *a place of growth*. The saints are not to remain undeveloped, always mere buds and blossoms. We should grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Growth should be rapid where Jesus is the Husbandman, and the Holy Spirit the dew from above. A garden is *a place of retirement*. So the Lord Jesus Christ would have us reserve our souls as a place in which He can manifest Himself, as He doth not unto the world. O that Christians were more retired, that they kept their hearts more closely shut up for Christ! We often worry and trouble ourselves, like Martha, with much serving, so that we have not the room for Christ that Mary had, and do not sit at His feet as we should. The Lord grant the sweet showers of His grace to water His garden this day.

"I sleep, but my heart waketh." --Song of Solomon 5:2

Paradoxes abound in Christian experience, and here is one--the spouse was asleep, and yet she was awake. He only can read the believer's riddle who has ploughed with the heifer of his experience. The two points in this evening's text are--a mournful sleepiness and a hopeful wakefulness. I *sleep*. Through sin that dwelleth in us we may become lax in holy duties, slothful in religious exercises, dull in spiritual joys, and altogether supine and careless. This is a shameful state for one in whom the quickening Spirit dwells; and it is dangerous to the highest degree. Even wise virgins sometimes slumber, but it is high time for all to shake off the bands of sloth. It is to be feared that many believers lose their strength as Samson lost his locks, while sleeping on the lap of carnal security. With a perishing world around us, to sleep is cruel; with eternity so near at hand, it is madness. Yet we are none of us so much awake as we should be; a few thunder-claps would do us all good, and it may be, unless we soon bestir ourselves, we shall have them in the form of war, or pestilence, or personal bereavements and losses. O that we may leave for ever the couch of fleshly ease, and go forth with flaming torches to meet the coming Bridegroom! *My heart waketh*. This is a happy sign. Life is not extinct, though sadly smothered. When our renewed heart struggles against our natural heaviness, we should be grateful to sovereign grace for keeping a little vitality within the body of this death. Jesus will hear our hearts, will help our hearts, will visit our hearts; for the voice of the wakeful heart is really the voice of our Beloved, saying, "Open to me." Holy zeal will surely unbar the door."

*Oh lovely attitude! He stands With melting heart and laden hands;
My soul forsakes her every sin; And lets the heavenly stranger in."*

"My Beloved put in His hand by the hole of the door, and my bowels were moved for Him." -- Song of Solomon 5:4

Knocking was not enough, for my heart was too full of sleep, too cold and ungrateful to arise and open the door, but the touch of His effectual grace has made my soul bestir itself. Oh, the longsuffering of my Beloved, to tarry when He found Himself shut out, and me asleep upon the bed of sloth! Oh, the greatness of His patience, to knock and knock again, and to add His voice to His knockings, beseeching me to open to Him! How could I have refused Him! Base heart, blush and be confounded! But what greatest kindness of all is this, that He becomes His own porter and unbars the door Himself. Thrice blessed is the hand which condescends to lift the latch and turn the key. Now I see that nothing but my Lord's own power can save such a naughty mass of wickedness as I am; ordinances fail, even the gospel has no effect upon me, till His hand is stretched out. Now, also, I perceive that His hand is good where all else is unsuccessful, He can open when nothing else will. Blessed be His name, I feel His gracious presence even now. Well may my bowels move for Him, when I think of all that He has suffered for me, and of my ungenerous return. I have allowed my affections to wander. I have set up rivals. I have grieved Him. Sweetest and dearest of all beloveds, I have treated Thee as an unfaithful wife treats her husband. Oh, my cruel sins, my cruel self. What can I do? Tears are a poor show of my repentance, my whole heart boils with indignation at myself. Wretch that I am, to treat my Lord, my All in All, my exceeding great joy, as though He were a stranger. Jesus, thou forgivest freely, but this is not enough, prevent my unfaithfulness in the future. Kiss away these tears, and then purge my heart and bind it with sevenfold cords to Thyself, never to wander more.

"I called Him, but He gave me no answer."

--Song of Solomon 5:6

Prayer sometimes tarrieth, like a petitioner at the gate, until the King cometh forth to fill her bosom with the blessings which she seeketh. The Lord, when He hath given great faith, has been known to try it by long delayings. He has suffered His servants' voices to echo in their ears as from a brazen sky. They have knocked at the golden gate, but it has remained immovable, as though it were rusted upon its hinges. Like Jeremiah, they have cried, "Thou hast covered Thyself with a cloud, that our prayer should not pass through." Thus have true saints continued long in patient waiting without reply, not because their prayers were not vehement, nor because they were unaccepted, but because it so pleased Him who is a Sovereign, and who gives according to His own pleasure. If it pleases Him to bid our patience exercise itself, shall He not do as He wills with His own! Beggars must not be choosers either as to time, place, or form. But we must be careful not to take delays in prayer for denials: God's long-dated bills will be punctually honoured; we must not suffer Satan to shake our confidence in the God of truth by pointing to our unanswered prayers. Unanswered petitions are not unheard. God keeps a file for our prayers--they are not blown away by the wind, they are treasured in the King's archives. This is a registry in the court of heaven wherein every prayer is recorded. Tried believer, thy Lord hath a tear-bottle in which the costly drops of sacred grief are put away, and a book in which thy holy groanings are numbered. By-and-by, thy suit shall prevail. Canst thou not be content to wait a little? Will not thy Lord's time be better than thy time? By-and-by He will comfortably appear, to thy soul's joy, and make thee put away the sackcloth and ashes of long waiting, and put on the scarlet and fine linen of full fruition.

"I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love." --Song of Solomon 5:8

Such is the language of the believer panting after present fellowship with Jesus, *he is sick for his Lord*. Gracious souls are never perfectly at ease except they are in a state of nearness to Christ; for when they are away from Him they lose their peace. The nearer to Him, the nearer to the perfect calm of heaven; the nearer to Him, the fuller the heart is, not only of peace, but of life, and vigour, and joy, for these all depend on constant intercourse with Jesus. What the sun is to the day, what the moon is to the night, what the dew is to the flower, such is Jesus Christ to us. What bread is to the hungry, clothing to the naked, the shadow of a great rock to the traveller in a weary land, such is Jesus Christ to us; and, therefore, if we are not consciously one with Him, little marvel if our spirit cries in the words of the Song, "I charge you, O ye daughters of Jerusalem, if ye find my beloved, tell Him that I am sick of love." *This earnest longing after Jesus has a blessing attending it: "Blessed are they that do hunger and thirst after righteousness";* and therefore, supremely blessed are they who thirst after the Righteous One. Blessed is that hunger, since it comes from God: if I may not have the full-blown blessedness of being filled, I would seek the same blessedness in its sweet bud-pining in emptiness and eagerness till I am filled with Christ. If I may not feed on Jesus, it shall be next door to heaven to hunger and thirst after Him. There is a hallowedness about that hunger, since it sparkles among the beatitudes of our Lord. But the blessing *involves a promise*. Such hungry ones *"shall be filled"* with what they are desiring. If Christ thus causes us to long after Himself, He will certainly satisfy those longings; and when He does come to us, as come He will, *oh, how sweet it will be!*

