

Introduction

This is **Solomon's most important song**. *S.O.S 1:1, 1K 4:32*.

The Song speaks about King Solomon, 1:5, 3:7,9,11, who is a **type of the Lord Jesus Christ**, triumphant in His resurrection, ascension and enthroning. *Heb 1:3*. The other main figure in this Song is **the Shulamite maiden, 6:13**, who is a type of the believer. The Shulamite maiden is in an **intimate relationship with her much loved King**.

The King is reigning. The battle has been won. Peace reigns. The Song does not describe the initial salvation experience of the Shulamite maiden. Here, she is already in a close relationship with her Lord.

The message of this Song leads us to know Him as the **reigning King, to be at His side in all His activity** and to be the **object of His supreme affection**. It is a book about **a believer's spiritual communion with the Lord**, and it describes the **stages we go through** in our communion with Him. It is a book about **the love of the Bridegroom for His Bride, and about the Bride's love for the Bridegroom**.

Part 1 *SOS 1:2 – 2:7* Initial Love

1:2,3. The Holy Spirit in the believer awakens a deep longing for a closer relationship of love with the Lord. She longs to be much closer to Him, and receive the kisses of His personal love for her.

This is the **starting point of real spiritual progress**. There is an inward spiritual longing for the Lord Himself, created by the Holy Spirit. Without this, it is not possible to attain an intimate relationship with the Lord. The Holy Spirit is able to reveal the Glorious Person of the Lord Jesus and so create a deep longing for Him in the believer. There is nothing under the sun that can compare to His love. *Ps 63:3*.

His anointings, 1:3, are precious. *Rev 5:6, Zech 3:9, 4:10, 2Chr 16:9, Is 11:2*. He is the Anointed One. *Lk 4:18,19*. **The sweet fragrance of His holy life and anointings are fully satisfying to the believer. His Name "Jesus", meaning Jehovah the Saviour, is full of the fragrance of God's love for us.** His Name is as ointment poured forth. *Rom 10:13*. This maiden loves Him because of Who He is, His greatness and His Name. When He was on earth it was different. *Mk 6:1-3*. The "virgins" are companions of the maiden. In fact she is simply one of many. *Ps 83:3*.

1:4a Draw me O Lord. The Holy Spirit enables the believer to follow hard after Him. *Ps 63:8*. The Holy Spirit reveals His beauty and glory which draws the believer to Him. *Mat 11:28-30*. If the Lord draws us then we will run after Him.

1:4b Close to Him. The King has brought her into His dwelling place, Ps 91:1, and her prayer is answered. He has drawn her nearer to Him. This is intimate communion and the place of further revelation of Himself to her. He is her King as well as her bridegroom. Knowing Him as the King is necessary before intimate relationship can be achieved. As soon as this experience of intimate communion is obtained, there is a surge of satisfaction in the believer of gladness and rejoicing in Him. His love for her means more to her than any pleasure of the world. "The upright love You," or "In uprightness they love You," *1Tim 1:5*.

1:5-7 The Inner Room of the King. "Jerusalem" is the heavenly city of *Gal 4:26-28*, and the "daughters" are other believers in the Lord. They may not have the same fervent desire for the King as the Shulamite maiden however. Her first reaction to being brought into the King's inner room is a consciousness of her true fallen sinful nature. At the same time she is realising that she is receiving the righteousness of Christ. *1Cor 1:30, Heb 10:14, Rom 5:1, 2Cor 5:21*. "Kedar" means a dark room, whereas the curtains of Solomon were probably fine, white linen. *Rev 19:8, 1Thes 5:23,24*, (v5)

The Shulamite maiden did not want others to see her blackness. But after deeper dealings of the Holy Spirit, the believer does not try and hide his/her failings. *Jam 5:16*. "Yes, the Lord has disciplined me, and my old life is now of no importance." (v6)

"My mother's children" are other believers. *Gal 4:26-28*. Being less spiritually mature than the Shulamite maid, they are angry with what appears to them as her spiritual superiority. In former days the Shulamite allowed others to control her service of the Lord so that she neglected doing what the Lord had planned for her. (v6)

The maiden realises the futility of man organised religious activity and asks the Lord for that place of rest and nourishment where He feeds His flock. *Heb 4:1-10, Mat 11:28-30*. The Shulamite does not want to follow anyone but the Lord Himself. There are many who are following men rather than the Lord. (v7)

1:8-11 The King's reply. The Shulamite is the fairest among women in His sight. Perhaps she should have known where He fed and rested His flock. So He tells her to find a place alongside His true undershepherds and to feed those who are dependent upon her for spiritual support. (v8)

