

To the reader,

By studying this song I hope you encounter the agape love of Jesus Christ. Song of Solomon is a song of restoration, grace, and God's covenant love towards each one of us. I hope this song touches the core of your being and moves your heart to understand God's sacrificial, selfless, and unconditional love that overshadows your life. His banner over you is truly love!

Much love,

Leah Fellers

Song of Solomon

~A Shulamite Journey, A Cinderella Story~

Background history on the Song of Solomon:

Shir hasshirim (the name for the song in Hebrew) means the song of all songs – the most excellent or surpassing of songs. King Solomon is the author of this eight-chapter love song written approximately 900 BC. (This book is believed to be composed by the Holy of Holies Himself.)

Song of Solomon is written like a play, it is an allegory that can be told from two different perspectives, the natural interpretation and the spiritual interpretation. In the notes we will touch on the natural interpretation and study more on the spiritual interpretation. The latter interpretation was taught by Jewish rabbis and was well known by the early church. Unfortunately, the church took away the spiritual interpretation in the Dark Ages and is mostly still taught without spiritual application. God uses the Song of Solomon as a love story to show the depth of His great love for His people.

In the notes the Tree of Life Translation is used for the interpretation of scriptures and also the scriptures listed. Occasionally this translation has different verse numbers than other translations do for the same scriptures. It's suggested to look up the scriptures in the Tree of Life Translation as this will cut down on confusion. If another translation has been used, it will be noted in parentheses.

The *natural interpretation* of the song looks like this:

Act #1- King Solomon has a vineyard in the region of Ephraim, fifty miles north of Jerusalem. The vineyard is leased out to the older brothers in the song who force their oldest sister, the Shulamite maiden, to tend the vineyard. The maiden is basically the property of her older brothers. She is overworked and worth very little in the culture of that day.

Act #2- One day a handsome stranger comes into the vineyard and steals the heart of the Shulamite. Little does she know the shepherd boy is King Solomon dressed in a disguise. He makes clear his love for her and asks for her hand in marriage. He promises that one day he will be back to make her

his wife. During his absence the maiden has two dreams about her love, King Solomon (Song of Solomon 3:2-4 and 5:4-5). In both dreams she is seeking to find her beloved.

Act #3- One day it is announced King Solomon is coming to town and he requests the Shulamite maiden's presence. At first the lovesick maiden has no interest in seeing the King, but once she is aware that the King's desire is to see her, she goes out to meet him. The Shulamite maiden recognizes the King as the shepherd boy she fell in love with in the vineyard. King Solomon asks the Shulamite to be his bride and true love. The story ends as the couple gets married and lives happily ever after.

The spiritual interpretation:

The spiritual interpretation reveals truths of a relationship with Jesus hidden inside a natural love story. The Song of Solomon was written to extol the beauty of married love and give us insight into our relationship with Jesus, our Bridegroom God. All that the Spirit teaches motivates us to love Jesus more and more. We are transformed as we understand the way the Lord thinks and feels about us especially in our weakness.

The characters in Song of Solomon in the spiritual interpretation:

King Solomon - the shepherd boy who then reveals himself as a king represents Jesus. Jesus who came to this earth as a carpenter - humble and lowly - steals the heart of each of us. We then recognize Him as King Jesus, the Lord of our lives.

Shulamite maiden - represents us, the bride of Jesus. She is the young maiden who is betrothed to King Solomon waiting for her marriage day, who in the song grows up to be a mature bride. The Shulamite's journey mirrors our walk with the Lord while we are waiting for the wedding day of the Lamb.

Daughters of Jerusalem (later referred to as the Daughters of Zion) - represents the people who are a part of the church and like the environment but they have not had an encounter with their beloved. They do not *know* him; they only know *about* him.

Chapter 1:1 – *The song of songs of Solomon.*

Shulamite and Solomon are the female and male version of the same name. The names are derived from the root word *shalom*. Words that are related or

closely connected to *shalom* in Hebrew are the words *shelum* (to pay for) and *shulam* (to be fully paid). The names together show what happens when the Shulamite maiden (representing us) meets Solomon (Jesus) during the salvation encounter. In salvation we are fully paid for by the blood of Christ. This brings wholeness and peace to our physical minds and bodies. *Shalom* by Strong's definition means: completeness, soundness, welfare, safety, protection, wholeness, tranquility, contentment and favor.

The dual nature to the name of Solomon implies that each of us represent the Shulamite in the song whether we are male or female. We are all the sons of God and the bride of Christ. God is dwelling inside each of us making us one with Him, inseparable from our Bridegroom.