"His head is as the most fine gold, His locks are bushy, and black as a raven." --Song of Solomon 5:11

Comparisons all fail to set forth the Lord Jesus, but the spouse uses the best within her reach. By *the head* of Jesus we may understand His deity, "for the head of Christ is God" and then the ingot of purest gold is the best conceivable metaphor, but all too poor to describe one so precious, so pure, so dear, so glorious. Jesus is not a grain of gold, but a vast globe of it, a priceless mass of treasure such as earth and heaven cannot excel. The creatures are mere iron and clay, they all shall perish like wood, hay, and stubble, but the everliving Head of the creation of God shall shine on for ever and ever. In Him is no mixture, nor smallest taint of alloy. He is for ever infinitely holy and altogether divine. *The bushy locks* depict His manly vigour. There is nothing effeminate in our Beloved. He is the manliest of men. Bold as a lion, laborious as an ox, swift as an eagle. Every conceivable and inconceivable beauty is to be found in Him, though once He was despised and rejected of men.

*"His head the finest gold; With secret sweet perfume,
His curled locks hang all as black As any raven's plume."*

The glory of His head is not shorn away, He is eternally crowned with peerless majesty. *The black hair* indicates youthful freshness, for Jesus has the dew of His youth upon Him. Others grow languid with age, but He is for ever a Priest as was Melchisedek; others come and go, but He abides as God upon His throne, world without end. We will behold Him to-night and adore Him. Angels are gazing upon Him--His redeemed must not turn away their eyes from Him. Where else is there such a Beloved? O for an hour's fellowship with Him! Away, ye intruding cares! Jesus draws me, and I run after Him.

"His cheeks are as a bed of spices, as sweet flowers."

--Song of Solomon 5:13

Lo, the flowery month is come! March winds and April showers have done their work, and the earth is all bedecked with beauty. Come my soul, put on thine holiday attire and go forth to gather garlands of heavenly thoughts. Thou knowest whither to betake thyself, for to thee "the beds of spices" are well known, and thou hast so often smelt the perfume of "the sweet flowers," that thou wilt go at once to thy well-beloved and find all loveliness, all joy in Him. That cheek once so rudely smitten with a rod, oft bedewed with tears of sympathy and then defiled with spittle--that cheek as it smiles with mercy is as fragrant aromatic to my heart. Thou didst not hide Thy face from shame and spitting, O Lord Jesus, and therefore I will find my dearest delight in praising Thee. Those cheeks were furrowed by the plough of grief, and crimsoned with red lines of blood from Thy thorn-crowned temples; such marks of love unbounded cannot but charm my soul far more than "pillars of perfume." If I may not see the whole of His face I would behold His cheeks, for the least glimpse of Him is exceedingly refreshing to my spiritual sense and yields a variety of delights. In Jesus I find not only fragrance, but a bed of spices; not one flower, but all manner of sweet flowers. He is to me my rose and my lily, my heart's- ease and my cluster of camphire. When He is with me it is May all the year round, and my soul goes forth to wash her happy face in the morning-dew of His grace, and to solace herself with the singing of the birds of His promises. Precious Lord Jesus, let me in very deed know the blessedness which dwells in abiding, unbroken fellowship with Thee. I am a poor worthless one, whose cheek Thou hast deigned to kiss! O let me kiss Thee in return with the kisses of my lips.

"Yea, He is altogether lovely."

--Song of Solomon 5:16

The superlative beauty of Jesus is all-attracting; it is not so much to be admired as to be loved. He is more than pleasant and fair, He is lovely. Surely the people of God can fully justify the use of this golden word, for He is the object of their warmest love, a love founded on the intrinsic excellence of His person, the complete perfection of His charms. Look, O disciples of Jesus, to your Master's lips, and say, "Are they not most sweet?" Do not His words cause your hearts to burn within you as He talks with you by the way? Ye worshippers of Immanuel, look up to His head of much fine gold, and tell me, are not His thoughts precious unto you? Is not your adoration sweetened with affection as ye humbly bow before that countenance which is as Lebanon, excellent as the cedars? Is there not a charm in His every feature, and is not His whole person fragrant with such a savour of His good ointments, that therefore the virgins love Him? Is there one member of His glorious body which is not attractive?--one portion of His person which is not a fresh loadstone to our souls?--one office which is not a strong cord to bind your heart? Our love is not as a seal set upon His heart of love alone; it is fastened upon His arm of power also; nor is there a single part of Him upon which it does not fix itself. We anoint His whole person with the sweet spikenard of our fervent love. His whole life we would imitate; His whole character we would transcribe. In all other beings we see some lack, in Him there is all perfection. The best even of His favoured saints have had blots upon their garments and wrinkles upon their brows; He is nothing but loveliness. All earthly suns have their spots: the fair world itself hath its wilderness; we cannot love the whole of the most lovely thing; but Christ Jesus is gold without alloy-light without darkness--glory without cloud--"Yea, He is *altogether* lovely."

"Come, my beloved, let us go forth into the field . . . let us see if the vine flourish." --Song of Solomon 7:11-12

The church was about to engage in earnest labour, and desired her Lord's company in it. She does not say, "I will go," but "let us go." It is blessed working when Jesus is at our side! It is the business of God's people to be trimmers of God's vines. Like our first parents, we are put into the garden of the Lord for usefulness; let us therefore go forth into the field. Observe that the church, when she is in her right mind, in all her many labours desires to enjoy communion with Christ. Some imagine that they cannot serve Christ actively, and yet have fellowship with Him: they are mistaken. Doubtless it is very easy to fritter away our inward life in outward exercises, and come to complain with the spouse, "They made me keeper of the vineyards; but mine own vineyard have I not kept:" but there is no reason why this should be the case except our own folly and neglect. Certain is it that a professor may do nothing, and yet grow quite as lifeless in spiritual things as those who are most busy. Mary was not praised for sitting still; but for her *sitting at Jesus' feet*. Even so, Christians are not to be praised for neglecting duties under the pretence of having secret fellowship with Jesus: it is not sitting, but sitting at Jesus' feet which is commendable. Do not think that activity is in itself an evil: it is a great blessing, and a means of grace to us. Paul called it a grace given to him to be allowed to preach; and every form of Christian service may become a personal blessing to those engaged in it. Those who have most fellowship with Christ are not recluses or hermits, who have much time to spare, but indefatigable labourers who are toiling for Jesus, and who, in their toil, have Him side by side with them, so that they are workers together with God. Let us remember then, in anything we have to do for Jesus, that we can do it, and should do it in close communion with Him.