The King calls her, “O My love,” and compares her to a company of horses in Pharaoh’s chariots. *IK 10:28,29*. (v9) He describes her natural abilities and beauty in v9,10, and explains how God will work into her life the gold of His own righteous character, and all the benefits of the silver of His work of redemption. v11

1:12-14 The maiden speaks. Having regained a place close to the King at His table, *IK 4:22,23,27*, *Ps 23:5*, the maiden presents herself to Him as a living sacrifice. *Rom 12:1*. “Spikenard” *Mk 14:3*, *Jn 12:3*. Mary’s spikenard was honouring the Lord’s coming death. (v12)

Jn 19:39, “Myrrh” signifies His suffering love for the maiden and points to the Cross. The “night” refers to the times that the Bridegroom is no longer present. The two breasts refer to faith and love. *1Thes 5:8*. So she is saying, “I will hold Him close in faith and love during the night of His absence.” (v13) In v14 the Shulamite is declaring that Christ has become her outward covering of beauty, visible to the world around her. She is openly confessing her Lord to others. *Mat 10:32*. (v14)

1:15 The King’s praise. The King praises her beauty and declares that her eyes have the perception of the Holy Spirit. *Mat 3:16*, (15)

1:16 - 2:1 The maiden’s reply. The maiden expresses her love for her King and that she has found rest in His presence, *Ps 23:2*, (v16). His perfect Manhood is her overshadowing care, love and security. *2Chr 2:8*, (v17)

“I am the rose of Sharon and the lily of the valleys.” (2:1) is probably spoken by the Shulamite maid because in the next verse the King calls her, “the lily”. But others say that it is spoken by the King. (2:1)

2:2 The King’s reply. The King calls her a lily among the thorns. She has the simplicity and purity of the lily while the world around her is as thorns. *Mat 13:7,22*. Also there is a marked difference between her and many of the other daughters.

2:3-6 The maiden’s praise. My King is special like an apple tree among all the trees. He is far above all the sons of men. There is none like Him. His shadow is my protection and great delight. *Ps 91:1-4*. His fruit satisfies my every need. (2:3) The King has brought me into His house of joy and gladness. Everything He does for me is by His love, and His love motivates me to serve Him. *1Jn 4:19*, *Rom 5:5*. (2:4) The maiden appeals to others for support as she is overwhelmed with love for the King. (The verbs in the Hebrew are plural.) (2:5) The King holds His beloved Shulamite maiden, His Bride, with the support and protection of His love. (2:6)

2:7 The King’s charge. The King charges the daughters of Jerusalem not to stir up love till she, (it) please. This is a time for rest. Those around her are to allow her to rest and be refreshed.

Part 2 *SOS 2:8 – 3:5* **Faltering love**

2:8 - 2:15 The call to escape from self

2:8,9 The power of resurrection life. The maiden rejoices to hear the voice of her Beloved. He is leaping upon the mountains and skipping upon the hills, like a roe or a young hart. This refers to the title of Psalm 22. “Upon Aijeleth Shahar” or “**according to the Hind of the morning.**” Psalm 22 is the psalm of the Cross and the title refers to the resurrection of the Lord Jesus Christ on the morning of the first day of the week. **The morning of resurrection is the beginning of new life.** For every believer, this is where spiritual life begins. The risen Lord comes to her, skipping over every mountain and hill of difficulty, to reveal His love for her. Up to this point she had not been aware of this aspect of His activities. However there is a problem. **There is a wall between them.** She calls it “**our wall**”. This wall encloses the maiden but shuts the Lord on the outside. He looks in at the window and shows Himself through the lattice. To her the wall was something that would shut them up together and keep everything else out. She wanted Him to herself and had no concern for anyone else. But now the wall was separating them. She knew the sweetness of communion with the Lord but did not know about service, power and spiritual warfare. *Mk 9:5*. The wall was “**her wall**”. She had come to enjoy the Lord for herself but had no concern for the lost, the demon oppressed, the sick or the needy and poor. The Lord is standing outside “her wall”, ready for action.

2:10-13 Boundless resurrection life. So He calls to her to come with Him. He says, “Rise up, my love my fair one, and come away. Come forth out of this enclosed life. Join Me skipping over the mountains in My abundant resurrection life. The winter is passed.” Forget that which is behind. *Phil 3:13*. The rains of the winter have also ceased. The Lord mentions the flowers, birds and turtle-doves which are evidences of new life of resurrection. It is springtime. New life is breaking forth. The figs and tender grapes also speak of abundant resurrection life. He is calling her to step forth with Him and manifest His life to the world.