Chapter 1:2 – *Let him kiss me with the kisses of his mouth! For your love is better than wine.*

We were made by a kiss, for a kiss! In the Garden of Eden God blew into Adam's nostrils giving him the kiss, or breath, of life. Humans were designed to be loved by God. We were created for intimacy, relationship, and friendship with our Creator. The spirit-kiss here is the kiss from the mouth of God to our hearts that gives the revelation of His word and His love toward us. These "kisses" of His mouth are actually plural and mean over and over again. The Lord keeps kissing our hearts with fresh revelation of His word. He touches us over and over again with His loving kindness. Some of the ways He could be kissing our heart is by speaking to us about His saving, forgiving, and embracing love. This is the revelation of his love poured out from His spirit into our spirit, setting our heart on fire with passion for Him. The intimacy of this kiss is so much better than wine, which is symbolic for what the world has to offer. *For your Love is better than wine*, is a pun for the word *kisses* here. In the Hebrew text "kisses" and "take a drink of wine" is literally the same text. It is speaking of being intoxicated with the love of the Lord.

Chapter 1:3 – *Your ointments have a pleasing fragrance. Your name is poured out like perfume. No wonder maidens love you!*

The bride here, like David in Psalm 92:2, is adoring the Lord. Adoration is about responding to the Father's kiss and goodness in our lives. When we respond with praise and adoration, we kiss the Father back and pour out His name like perfume.

Understanding God's name makes us realize why we love Him. His name is like a fragrant smell that draws us to Him. Understanding His name and who He says He is gives us a trust in the Lord at all times.

Chapter 1:4 – *Draw me after you, let us run! The king has brought me into his chambers. Let us rejoice and be glad in you; let us extol your love more than wine. Rightly do they love you!*

The maiden has a heavenly encounter where she is being drawn away with the Lord. The chamber experience here in the Hebrew text is literally “a chamber inside a chamber.” Her body is the outer chamber and her heart is the inner chamber. A chamber experience starts with adoration. We enter His gates with thanksgiving and His courts with praise according to Psalm 100:4.

Chapter 1:5 – *I am black but beautiful, O daughters of Jerusalem, like the tents of Kedar, like the curtains of Solomon.*

The Shualmite who is encountering the Lord in her heart, notices that she is black in appearance, she is not dressed in His righteousness (like the parable of the wedding feast in Matthew 22). This is her showing up in her own self-effort.

The tents of Kedar were made by black goat's hair. Ishmael's son was Kedar (Kedar literally means “a dark one or dark place”). Ishmael represents “the son of Abraham's flesh.”

The Lord reveals to her that her own righteousness is like filthy rags. At the same time, she has a revelation that the Lord sees her as beautiful - beautiful like Solomon's curtains. These represent her inner spiritual beauty concealed behind flesh. He has concealed His divinity in our humanity, and He is jealous for the Spirit He places within us (See Deuteronomy 4:24, James 4:5.)

This is the Lord's conviction over the bride's heart. He is calling her out for who she really is. She says “all of my efforts have left me **black and burned out** but in this moment of weakness, He says that I am beautiful because of His spirit at work within me.”

Romans 3:21-25 – “But now God's righteousness apart from the law has been revealed, to which the law and the prophets bear witness – namely the righteousness of God by putting trust in Jesus Christ to all who keep on trusting. For there is no distinction, for all have fallen short of the glory of

God. They are set right as a gift of His grace, through the redemption that is in Jesus Christ. God set forth Jesus as an atonement, through faith in His blood in passing over sins already committed.

Chapter 1:6 – *Do not gaze at me because I am dark, because the sun has looked on me. My mother son's were angry with me and made me keeper of the vineyards; my very own vineyard I have not kept.*

The “brothers” here are symbolic for ministry leadership, they seem to be angry and overworking the maiden here on purpose. The maiden has already admitted to the Lord in the passage that it’s her own striving that has left her burned out. It is her own lack of pursuit of Jesus that has her in this situation.

“Vineyard” is symbolic for *heart* or *ministries* in this passage. She has taken on in her own strength the heart and ministry of another and it has left her black and burned out because she has neglected having a relationship with the Lord for herself.

Romans 11:6 – “But if it is by grace, than it is no longer works; otherwise grace would no longer be grace.”

Chapter 1:7 – *Tell me, the one my soul loves, where you graze your flock, where do you make it lie down at noon? Why should I be as one veiled besides the flocks of your companions?*

This Shualmite is asking her beloved where He dwells? She is tired of “dwelling” with others, doing their ministry work and wants to simply seek Jesus, to find where He dwells. She says, “Why should I be one veiled with watered down revelation from your companions?” The bride’s desire here is so overwhelming that she is willing to go after him. She says “I don’t want hand me down encounters; I want real relationship with you!”