"Pleasant fruits, new and old, which I have laid up for thee, O my beloved." --Song of Solomon 7:13

The spouse desires to give to Jesus all that she produces. Our heart has "all manner of pleasant fruits," both "old and new," and they are laid up for our Beloved. At this rich autumnal season of fruit, let us survey our stores. We have *new* fruits. We desire to feel new life, new joy, new gratitude; we wish to make new resolves and carry them out by new labours; our heart blossoms with new prayers, and our soul is pledging herself to new efforts. But we have some *old* fruits too. There is our first love: a choice fruit that! and Jesus delights in it. There is our first faith: that simple faith by which, having nothing, we became possessors of all things. There is our joy when first we knew the Lord: let us revive it. We have our old remembrances of the promises. How faithful has God been! In sickness, how softly did He make our bed! In deep waters, how placidly did He buoy us up! In the flaming furnace, how graciously did He deliver us. Old fruits, indeed! We have many of them, for His mercies have been more than the hairs of our head. Old sins we must regret, but then we have had repentances which He has given us, by which we have wept our way to the cross, and learned the merit of His blood. We have fruits, this morning, both new and old; but here is the point--*they are all laid up for Jesus*. Truly, those are the best and most acceptable services in which Jesus is the solitary aim of the soul, and His glory, without any admixture whatever, the end of all our efforts. Let our many fruits be laid up only for our Beloved; let us display them when He is with us, and not hold them up before the gaze of men. Jesus, we will turn the key in our garden door, and none shall enter to rob Thee of one good fruit from the soil which Thou hast watered with Thy bloody sweat. Our all shall be Thine, Thine only, O Jesus, our Beloved!

"Love is strong as death."

--Song of Solomon 8:6

Whose love can this be which is as mighty as the conqueror of monarchs, the destroyer of the human race? Would it not sound like satire if it were applied to my poor, weak, and scarcely living love to Jesus my Lord? I do love Him, and perhaps by His grace, I could even die for Him, but as for my love in itself, it can scarcely endure a scoffing jest, much less a cruel death. Surely it is my Beloved's love which is here spoken of--the love of Jesus, the matchless lover of souls. His love was indeed stronger than the most terrible death, for it endured the trial of the cross triumphantly. It was a lingering death, but love survived the torment; a shameful death, but love despised the shame; a penal death, but love bore our iniquities; a forsaken, lonely death, from which the eternal Father hid His face, but love endured the curse, and gloried over all. Never such love, never such death. It was a desperate duel, but love bore the palm. What then, my heart? Hast thou no emotions excited within thee at the contemplation of such heavenly affection? Yes, my Lord, I long, I pant to feel Thy love flaming like a furnace within me. Come Thou Thyself and excite the ardour of my spirit.

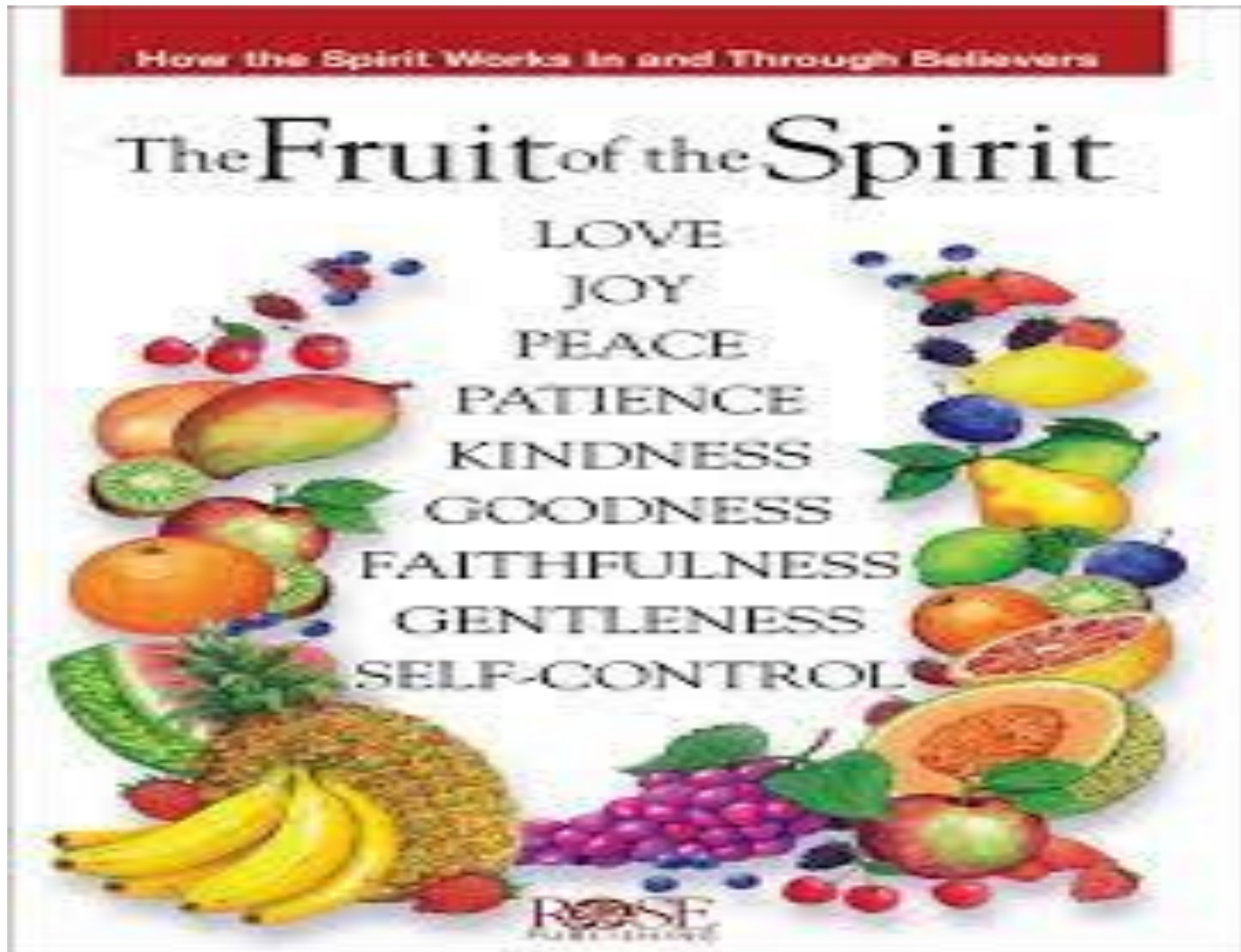
*"For every drop of crimson blood, Thus shed to make me live
,O wherefore, wherefore have not I, A thousand lives to give?"*

Why should I despair of loving Jesus with a love as strong as death? He deserves it: I desire it. The martyrs felt such love, and they were but flesh and blood, then why not I? They mourned their weakness, and yet out of weakness were made strong. Grace gave them all their unflinching constancy--there is the same grace for me. Jesus, lover of my soul, shed abroad such love, even Thy love in my heart, this evening.