2:14 The seal of the Cross. The maiden continues telling her lover’s words to her. He calls her **His dove** and says that she is in **the Rock that was cleft**. This refers to the Cross of our Lord Jesus Christ, who is the “Rock of Ages Cleft for us.” He is indicating to her that a deeper experience of the Cross is necessary in her life before she can move with Him in His abundant resurrection life. *Phil 3:10*. The hiding spots of the steep places point also to a union with Christ in

His Cross and a risen life with Him. *Col 3:1-4, Gal 2:20*. The Lord's Cross is to become our Cross so that we are freed from the flesh of self. However it is the Lord's resurrection life in us that is necessary to make this a reality. *Eph 1:19,20, Rom 6:5*. She is moving from "Christ is for me," to "I am for Christ."

2:15 Removal of hindrances. This was spoken by her Beloved King. "Let us catch the foxes, the little foxes that spoil the vines." *2:13*. The little foxes break the tender vine branches that are appearing and so there is little prospect of any fruit. The experience of resurrection life, and a life of being raised with Christ, *Col 3:1-3*, can be lost, if it is not protected from the "little foxes." These are the habits of the old life such as worry, etc.

2:16 – 3:5 Failure and Restoration

2:16 (6:3, 7:10) The maiden's response to all that her Beloved King has said to her is, "**My Beloved is mine, and I am His**" It seems that she has missed the point of what He has said to her. All she can see is her own personal relationship with Him. She implies that she is special to the Lord and that He belongs to her. Her attention is still upon herself as the centre. He feeds (His flock) among the lilies, or the mature saints who have pure hearts towards Him. *Ps 45*.

2:17 The maiden now starts to admit that there are shadows in her life which hold her back from meeting His demands and satisfying His heart. She is saying, "Wait until the shadows are gone, then I will come with You." She longs for a new day to break forth for her. So she says to her Beloved, "Turn and be like a roe or a young hart upon the mountains of Bethel. ("separation") She is lacking persistent on-going faith that would follow the Lord wherever He goes. At the same time, she realises that she is no longer where He is. This is a significant revelation. Her remark is really saying, "Please return to me soon." She wants Him to come back to her but she is not prepared to go out with Him. She feels deserted. But He is not far away.

3:1 (Compare 1:13) For many nights she sought Him on her bed. She felt she had lost Him altogether and did not see His high purpose and love for her. So she sets out to seek Him and to regain His attention and presence. However, she is seeking Him in the wrong place.

3:2 After some time she arises from her bed and goes out to seek Him in the ways and streets of the city. (*Gal 4:26*) There is a growing desire for Him in her heart. She seeks Him in every corner of the city of God, Mount Zion. *Mat 21:13, Heb 10:25, 1Cor 11:24, Jer 15:16, Ps 46:4, 1Jn 1:9*. She is openly admitting her need before others and realises her need of the other believers to help her.

3:3 The watchmen found her. *Ac 20:28, Heb 13:17, 1Pet 5:2, Is 62:6*. They were only able to encourage her seeking after Him and point her in the right direction. She had to find Him herself.

3:4 The maiden had to go on past the watchman, on her own, to seek Him. She does this and finds Him whom she loves. The Lord knew how much testing she could bear. *1Cor 10:13*. He was well pleased to be found by her. *Mat 7:7-11, Ezk 47:3*. She clings to Him because she thinks that **the feelings of His presence is the only reality**. She does not yet realise that when those feelings have gone we are to **continue to walk in His presence** by faith in His Word. *Is 41:10, Josh 1:9, Heb 13:5,6, 2Cor 5:7, Phil 4:4, Neh 8:10, Ps 1:1-3, Rom 1:17*. The Lord allowed the maiden to bring Him into the place of faith and love where she was first born again by God's grace.

3:5 The Lord again, (2:7), commands those in a lesser state of grace not to interfere in His loved one's spiritual development. He is dealing with her Himself.

Part 3 SOS 3:6 – 5:1 Growing Love

The New Creation 3:6 – 4:6

3:6-11 Her complete union. The words in this passage are spoken by some of the inhabitants of Jerusalem, both the questions and the three answers.

3:6 The Question The maiden and her King are coming up out of the wilderness of wandering, like pillars of smoke, as they travel to Jerusalem. *Heb 7:2, Rev 3:12, 2Chr 4:17*. Pillars indicate strength, permanency and steadfastness by the power of the Holy Spirit. **Myrrh** points to the sufferings and death of the Cross and our identification with that. *Rom 6, Gal 2:20, Jn 19:39, Mat 2:11, Phil 3:10, 2Cor 4:10-13*. **Frankincense** refers to prayer, praise, worship and intercession. *Rev 5:8, 8:3, Heb 7:25, Lk 5:16, 4:42, 6:12, Ex 30:34, Lev 16:13*. **The powders of the merchant** refer to *Mat 13:45* and the Lord Jesus Christ. He gave up all to establish the Kingdom of God on the earth and the maiden is established in it. *Col 1:13, Rom 14:17, 1Cor 4:20*.