"Thou that dwellest in the gardens, the companions hearken to Thy voice: cause me to hear it." --Song of Solomon 8:13

My sweet Lord Jesus remembers well the garden of Gethsemane, and although He has left that garden, He now dwells in the garden of His church: there He unbosoms Himself to those who keep His blessed company. That voice of love with which He speaks to His beloved is more musical than the harps of heaven. There is a depth of melodious love within it which leaves all human music far behind. Ten of thousands on earth, and millions above, are indulged with its harmonious accents. Some whom I well know, and whom I greatly envy, are at this moment hearkening to the beloved voice. O that I were a partaker of their joys! It is true some of these are poor, others bedridden, and some near the gates of death, but O my Lord, I would cheerfully starve with them, pine with them, or die with them, if I might but hear Thy voice. Once I did hear it often, but I have grieved Thy Spirit. Return unto me in compassion, and once again say unto me, "I am thy salvation." No other voice can content me; I know Thy voice, and cannot be deceived by another, let me hear it, I pray thee. I know not what Thou wilt say, neither do I make any condition, O my Beloved, do but let me hear Thee speak, and if it be a rebuke I will bless Thee for it. Perhaps to cleanse my dull ear may need an operation very grievous to the flesh, but let it cost what it may I turn not from the one consuming desire, cause me to hear Thy voice. Bore my ear afresh; pierce my ear with Thy harshest notes, only do not permit me to continue deaf to Thy calls. To-night, Lord, grant Thine unworthy one his desire, for I am Thine, and Thou hast bought me with Thy blood. Thou hast opened mine eye to see Thee, and the sight has saved me. Lord, open Thou mine ear. I have read Thy heart, now let me hear Thy lips.

THE FRUIT OF THE SPIRIT



(i) ALOES: Fruit of Self-Control <4:14>

(ii) Ahaliym (174) - of foreign origin; aloe wood (i.e. sticks):

Two plants, one a tree and the other a flower

The aloes mentioned in <Psalm 45:8; Proverbs 7:17>, and <Song of Solomon 4:14> came from a large tree known as "eaglewood," a plant native to India. The wood of the aloe tree is fragrant and highly valued for perfume and incense. Many authorities believe the lign aloe to be the same tree <Num. 24:6> (KJV).

The aloes brought by Nicodemus to wrap the body of Jesus <John 19:39> were probably the true aloes of the lily family, a beautiful plant with thick, fleshy leaves and red flowers. The aloin derived from the pulp of the aloe leaf was an expensive product used in embalming.

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(ii) CALAMUS: Fruit of Kindness <4:14>

(that which makes us upright & creates uprightness in others)

(ii) Qaneh (7070) - a reed (as erect); by resemblance a rod (especially for measuring), shaft, tube, stem, the radius (of the arm), beam (of a steelyard): a primitive root; to erect, i.e. create; by extension, to procure, especially by purchase (causatively, sell); by implication to own:

A fragrant, reed-like grass growing along streams and river banks <Song 4:14>, also referred to as sweet cane <Is. 43:24; Jer. 6:20>. Calamus leaves are fragrant and ginger-flavored when crushed. It is named with other aromatic substances <Ezek. 27:19> and as one ingredient for the anointing oil <Ex. 30:23>. It is believed to be a plant native to India <Jer. 6:20>.

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(iii) CINNAMON: Fruit of Goodness <4:14>

**(ii) Qinnamown (7076) - from an unused root (meaning to erect);
cinnamon bark (as in upright rolls):**

A member of the laurel family, the cinnamon tree grew to be more than 9 meters (30 feet) tall with white flowers and wide-spreading branches. A native of Ceylon, the cinnamon tree produced bark and oil which was used for the anointing oil <Ex.30:23> and as perfume <Prov. 7:17; Rev. 18:13>.

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**(iv) FRANKINCENSE: Fruit of Faithfulness
<3:6; 4:6,14>**

(ii) Lebownah (3828) - frankincense (from its whiteness or perhaps that of its smoke): -frank- incense. From root meaning 'white'.

Frankincense was part of the sacred anointing oil <Ex. 30:34>. It was used in sacrificial offering <Lev. 2:1>, as a fumigant during animal sacrifices <Ex. 30:7>, and as perfume <Song 3:6>. It was a gift to baby Jesus <Matt. 2:11>.

The trees are native to India, Arabia, and Africa. Palestine probably obtained this product through foreign trade <Is. 60:6>.

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**(v) HENNA: The fruit of Joy (of the Lord)
the Joy of being redeemed (joy of salvation)**

<1:14; 4:13; Ps 51:12>

(ii) Kopher (3724) - a cover, i.e. (literally) a village (as covered in); (specifically) bitumen (as used for coating), and the henna plant (as used for dyeing); figuratively, a redemption-price:

From a primitive root; to cover (specifically with bitumen); figuratively, to expiate or condone, to placate or cancel:

A plant used to produce a valuable orange-red dye. It was two to three meters (seven to ten feet) tall and bore fragrant white flowers. Solomon compared his beloved to a cluster of henna <Song 1:14; 4:13>; (camphire, KJV).

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(vi) MYRRH: Fruit of Meekness

<1:13; 3:6; 4:6,14; 5:5,13>

**(ii) More (4753) - or mowr (more); myrrh (as distilling in drops, and also as bitter)
From a primitive root; properly, to trickle; to be (causatively, make) bitter (literally
or figuratively):**

**An extract from a stiff-branched tree with white flowers and plum-like fruit. After
myrrh was extracted from the wood, it soon hardened and was valued as an article
of trade. It was an ingredient used in anointing oil <Ex. 30:23>, and was used as
perfume <Ps. 45:8; Prov. 7:17; Song 3:6>, in purification rites for women
<Esth.2:12>, as a gift for the infant Jesus <Matt. 2:11>, and in embalming <John
19:39>.**

**According to the Gospel of Mark <15:23>, the drink offered to Jesus before His
crucifixion was "wine mingled with myrrh." Matthew, however, has "sour wine
mingled with gall" <Matt. 27:34>.**

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(vii) POMEGRANATE: Fruit of Love
(overall characteristic of the Fruit of the Spirit)

<4:3,13; 6:7,11; 7:12; 8:2>

(ii) Rimmown (7416) - a pomegranate, the tree (from its upright growth) or the fruit (also an artificial ornament). From a primitive root; to rise (literally or figuratively): A round, sweet fruit about ten centimeters (four inches) across with a hard rind. It is green when young and turns red when ripe. There are numerous edible seeds inside the pomegranate.

The pomegranate tree has been cultivated in Palestine and Egypt since ancient times <Num. 13:23; Deut. 8:8>. It grew as a bush or small tree, sometimes reaching a height of about 9 meters (30 feet) with small, lance-shaped leaves. The blossoms were bright red. The fruit usually ripened in August or September.

Pomegranates were highly esteemed during Bible times. The hem of Aaron's robe was decorated with blue, purple, and red pomegranates <Ex. 28:33-34; 39:24-26>. It was listed among the pleasant fruits of Egypt <Num. 20:5>. Solomon decorated the Temple with the likeness of the pomegranate <1 Kin. 7:18, 20>. A spiced wine was made from the juice <Song 8:2>.

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(viii) Saffron: Fruit of Longsuffering

<4:14>

(ii) 3750 Karkom (3750) - probably of foreign origin; the crocus: The product of many varieties of crocus, a flower which grew from a bulb and produced light-blue flowers.