3:7,8 The first reply to the question of v6. The first object in view is King Solomon's bed upon which He and His loved maiden would rest at night. This refers to the rest of the King who has defeated all His enemies. *Heb 2:14, 1Jn 3:8*. On the earth there is darkness. *1Jn 5:19, Eph 5:8,11,12, Phil 2:15*. But the King is ready and prepared for every evil attack. He is protected by sixty skilled soldiers. The King and the maiden are together so what He enjoyed, she enjoyed. *Ps 34:7, Heb 1:14*.

3:9,10 The second reply. The King's carriage for travel during the day was probably carried on the shoulders of His servants. Like the Ark, the movements of our Risen Lord are borne along by His servants who walk in the Spirit. *Rom 8:14*. The cedar of Lebanon represents human nature. The cedars are tall, noble and stately as is our Lord. Silver indicates redemption, *Ex 30:12-16*, and its work in us. The gold represents God's divine nature. *Ex 25:11*. The covering or seat was of purple and indicates the Lord's kingly rule and reign. *Is 9:6,7*. The interior was lovingly inlaid by the saints of God. What all this is saying, is that the maiden is now one with the King in a very close relationship.

3:11 The daughters of Zion are the Lord's servants who serve others, *Gal 5:13, Mat 20:28*, and worship the King. The crown is probably the crown of joy, *Phil 4:1, 1Thes 2:19*, of those who are close to Him, and serve Him. "Mother" could possibly refer to *Gal 4:26*, and to the heavenly Jerusalem.

4:1-5 Beauty of the New Creation. The King had previously praised His beloved maiden. *1:15*. Now He praises her without restraint as a result of her coming into a full union with Him. (*3:6*).

4:1a "Behold you are fair My love; behold you are fair." The Lord now expresses how attractive she is to Him, as a result of her final and complete union with Him in *3:6*.

4:1b "You have dove's eyes" which perceive the things of the Spirit. It is important that the things of the Spirit are not shown off to the world, but are to be kept hidden in the heart.

4:1c "Your hair is as a flock of goats..." The hair indicates consecration to the Lord. *Num 6*. This is the source of our spiritual strength. Mount Gilead has abundance of grass. *Jer 50:9, Mic 7:14*.

4:2. "Your teeth are like a flock of sheep..." This refers to her ability to take in and use what the King has provided for her. Sheep know what to eat and what to leave aside. Wool indicates the old nature of the flesh, *Ezk 44:17*, and her teeth are as a flock of sheep shorn and clean. Her teeth are also fruitful and orderly.

4:3a "Your lips are like a thread of scarlet..." Lips are for expression and the publishing of redemption. *Josh 2:21, 1Pet 1:18,19, Ps 107:2*. The expression of redemption is an acknowledgement of the authority of the King.

4:3b "Your temples are like a piece of pomegranate" The pomegranate refers to the fruit of the Spirit which is love. *Ex 28:31-35, Gal 5:22,23*. This is the beauty of the Lord.

4:4 "Your neck is like the tower of David..." The neck stands for man's will. *Is 3:16*. The neck of the Shulamite maiden represents a will surrendered to the King, and full of His strength. *Ac 13:22*. David's will was set on doing all God's will. *Rev 3:7*. A will surrendered to the Lord is not influenced by the world's ways. The will is critical in spiritual warfare. We win or lose by the things we choose.

4:5 "Your two breasts are like two young roes..." The breasts are faith and love. *1Thes 5:8, Eph 6:14*. The centre of our emotions is faith and love to the Lord. *Gal 5:6*. Lilies refer to purity and spiritual beauty. *Mat 6:28,29*.

4:6 The maiden's deeper search. [*3:6-11* The maiden's union with the Lord. *4:1-5*. The beauty the Lord sees in her as a result of that union.] At this point the Shulamite maiden has increased in spiritual depth and ability. She is more restrained and careful in her speech. She has passed through the Cross of death to self and is much more under the control of the Holy Spirit. *Rom 8:14*. So, "until the day break and the shadow flees away, I will get me to the mountain of myrrh and to the hill of frankincense." She recognises there are still shadows, where more light of God is needed. The answer is to go to the mountain of myrrh and to the hill of frankincense. This refers to a deeper walk of death to self through the Cross and fullness of His resurrection life. Frankincense refers to a fuller life of worship, prayer and praise. *Mat 2:11, Jn 19:39, Mk 15:23, Ex 30:24, Ex 30:34, Rom 6:1-11*.