Crocus blooms were gathered, dried, and pressed into cakes of saffron. Saffron was used as a coloring for curries and stews. It was also used as a perfume for the floors of theaters and for weddings. Solomon was the only Bible writer to refer to saffron <Song 4:14>.

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(ix) SPIKENARD: Fruit of Peace
<1:12; 4:13,14>

(ii) Nerd (5373) - of foreign origin; nard, an aromatic:

Spikenard. A costly oil derived from the dried roots and stems of the nard, an herb of Asia. This oil was used as a liquid or made into an ointment. Solomon praised the fragrance of spikenard

<Song 1:12; 4:13-14>.

Spikenard was imported from India in alabaster boxes. These were stored and used only for special occasions. When household guests arrived, they were usually anointed with this oil. Jesus was anointed on two occasions as an honored guest <Mark 14:3; John 12:3>.

Many spikes grew from a single nard root which produced clusters of pink flowers. The stems were covered with hair, giving them a woolly appearance. Some translations of the Bible refer to spikenard as nard.

(Nelson's Illustrated Bible Dictionary)

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MEMORIZE THE SONG OF SONGS

(48 SECTIONS: a section/week for a year)



If you take each section of Scripture & memorize it you will have memorized the book. Remember not to go too quickly. If you have to keep going back over the Scripture again - that means you haven't memorized it to heart.

A Scripture is not completely memorized unless you've gone over it 100 times.

At first it will be easy but as you "build" on the book you'll find it more challenging.

Ask God to give you HIS heart & love for these Scriptures.

"Nothing is impossible for God".

NOTE: if you like memorize different sections that speak to you!!

Song of Solomon (Ch.1)

1:1 Song of Songs

Beloved:

2 Let him kiss me with the kisses of his mouth

- for your love is more delightful than wine.

3 Pleasing is the fragrance of your perfumes;

your name is like perfume poured out.

No wonder the maidens love you!

Beloved:

1:4 Take me away with you - let us hurry!

Let the king bring me into his chambers.

Daughters of Jerusalem:

1:4 We rejoice and delight in you;

we will praise your love more than wine.

Beloved:

1:4 How right they are to adore you!

1:5 Dark am I, yet lovely,

O daughters of Jerusalem,

dark like the tents of Kedar,

like the tent curtains of Solomon.

Beloved:

**1:6 Do not stare at me because I am dark,
because I am darkened by the sun.**

**My mother's sons were angry with me
and made me take care of the vineyards;
my own vineyard I have neglected.**

**7 Tell me, you whom I love,
where you graze your flock
and where you rest your sheep at midday.
Why should I be like a veiled woman
beside the flocks of your friends?**

Daughters of Jerusalem:

**1:8 If you do not know, most beautiful of women, follow the
tracks of the sheep
and graze your young goats
by the tents of the shepherds.**

Lover:

1:9 I liken you, my darling,

to a mare harnessed

to one of the chariots of Pharaoh.

**10 Your cheeks are beautiful with earrings,
your neck with strings of jewels.**

Lover:

**1:11 We will make you earrings of gold,
studded with silver.**

Beloved:

**1:12 While the king was at his table,
my perfume spread its fragrance.**

**13 My lover is to me a sachet of myrrh
resting between my breasts.**

**14 My lover is to me
a cluster of henna blossoms
from the vineyards of En Gedi.**

Lover:

**1:15 How beautiful you are, my darling!
Oh, how beautiful!
Your eyes are doves.**

Beloved:

**1:16 How handsome you are, my lover!
Oh, how charming!
And our bed is verdant.**

Lover:

**1:17 The beams of our house are cedars;
our rafters are firs.**

(Ch.2)

Lover:

**2:1 I am a rose of Sharon,
a lily of the valleys.**

**2 Like a lily among thorns
is my darling among the maidens.**

Beloved:

**2:3 Like an apple tree
among the trees of the forest
is my lover among the young men.
I delight to sit in his shade,
and his fruit is sweet to my taste.**

Beloved:

**2:4 He has taken me to the banquet hall,
and his banner over me is love.**

**5 Strengthen me with raisins,
refresh me with apples,
for I am faint with love.**

**6 His left arm is under my head,
and his right arm embraces me.**

**7 Daughters of Jerusalem,
I charge you by the gazelles
and by the does of the field:**

Do not arouse or awaken love until it so desires.

Beloved:

2:8 Listen! My lover! Look!

Here he comes, leaping across the mountains, bounding over the hills.

9 My lover is like a gazelle or a young stag.

**Look! There he stands behind our wall,
gazing through the windows,
peering through the lattice.**

10 My lover spoke and said to me,

Lover:

**2:10 "Arise, my darling, my beautiful one,
and come with me.**

Lover:

2:11 See! The winter is past;

the rains are over and gone.

12 Flowers appear on the earth;

the season of singing has come,

the cooing of doves is heard in our land.

13 The fig tree forms its early fruit;

the blossoming vines spread their fragrance.

Arise, come, my darling;

my beautiful one, come with me."

Lover:

2:14 My dove in the clefts of the rock,

in the hiding places on the mountainside,

show me your face, let me hear your voice;

for your voice is sweet, and your face is lovely.

15 Catch for us the foxes,

the little foxes that ruin the vineyards,

our vineyards that are in bloom.

Beloved:

2:16 My lover is mine and I am his;

he browses among the lilies.

17 Until the day breaks

and the shadows flee,

turn, my lover,

and be like a gazelle

or like a young stag

on the rugged hills.

(Ch.3)

Beloved:

3:1 All night long on my bed

I looked for the one my heart loves;

I looked for him but did not find him.

**2 I will get up now and go about the city,
through its streets and squares;**

I will search for the one my heart loves.

So I looked for him but did not find him.

Beloved:

3:3 The watchmen found me

as they made their rounds in the city.

"Have you seen the one my heart loves?"

4 Scarcely had I passed them

when I found the one my heart loves.

I held him and would not let him go

till I had brought him to my mother's house,

to the room of the one who conceived me.

Beloved:

3:5 Daughters of Jerusalem,

I charge you by the gazelles

and by the does of the field:

Do not arouse or awaken love until it so desires.

6 Who is this coming up from the desert

like a column of smoke,

perfumed with myrrh and incense

made from all the spices of the merchant?

Beloved:

3:7 Look! It is Solomon's carriage,

escorted by sixty warriors,

the noblest of Israel,

8 all of them wearing the sword,

all experienced in battle,

each with his sword at his side,

prepared for the terrors of the night.

Beloved:

**3:9 King Solomon made for himself the carriage;
he made it of wood from Lebanon.**

**10 Its posts he made of silver, its base of gold.
Its seat was upholstered with purple,
its interior lovingly inlaid
by the daughters of Jerusalem.**

**11 Come out, you daughters of Zion,
and look at King Solomon wearing the crown,
the crown with which his mother crowned him
on the day of his wedding,
the day his heart rejoiced.**

(Ch.4)

Lover:

4:1 How beautiful you are, my darling!

Oh, how beautiful!

Your eyes behind your veil are doves.