4:7-15 Call to the heavenlies

4:7 "You are all fair, My love..." The maiden has experienced a deeper work of the Cross and has received a new measure of the resurrection life of the Lord. Her life is an expression of worship and praise.

4:8 "Come with Me from Lebanon My spouse..." So now He is calling her again as He did in *2:8,13* to be with Him as He moves about in Lebanon. Three peaks of Lebanon are mentioned. **Amana** means what is permanent and

established. *Is 40:8, Heb 13:8, Mal 3:6. Shenir* means a peak or mountain top. *Is 40:9, Mat 17:1. Hermon* is a prominent rugged place, a high mountain. It is the source of the Jordan river. The Lord is calling her to the mountain tops with Him. This is very real spiritual warfare. *Eph 6:12,13*. So we can see why the lions' dens and the leopards' lairs are mentioned. *1Pet 5:8,9, Dan 10:13*. It is important to know our place in Christ, *Ephesians 1*, and our position in the heavenlies with Him, *Eph 2:6, Jer 17:12, Ps 91, Ps 121*. We must see things from the heavenly point of view. The enemy has been defeated. *1Jn 3:8, Heb 2:14, Col 2:15, Lk 10:19, 1Cor 15:57,58, Jam 4:7*.

4:9 “**You have stolen My heart, my sister....**” The King now refers to her as His sister. There is now open sharing between them. *Heb 2:11, Jn 15:15*. He is willing to share everything with her. She has endured much discipline and has matured in her love for Him. Her eyes reflect His love for her. His desires are as a gold chain about her neck. *Pro 1:9*.

4:10-15 The inner relationship

4:10 “**How fair is your love, My sister, My spouse.....**” God has sent His Son to the earth. As we are drawn to Him and love Him, God's love shines forth on the earth. *1Jn 4:7-12, 16-21*. As we love Him our desires for the things of the world fade away. This is better than wine. The King had been anointed with the Holy Spirit. *Lk 4:18,19*. Now she has the same anointing. Today in our prayer time, we smelt the sweet aroma of the Holy Spirit. The fragrance comes from obedience to the Holy Spirit.

4:11a **Your lips, O My spouse....**” As honey is sweet and satisfying so are the words of her mouth.

4:11b “**Honey and milk** are under your tongue.” Honey strengthens and milk builds up the young.

4:11c **The smell of your garments.....**” Her outward appearances and behaviour revealed that she is walking with her King.

4:12 “**A garden enclosed** is My sister, My spouse, a spring shut up, a fountain sealed.” The King compares her to a garden, spring and fountain, set apart for Him. She is wholly for the King's delight.

4:13,14 **Your plants are an orchard of pomegranates**, with pleasant fruits; camphire, with **spikenard** and **saffron**, **calamus** and **cinnamon**, with all trees of **frankincense**, **myrrh** and **aloes...**” *Ex 28:33, Ex 30:23,24, Ex 30:34, Jn 12:3*. These nine fruits parallel those of *Gal 5:22,23*. Love, joy, peace..... *2Cor 9:8, Col 1:9-11*. In speaking to His loved one in this way, the Lord is indicating that she is now full of the power of resurrection life which overcomes death. *Eph 1:19,20*.

4:15 “**A fountain of gardens**, a well of living waters and streams from Lebanon.” The fountain bubbles forth. The well stores the water. *Rev 22:1*, The fountain, the well and the flowing streams were for watering the garden. *Jn 4:10,14, Gen 2:10, Ps 46:4, Jn 7:37-39, Jn 16:7, Ac 2:1-4*.

4:16 - 5:1 The Life of Love

4:16 “**Awake, O North wind**, and come you south, blow upon my garden,.... His garden.” *4:1 – 4:15* was spoken by the King, declaring His satisfaction with His loved one. Now there is the response of the maiden, the Bride. She realises that she is like a garden in which there are many spiritual fruits and blessings for others. The north wind is chilly but the south wind is warm. She is willing for either to blow so that the fragrances of the Lord may flow out from her. She has learnt that spiritual progress depends on the inner man of the heart and not external circumstances. *Phil 4:12, Phil 1:20*. She is rededicating her whole life to the Lord.

5:1 **The King's reply.** “I am come into My garden, My sister, My spouse,.....” **This was the Lord's garden** within her. **It was her rededication that drew Him in.** Let the fruit and the spices be ready for Him. **May He find what He desires in us. Let us frequently rededicate our lives to Him and pray that He will find what He desires in us.** God will answer this prayer. Eight times He says, “My.” It is all His. He is now receiving the fruit of His working in her life. **Initial dedication is of ourselves into His hands so that He will have His way in us. This rededication is an offering of our life to Him which has been filled with His own work and labour of love.** The friends of the Lord. *Jn 15:14,15, Jn 14:23*.

Part 4 SOS 5:2 –7:13 Transforming love

5:2 – 6:3 The further challenge of the Cross

5:2 “**I sleep but my heart wakes**: it is the voice of my beloved.....” Outwardly she was in rest but inwardly she was alert and active, *Gal 2:20*, and heard His call to open to Him. Every step forward in God requires us to enter more fully into a place of death to self. *Jn 12:24, Phil 3:10, Rom 12:1*. So again the Lord's call is to a deeper place of commitment. *Lk 9:23*. There is another degree of challenge. The Lord is calling her to be with Him in the chill of the night hours.

5:3 **“I have put off my coat;** how shall I put it on?” At this point there is a hesitation in her as to how to respond to His call.

5:4,5 **“My beloved put His hand to the hole of the door.....”** After a delay the maiden moved to open the door. Her hands were covered in myrrh indicating her willingness to take another step of death to self.

5:6 **“I opened to my beloved;** but my Beloved had withdrawn Himself, and was gone...” The maiden sought after Him but could not find Him.

5:7 **“The watchmen that went about the city found me,** they smote me, they wounded me....” The hurt she experienced may have been harsh rebuking words spoken to her when she was feeling in need of comfort. *Ps 69:26,20.* The watchmen may also have spoken critically of her publicly and so removed her veil.

5:8 **“I charge you, O daughters of Jerusalem.....?”** When the watchmen failed to help her, she asks assistance from other believers around her.

5:9 **“What is your beloved more than another Beloved....?”** The daughters of Jerusalem could not understand her hunger and longing for the Lord.

5:10 **“My beloved is white and ruddy, the chiefest among ten thousand.”** In reply to their question she pours out her heart about Him, *1Sam 16:12.* There is no-one like Him. He is above all others.

5:11 **“His head is as the most fine gold,** His locks are.....” *Col 2:9.* He is the fulness of God’s life and glory.

5:12 **His eyes are as the eyes of doves.....”** His eyes are eyes of beauty, brightness and purity. *2Chr 16:9, Rev 5:6.*

5:13 **“His cheeks are as a bed of spices,**His lips like lilies....” There is no limit to His beauty, His purity, and the life of the words He spoke. *Jn 7:46, Lk 4:22, Ps 45:2.*

5:14 **His hands are as gold rings.....** His belly is as bright ivory.....” His hands are full of the goodness of God, *Ps 107:1, Ezk 1:16, Dan 10:6,* firm and powerful. His feelings of mercy and compassion are strong, lasting and flow from God. *Ex 24:10.*

5:15 **“His legs are as pillars of marble....**His countenance is as Lebanon...” He stands immovable with all power, purity and righteousness. His face shines with heavenly beauty above all others.

5:16 **“His mouth is most sweet.....** this is my Beloved....” He is altogether lovely.

6:1 **“Whither is your Beloved gone,** O you fairest among women?.....” The daughters of Jerusalem were very moved by her description of her King and desired to seek Him too.

6:2 **“My Beloved is gone down to His garden....”** As she praised Him the Holy Spirit revealed where He was. She suddenly saw that He was living within her heart all the time. He had not really left her at all. *4:12,16, 5:1, Deut 30:14, Rom 10:8, Col 1:27, Lk 17:21, Rom 1:17, Ps 24:7-9.* Her ministry of praise to the daughters of Jerusalem was a ministry to them. *Lk 6:38.* As she gave out, the Lord poured in His blessing. *Mal 3:16,17, Pro 11:25.*

6:3 **“I am my Beloved’s and my Beloved is mine** and He feeds me among the lilies.” See *2:16.* **“I am yours O Lord.”** He is now the focus, not self. As always He is leading and feeding His flock in pure places.

6:4-13 **Life within the veil**

6:4-9 **A new commendation of her by the Beloved.** As the maiden set her mind on Him she was changed into His likeness. *Col 3:1-3.*

6:4 **You are beautiful, O my love.....”** Tirzah was a King’s palace, and refers to God’s dwelling place. *1K 16:23.* “Tirzah” also means “delight” (Young’s). “Jerusalem” *Gal 4:26,* is the centre of God’s activity. The maiden, the Bride of the King, is not only beautiful, but is also a strong heavenly army overcoming all the powers of evil. She is holy in character and victorious in warfare.