**Your hair is like a flock of goats
descending from Mount Gilead.**

**2 Your teeth are like
a flock of sheep just shorn,
coming up from the washing.
Each has its twin;
not one of them is alone.**

Lover:

**4:3 Your lips are like a scarlet ribbon;
your mouth is lovely.
Your temples behind your veil
are like the halves of a pomegranate.
4 Your neck is like the tower of David,
built with elegance;
on it hang a thousand shields,
all of them shields of warriors.
5 Your two breasts are like two fawns,
like twin fawns of a gazelle
that browse among the lilies.**

Lover:

**4:6 Until the day breaks and the shadows flee,
I will go to the mountain of myrrh
and to the hill of incense.**

**7 All beautiful you are, my darling;
there is no flaw in you.**

**8 Come with me from Lebanon, my bride,
come with me from Lebanon.
Descend from the crest of Amana,
from the top of Senir, the summit of Hermon,
from the lions' dens
and the mountain haunts of the leopards.**

Lover:

**4:9 You have stolen my heart,
my sister, my bride;
you have stolen my heart
with one glance of your eyes,
with one jewel of your necklace.**

**10 How delightful is your love,
my sister, my bride!
How much more pleasing
is your love than wine,
and the fragrance of your perfume
than any spice!**

Lover:

**14 nard and saffron,
calamus and cinnamon,
with every kind of incense tree,
with myrrh and aloes
and all the finest spices.**

**15 You are a garden fountain,
a well of flowing water
streaming down from Lebanon.**

Lover:

**4:11 Your lips drop sweetness
as the honeycomb, my bride;
milk and honey are under your tongue.
The fragrance of your garments
is like that of Lebanon.**

**12 You are a garden locked up,
my sister, my bride;
you are a spring enclosed, a sealed fountain.**

**13 Your plants are an orchard of pomegranates
with choice fruits,
with henna and nard,**

Beloved:

**4:16 Awake, north wind,
and come, south wind!
Blow on my garden,
that its fragrance may spread abroad.
Let my lover come into his garden
and taste its choice fruits.**

(Ch.5)

Lover:

**5:1 I have come into my garden,
my sister, my bride;
I have gathered my myrrh with my spice.
I have eaten my honeycomb and my honey;
I have drunk my wine and my milk.**

Daughters of Jerusalem:

**5:1 Eat, O friends, and drink;
drink your fill, O lovers.**

Beloved:

5:2 I slept but my heart was awake.

Listen! My lover is knocking:

Lover:

**5:2 "Open to me, my sister, my darling,
my dove, my flawless one.
My head is drenched with dew,
my hair with the dampness of the night."**

Beloved:

**5:3 I have taken off my robe
- must I put it on again?
I have washed my feet
- must I soil them again?**

**5:4 My lover thrust his hand
through the latch- opening;
my heart began to pound for him.**

**5 I arose to open for my lover,
and my hands dripped with myrrh,
my fingers with flowing myrrh,
on the handles of the lock.**

**6 I opened for my lover,
but my lover had left; he was gone.
My heart sank at his departure.
I looked for him but did not find him.
I called him but he did not answer.**

Beloved:

**5:7 The watchmen found me
as they made their rounds in the city.**

**They beat me, they bruised me;
they took away my cloak,
those watchmen of the walls!**

**8 O daughters of Jerusalem,
I charge you- if you find my lover,
what will you tell him?
Tell him I am faint with love.**

Daughters of Jerusalem:

**5:9 How is your beloved better than others,
most beautiful of women?**

**How is your beloved better than others,
that you charge us so?**

Beloved:

**5:10 My lover is radiant and ruddy,
outstanding among ten thousand.**

**11 His head is purest gold;
his hair is wavy and black as a raven.**

**12 His eyes are like doves by the water streams,
washed in milk, mounted like jewels.**

**13 His cheeks are like beds of spice
yielding perfume.**

**His lips are like lilies
dripping with myrrh.**

**5:14 His arms are rods of gold
set with chrysolite.**

**His body is like polished ivory
decorated with sapphires.**

**15 His legs are pillars of marble
set on bases of pure gold.**

**His appearance is like Lebanon,
choice as its cedars.**

**16 His mouth is sweetness itself;
he is altogether lovely.**

**This is my lover, this my friend,
O daughters of Jerusalem.**

(Ch.6)

Daughters of Jerusalem:

**6:1 Where has your lover gone,
most beautiful of women?**

**Which way did your lover turn,
that we may look for him with you?**

Beloved:

**6:2 My lover has gone down to his garden,
to the beds of spices,**

**to browse in the gardens
and to gather lilies.**

**3 I am my lover's and my lover is mine;
he browses among the lilies.**

Lover:

**6:4 You are beautiful, my darling,
as Tirzah, lovely as Jerusalem,
majestic as troops with banners.**

**5 Turn your eyes from me;
they overwhelm me.**

**Your hair is like a flock of goats
descending from Gilead.**

**6 Your teeth are like a flock of sheep
coming up from the washing.
Each has its twin,
not one of them is alone.**

**6:7 Your temples behind your veil
are like the halves of a pomegranate.**

**8 Sixty queens there may be,
and eighty concubines,
and virgins beyond number;**

**9 but my dove, my perfect one,
is unique, the only daughter of her mother,
the favorite of the one who bore her.
The maidens saw her and called her blessed;
the queens and concubines praised her.**

Daughters of Jerusalem:

**6:10 Who is this that appears like the dawn,
fair as the moon,
bright as the sun,
majestic as the stars in procession?**

Lover:

**6:11 I went down to the grove of nut trees
to look at the new growth in the valley,
to see if the vines had budded
or the pomegranates were in bloom.**

**12 Before I realized it, my desire set me
among the royal chariots of my people.**

Daughters of Jerusalem:

**6:13 Come back, come back,
O Shulammitte; come back,
come back, that we may gaze on you!**

Lover:

**6:13 Why would you gaze on the Shulammitte
as on the dance of Mahanaim?**

(Ch.7) *Lover:*

**7:1 How beautiful your sandaled feet,
O prince's daughter!**

**Your graceful legs are like jewels,
the work of a craftsman's hands.**

**² Your navel is a rounded goblet
that never lacks blended wine.**

Your waist is a mound of wheat encircled by lilies.

**³ Your breasts are like two fawns,
twins of a gazelle.**

7:4 Your neck is like an ivory tower.

**Your eyes are the pools of Heshbon
by the gate of Bath Rabbim.**

**Your nose is like the tower of Lebanon
looking toward Damascus.**

⁵ Your head crowns you like Mount Carmel.

**Your hair is like royal tapestry;
the king is held captive by its tresses.**

**⁶ How beautiful you are and how pleasing,
O love, with your delights!**

Lover:

**7:7 Your stature is like that of the palm,
and your breasts like clusters of fruit.**

**⁸ I said, "I will climb the palm tree;
I will take hold of its fruit."**

May your breasts

**be like the clusters of the vine,
the fragrance of your breath like apples,**

⁹ and your mouth like the best wine.

Beloved:

**7:9 May the wine go straight to my lover,
flowing gently over lips and teeth.**

**¹⁰ I belong to my lover,
and his desire is for me.**

**¹¹ Come, my lover,
let us go to the countryside,
let us spend the night in the villages.**

Beloved:

**7:12 Let us go early to the vineyards
to see if the vines have budded,
if their blossoms have opened,
and if the pomegranates are in bloom
- there I will give you my love.**
**13 The mandrakes send out their fragrance,
and at our door is every delicacy,
both new and old,
that I have stored up for you, my lover.**

Beloved:

**8:2 I would lead you
and bring you to my mother's house
- she who has taught me.
I would give you spiced wine to drink,
the nectar of my pomegranates.**
**3 His left arm is under my head
and his right arm embraces me.**
**4 Daughters of Jerusalem, I charge you:
Do not arouse or awaken love until it so desires.**

(Ch.8)

Beloved:

**8:1 If only you were to me like a brother,
who was nursed at my mother's breasts!
Then, if I found you outside,
I would kiss you,
and no one would despise me.**

Daughters of Jerusalem:

**8:5 Who is this coming up from the desert
leaning on her lover?**

Beloved:

**8:5 Under the apple tree I roused you;
there your mother conceived you,
there she who was in labor gave you birth.**

Beloved:

**8:6 Place me like a seal over your heart,
like a seal on your arm;
for love is as strong as death,
its jealousy unyielding as the grave
It burns like blazing fire, like a mighty flame.
7 Many waters cannot quench love;
rivers cannot wash it away.
If one were to give all the wealth
of his house for love,
it would be utterly scorned.**

Daughters of Jerusalem:

**8:8 We have a young sister,
and her breasts are not yet grown.
What shall we do for our sister
for the day she is spoken for?
9 If she is a wall,
we will build towers of silver on her.
If she is a door,
we will enclose her with panels of cedar.**

Beloved:

**8:10 I am a wall, and my breasts are like towers.
Thus I have become in his eyes
like one bringing contentment.
11 Solomon had a vineyard in Baal Hamon;
he let out his vineyard to tenants.
Each was to bring for its fruit
a thousand shekels of silver.
12 But my own vineyard is mine to give;
the thousand shekels are for you, O Solomon,
and two hundred are for those who tend its fruit.**

Lover:

**8:13 You who dwell in the gardens
with friends in attendance,
let me hear your voice!**

Beloved:

**8:14 Come away, my lover,
and be like a gazelle
or like a young stag
on the spice-laden mountains.**

PRAYER & PRAISE



KNOWING GOD: The Salvation Message (1)

SALVATION THROUGH CHRIST: A Matter of FAITH: What do you think it takes for someone to get to heaven? Is it luck? Good deeds? Nothing at all? Or is there something more? The Bible has the answer to this question. It's a matter of F-A-I-T-H

“F” stands for FORGIVENESS: We cannot have eternal life without God's forgiveness. Ephesians 1:7a says, “In Him (Jesus Christ) we have redemption through his blood, the forgiveness of sins.”

“A” is for AVAILABLE: Forgiveness is available for all. John 3:16 says, “For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life.” But forgiveness is not automatic. “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven,” says Matthew 7:21a.

“I” is for IMPOSSIBLE: It is impossible for God to allow sin into heaven because of who He is and because of who we are. God is loving and just, but His judgment is against sin. James 2:13a says, “Because judgment without mercy will be shown to anyone who has not been merciful.” We are sinful people. Romans 3:23 says, “For all have sinned and fall short of the glory of God.”

“T” is for TURN: To turn means to repent. We can repent – or turn – from our sin and from ourselves. “But unless you repent, you too will all perish,” Luke 13:3b says. We can also turn to Someone. Trust Christ alone. Romans 10:9 tells us how: “That if you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised Him from the dead, you will be saved.”

“H” is for HEAVEN: Heaven is eternal life. Here, that means life “to the full:” “I have come that they may have life, and have it to the full (John 10:10b).” In the hereafter, it means the promise of heaven: “And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am (John 14:3).”

KNOWING GOD: The Salvation Message (2)

Take the step of faith described by another meaning of FAITH:

Forsaking All I Trust Him

To receive God's love and forgiveness, pray the following from the heart:

“Father God, thank You for Your Love. You sent Your Son, Jesus to die on the cross for me. Lord Jesus, I know I am a sinner and have displeased You in many ways. I believe You died for my sin, and only through faith in Your death and resurrection can I be forgiven. I want to turn from my sin and ask You to come into my life as my Savior and Lord. From this day on, I will follow You by living a life that pleases You through the Power of Your Holy Spirit. Now, fill me with Your Holy Spirit so I can serve You. Thank you, Jesus, for saving me. Amen.”

Now, have a pastor find you a Godly Christian mentor to help disciple you. Join a church where you worship God, grow in your faith, & attend Bible Study. Begin a daily personal worship experience where you study the Bible and pray.

For more information about JESUS CHRIST, please see the following websites:

[\[http://www.altogetherlovely.org\]](http://www.altogetherlovely.org)

[\[http://www.whoisjesusreally.com/index.htm\]](http://www.whoisjesusreally.com/index.htm)

[\[http://www.whoiam.com\]](http://www.whoiam.com)

[\[http://www.historicjesus.com\]](http://www.historicjesus.com)

PRAYER FOR HEALING THE WOUNDED SPIRIT

I SAY IN THE NAME OF THE LORD JESUS CHRIST THAT MY LIFE IS NOT A MISTAKE. GOD MADE ME OUT OF THE LOVE THAT HE IS. HE CALLED ME INTO BEING AT THE RIGHT TIME AND THE RIGHT PLACE. HE PREPARED A WAY FOR ME AND GAVE HIS LIFE FOR ME. I AM A PRIVILEGE, NOT A BURDEN; A JOY AND A DELIGHT, NOT A DISAPPOINTMENT; I AM NOT AN INTRUSION, I BELONG. I AM A TREASURE JUST BECAUSE I AM, NOT MERELY FOR WHAT I CAN DO. I AM ONE OF GOD'S OWN CHILDREN, AND HE DELIGHTS IN ME. THE LORD IS POURING HIS LOVE IN TO ME. I CHOOSE TO FORGIVE THOSE THAT WOUNDED ME. FORGIVE ME FOR REJECTING THE LIFE YOU PLANNED FOR ME. I ASK, LORD, THAT YOU EMPOWER ME TO CHOOSE LIFE. I CHOOSE LIFE - YOUR LIFE. IN JESUS' NAME I PRAY. AMEN. (Unknown)
(MATT.6:12,14-15; 18:21-35; JOHN 20:23)

“BREAKING GENERATIONAL SIN”

Father God, in the mighty name of Jesus Christ,

I come to You now and repent on behalf of my family line.

Lord, whenever there was the sin of (name the sin) on my father’s or mother’s side,

I repent of that sin on behalf of myself and my family,

both on the (father’s family name) side and on the (mother’s family name) side.

When ever I or my ancestors yielded to this particular sin, even as far back as Adam,

I ask You to forgive us as a family and to cleanse the family line of this sin by the Blood of Jesus.