6:5-7 **“Turn away your eyes from Me.....** your hair is as a flock of goats.....” The steadfastness of her gaze moved the King. *Gen 32:26.* Her hair refers to her dedication to Him. The teeth indicate her ability to take in truth. Her temples/cheeks reveal her beauty. See *4:1-3.*

6:8 “**There are threescore queens.....**” Corporately the Bride of Christ is one. Individually there are various levels of affection for Him. Adam, Isaac and Moses are types of Christ and their brides types of the church. Solomon in His high kingly office, (only), is a type of Christ.

6:9 “**My dove, My undefiled is but one.....**” The Bride of Christ has a high call. She is to live in the Spirit, be separated unto the Bridegroom, Christ, and to fully love Him. These are the believers who have not limited His work in their lives. That which is of God is all of free grace.

6:10 “**Who is she who looks forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.**” This is a new sunrise for the maiden. A new day is dawning. *Pro 4:18*. She is reflecting the light of the Gospel of God into the darkness of this world. *Ps 89:37*. Like the sun, she is shining brightly in God. She is triumphant over all her enemies. *1Cor 15:57,58*.

6:11 “**I went down to the garden of nuts** to see the fruits of the valley....” After this declaration of her high calling, she went to see how things were going in the Lord’s work.

6:12 “**Before I was aware, my soul set me among the chariots of Ammi-nadab**”– My people of a willing heart. As she is checking on the work of the Lord, she finds herself caught up with the Lord and those who are willingly going forth with Him. *Ps 110:3*.

6:13 “**Return, return, O Shulamite, return, return.....**” This is a call from some of the daughters of Jerusalem. But the King said, “What will you see?” Shulamite means “person of peace”. The Holy Spirit is entreating her to be prepared to show others how to progress spiritually into the life of overcoming. *Rev 21:7*. The “two armies” refers to *Gen 32:2*. “Mahanaim” There are two armies, one seen, one unseen. *Josh 5:14, 2K 6:17, Dan 10:13*.

7:1-9a **The workmanship of God**

7:1-5 **The way of victory in her life**

7:1 “**How beautiful are your feet with shoes,** O Prince’s daughter.....” Her feet and shoes refer to her readiness to take the Gospel out. *Eph 6:15, Is 52:7*. “Thighs” refer to strength for the work, and jewels how precious the work is. *Ac 1:8, Ac 8:4, Mat 28:18-20*.

7:2 “**Your navel is like a round goblet....**” These images speak about her inward life source. The glass of wine represents the Blood of Jesus and the heap of wheat, His Word or flesh that gives life. *Jn 6:63, 6:55,56*.

7:3 “**Your two breasts are like two young roes.....**” *1Thes 5:8*. Faith and love. *Gal 5:6*. By these two we live.

7:4 “**Your neck..... your eyes..... Your nose.....**” Her will is set to please God. Her eyes are open and pure. “Heshbon” means understanding. “Bathrabbim” means daughter of a large company. Her “nose is able to discern spiritually between what is pure and what is unclean. *Ezk 44:23, 1Jn 4:1-3, 1Thes 5:21, Rev 2:2, Mat 7:16, Ac 17:11*.

7:5 “**Your head.....** The hair of your head like purple.....” Her head is like Carmel, *1K 18:30-46*, and able to turn God’s people back to Him. Her hair, which refers to dedication and strength, now is the purple of kingly authority. Her prayers have the power of God because her desires are wholly for Him.

7:6 “**How fair and how pleasant are you,**” The Lord confirms what has been said, possibly by the daughters of Jerusalem in *7:1-5*

7:7 “**This your stature is like a palm tree,.....**” Her stature or standing, is tall and straight like Christ. *Eph 4:13, Jer 17:7,8*. Her faith and love feed many others now.

7:8-9a “**I said, I will go up to the palm tree,..... your breasts..... your nose..... the roof of your mouth.....**” The Lord takes hold of her for fellowship. *Jn 14:23*. Her breasts of faith and love feed many. *Gal 5:13*. She gives forth a sweet aroma of fruit. Her mouth tastes the best wine, of the life of Christ in the soul.

7:9b-13 **Co-worker with the Lord**

7:9b “**Like the best wine for my Beloved, causing the lips.....**” She now adds a bit to the conversation. His wine is a rich blessing for those who have entered His rest. *Heb 4:10*.

7:10 “**I am my Beloved’s and His desire is towards me.**” *2:16, 6:3*. This is a fully mature response from the maiden. Self seeking is gone. She is one with His will and desires.