When ever You see an invisible soul-tie that connects me with any of those people who yielded to this sin, I now take a sword in the spirit and in the name of Jesus Christ and through the Blood of Jesus Christ I sever that connection in the spirit and I break every unholy soul-tie between myself and those previous generations. And I now place a river of the Blood of Jesus Christ and those generations and render myself free from any unholy influence. I also break any curse that has come to me or my children through generational sins and curses.

In Jesus’ name and through His Blood, I ask you to turn the curses into blessings.

In Jesus’ name I pray. Amen.

(Pray this prayer as many times as necessary,

each time you identify a generational sin operating in your family).

From the Book “Spiritual Warfare and Your Children”

by Ray Beeson & Kathi Mills

“A PRAYER FOR BLESSING”

**As I seek to cleanse my hands, O God,
purify my heart and make me acceptable in Your sight.**

I pray that You would look upon me and bless me.

As I humble myself before You, exalt me and let Your favour go before me.

Spread Your goodness before me.

May it accompany Your mercy as it follows me in accordance with Your promises.

Lord, cause Your face to shine upon me.

Let Your blessings overtake me.

**Grant me peace with all who would set their face against me
as I walk in peace and fellowship with You. Let no weapon formed against me
succeed. Equip me with the strength to do Your will.**

**Bless the work of my hands, and cause me to prosper in all my ways,
even as my soul prospers.**

**Order my steps on paths of promotion as I acknowledge You.
Grant me the power to gain wealth as I surrender my all to You.**

Most of all, I pray that You grant me wisdom.

The wisdom to seek You above all things.

**Teach me to be a wise steward of all You grant,
and let each blessing that You render,
be an occasion to further glorify Your name in all the earth.
In the matchless and wonderful name of Jesus I pray. Amen.**

**From the book “How to be Blessed and Highly Favored”
by Michelle McKinney Hammond**

PRAISE

You are holy, my only God and Your deeds are wonderful. You are strong.

You are great. You are the Most Almighty.

You, Holy Father, are King of heaven and earth.

You are Three and One, Lord God, all Good.

You are Good, All Good, Supreme Good,
Lord God, living and true.

You are my love. You are my wisdom. You are my humility.

You are my endurance. You are my rest. You are my peace.

You are my joy and my gladness.

You are my justice and my moderation.

You are all my riches, You are my gentleness.

You are my protector, my guardian, and my defender.

You are my courage. You are my haven and hope.

You are my faith, and my great consolation.

You are my eternal life, Great and Wonderful Lord, God Almighty,
Wonderful and Merciful Savior.

In Jesus' Name I pray. Amen.

From Agape Banners at: <http://www.agapebanners.com>

ARMOUR OF GOD (1)

Good morning Father! Good morning Jesus! Good morning Holy Spirit!

**Today Heavenly Father, according to Your Word, I present my
body to You as a living sacrifice, holy and acceptable in Your
sight.**

**Because I am not attending against flesh and blood,
but against principalities, powers, world rulers of this present darkness,
and spiritual hosts of wickedness in heavenly places,
I take the whole armour of God so that I am be able to withstand in the evil day.**

So today I stand and gird my loins with truth.

I put on the breastplate of righteousness.

I shod my feet with the preparation of the Gospel of peace.

Above all these, I take the shield of faith to quench all the flaming darts of the evil one.

I take the helmet of salvation and the Sword of the Spirit, which is the Word of God.

**I pray at all times in the Spirit with all prayer and supplication for all God's
family and for me**

that I may open my mouth boldly to proclaim the Gospel.

**The weapons of my warfare are not worldly but have divine
power to destroy strongholds.**

**Today I destroy obstacles and every proud obstacle
to the knowledge of God and take every thought captive to obey Christ.**

ARMOUR OF GOD (2)

Thank you Lord, that according to Your Word the glory of the
Lord is my rear guard.

I praise You and thank You for the armor of light
You have provided for me this day.

I am completely covered now. Upon Jesus I
have built my life.

The gates of hell shall not prevail against me.

Jesus I apply Your precious Blood to my life, my family, my
home, and all my possessions. You are my Shepherd and I
shall not want.

You have supplied all my needs according to Your riches in glory.

I can do all things through Christ who strengthens me.

I praise You for walking in divine health
for You are my God who heals all my diseases. I praise You
and thank You for my prosperity and good health even as my
soul prospers.

For the joy of the Lord is my strength.

ARMOUR OF GOD (3)

Father, I have prayed according to Your Word.
You said You would watch over Your Word to perform it.
I am reminded that every word spoken becomes a living thing
- either to minister life or death and destruction.

Jesus, let my meditation be sweet to You
as I will rejoice in You all day.

Just rise up and live big within me.

For I am Yours and You are mine.

In the Mighty Name of Jesus I pray. Amen.

(PRAY THIS PRAYER EVERY MORNING)

AUTHOR UNKNOWN

From Agape Banners at: <http://www.agapebanners.com>

Who is Jesus?

To the artist He is the One Altogether Lovely.
To the architect He is the Chief Cornerstone.
To the astronomer He is the Sun of Righteousness.
To the baker He is the Living Bread.
To the banker He is the Hidden Treasure.
To the biologist He is the Life.
To the carpenter He is the Sure Foundation.
To the doctor He is the Great Physician.
To the educator He is the Great Teacher.
To the farmer He is the Sower and Lord of the Harvest.
To the florist He is the Lily of the Valley.
To the geologist He is the Rock of Ages.
To the horticulturist He is the True Vine.
To the judge He is the Righteous One.
To the juror He is the True Witness.
To the jeweler He is the Pearl of Great Price.
To the editor He is the Good Tidings of Great Joy.
To the oculist He is the Light of the Eyes.
To the philosopher He is Wisdom.
To the Printer He is the True Type.
To the servant He is the Good Master.
To the student He is the Incarnate Truth.
To the toiler He is the Giver of Rest.
To the Sinner He is the Lamb of God that taketh away the sin of the world.
To the Christian, He is the Son of the Living God, the Savior, the Redeemer and Lord!

(unknown)

For books, songs, & this teaching on the Song of Songs see:

www.altogetherlovely.org/song-of-songs

Many of the notes in this book have been adapted or used from the book “Song of Songs” by Richard Brooks. We thank the author for his diligent study of this masterpiece. We highly recommend the book (and all his books) as the author is well studied, doctrinally discerning, and has received light from God.

**But most importantly, we thank the Holy Spirit
- we love You Holy Spirit!!**

BIBLIOGRAPHY

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(Christian Focus Publications) www.christianfocus.com

Geanies House, Fearn, Ross-shire, IV20 1TW, Great Britain

[The author highly recommends all books by the author Richard Brooks]

[The author also recommends literature by Christian Focus Publications]

2 Daily Devotions by C.H.Spurgeon (public domain)

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4 Teaching on the “Fruit of the Spirit (Nelson's Illustrated Bible Dictionary) (Copyright © 1986, Thomas Nelson Publishers)

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