7:11,12 “**Come, my Beloved, let us go forth.....** let us lodge in the villages. Let us get up early to the vineyards to see if the vine flourishes, There will I give you my loves.” Here she is going forth to the work of the Lord, with

the King. **They are moving together.** Either could have spoken these words. She is free from selfish desires and from narrowness into which self ever retreats. It is no longer “my work,” “my church”, but now she has a world wide vision for the nations. **Her vision is one with His.** She is moving with Him from **village to village** to care for the lost or hurt sheep. **She is a co-labourer with Christ.** *1Cor 3:9, 2Cor 6:1.* Her concern is for **all the vineyards** and works of the Lord. (*1:6, Eph 4:11,12.*) **She rises early** to pursue the Lord’s work. She is going with the Lord to see **if there is fruit appearing.** *Jn 15:1-8.* Her desire is to bring Christ to His people. As she goes with Him to the work, she is offering herself completely to Him. Here she shows Him her love.

7:13 “**the mandrakes.....** and at our gates are all manner of pleasant fruits,” Mandrakes are mentioned in *Gen 30:14-16,* and indicate intimate union of husband and wife. The gates were close by and so the fruits were at hand. *Gal 5:22,23.*

Part 5 **SOS 8:1-14** **Mature love** **Verses 8:6 and 8:7 are the focus of mature, full love.**

8:1 “**O that you were as my brother,**” It was considered bad behaviour for people to kiss in public, except for brother or sister and blood relations.

8:2 “**I would lead You,**” My mother’s house is heavenly Jerusalem *Gal 4:26,* which is the system of God’s grace for us. There all the spiritual fruit of my life will be as a blessing to You, Lord.”

8:3 “**His left hand should be under my head.....**” This refers to full embrace between the King and His spouse.

8:4 “**I charge you O daughters of Jerusalem.....**” *2:7, 3:5.* It is important to allow the Lord to initiate the works of His Spirit.

8:5 “**Who is this that comes up from the wilderness, leaning upon her Beloved?**” The first part is spoken by friends. *3:6.* Then the King, the Beloved One, speaks of how he raised her up by His grace. *Gal 4:25.* The apple tree is the same as in *2:3* and represents Christ.

8:6 “**Set me as a seal upon your heart.....**” Maybe spoken by the maid, to express her total dependence on the keeping power of her Lord. *Ex 28:29.* **God’s love for us is stronger than death.** *1Thes 4:13-18, 1Cor 15:54,55.* **He is a jealous God.** *Jam 4:5, Ex 20:5, 2Cor 11:2.* **God jealously watches over those He loves and keeps them. His jealousy is unyielding as the grave. He is a consuming fire.** *Heb 12:29.*

8:7 “**Many waters cannot quench love,.....**” **God’s love cannot be quenched by tests, trials, persecution.** *Rom 8:38,39.* **No amount of money can buy it, and there is no substitute.** *1Cor 13.*

8:8 “**We have a little sister,** and she has no breasts,.....” Spoken by the maiden spouse to her King or by someone else. This is expressing concern for others who are weak in faith and love, *1Thes 5:8,* and of the need to build them up.

8:9 “**If she be a wall.....if she be a door.....**” A wall of salvation, *Is 60:18, Is 26:1,* upon which the full work of redemption can be built. Silver indicates redemption. *Ex 30:12.* Doors refer to praise and entry into God’s presence. *Psa 100:4, Is 60:18.* As a door she can be a way for others to come to Christ. *Jn 10:9.* Boards of cedar refer to humanity and human nature.

8:10 “**I am a wall** and my breasts like towers.....” The Shulamite declares she has strong faith and love, which is the breastplate of righteousness. *1Thes 5:8*

8:11 “**Solomon had a vineyard at Baal-hamon,.....**” :Baal-hamon” means lord of abundance. Solomon as a type of the Lord had many labourers. The fruits of the vineyard went to the keepers who tilled, planted, kept, pruned and nurtured the vineyard. In return they were to bring to Solomon one thousand pieces of silver, which represent what we give to the Lord from our labours of faith and love.

8:12 “**My vineyard, which is mine, is before me: you O Solomon,**” The Shulamite has kept her vineyard and brings to the King His required portion. But more than that she blessed the labourers richly also.

8:13 “**You that dwell in the gardens,....**” The King or the Shulamite maiden speak these words. Authorities vary. Maybe it is the King to His maiden spouse.

8:14 “**Make haste my Beloved,** be like a roe.....” *2:17.* The Shulamite urges her King to display His strength and agility and go forth in mighty victory.