Chapter 1:8 – *If you yourself do not know, O most beautiful among women, go out yourself in the footsteps of the flock and graze your kids by the shepherds' tents.*

To “follow in the footsteps of the flock” is a metaphor for following those who have already committed their path to the Lord. The instruction here to the Shulamite is to follow those who have made the Word a lamp unto their feet and a light unto their path (Psalm 119:105). The word “goats” (kids) refers to resting from her responsibilities and labors, laying those things down by the Shepherd’s tents (those who tend to the people).

In verse 9, Jesus speaks to her of her value and worth...

Chapter 1:9 – *I compare you, my darling, to my mare among Pharaoh's chariots.*

Pharaoh had a beautiful selection of horses fit for a king. A mare is a female horse; the comparison here is one of beauty. Jesus is saying that compared to the best you stand out.

She was doing all her striving to get the Lord to love her but He loves her without those things. He praises her by calling her beautiful after she is stripped from what she found value in. This is a Matthew 11:28-30 moment: "Come to me and I will give you rest."

Chapter 1:10 – *Your cheeks are lovely with ornaments, your neck with strings of beads.*

This verse speaks of adornment. The groom is adorning the bride with costly gifts. We see an example of this in Ezekiel 16:11-13, which speaks of God's overwhelming goodness and blessing. Every good gift comes from the Lord. "So how much more will the Father give good things to those who ask of Him?" (Luke 11:13)

"...even the ornament of a meek and quiet spirit, which in the sight of God is of great price." (1 Peter 3:4, KJV)

Chapter 1:11 – *Ornaments of gold we will make for you with spangles of silver.*

Gold is the gift given to honor a king, in this same way He is honoring her as a Queen. Silver represents His redemption (Hosea 3:2.) She is bought with the price of redemption now a co-heir of Christ, a bride to King Jesus!

Galatians 4:7 – "So you are no longer a slave but a son – and if a son also an heir through God."

Chapter 1:12 – *While the king is on his couch, my nard spreads its fragrance.*

"The king is on his couch" literally translates as *the king wrapped around me* - this is the wrap around presence of God. Nard is a symbol of worship. It is what Mary of Bethany broke over the Lord's feet in John 12:3. While the Shulamite is worshiping the Lord she feels his wrap around presence.

Chapter 1:13 – *My lover is my pouch of myrrh, passing the night between my breasts.*

Myrrh is the symbol of suffering and of healing. It's is the burial (embalming) spice and also the ointment used for physical healing during this time period in history. This represents the Shulamite's understanding of what her Lord (on the cross) has purchased for her. Jesus suffered for her to purchase her freedom, healing, and to redeem her for a new life. This encounter is so dear to her that she treasures it in her heart (or between her breasts), thinking of it even during the night hours.

Chapter 1:14 – *My love to me is a spray of henna blooms in the vineyards of En-gedi.*

The Hebrew word for “henna” means atonement, redeeming grace or propitiation. En-gedi means the fountain of the Lamb. This is her declaration out of her encounter with Jesus on the cross. The Lord to her is like a fountain of redeeming grace! Jesus is the propitiation and eraser of all of her sins.

(In one commentary it comments that the henna blossoms are red and white in color. Red for the blood that washes us clean, white for purity that we inherit. This is the redeeming grace of the Lord, the revelation of the cross!)

1 John 2:2 – “He is the atonement for our sins, and not only for our sins but also for the whole world. “

1 John 4:10 – “This is love – not that we have loved God, but that He loved us and sent His son as an atonement for our sins.”

Chapter 1:15 – *How lovely you are, my darling, how lovely! Your eyes are like doves.*

Doves are a symbol of the Holy Spirit; their eyes can only focus on one thing at a time. Her eyes being like doves in this passage is symbolic for her being set apart for the Lord and being enlightened to see as the Holy Spirit sees.

Hebrews 12: 1-2 – “...let us run with endurance the race set before us, focusing on Jesus, the initiator and perfecter of faith...”

Chapter 1:16 – *How handsome you are, my lover! Oh, so delightful! Yes, our couch is luxuriant.*

“Our couch” is speaking of a place of familiarity and a place of comfort. Yes, He is a king but He is also a lover and a friend. The Shulamite is at home and in peace spending time alone with her beloved. This speaks of a place where we can relax and just be with our Creator.

Chapter 1:17 – *The beams of our houses are cedar trees, our panels are cypress trees.*

Solomon’s temple was made of cedar and cypress overlaid by gold. The temple now is within us, the place where Jesus and the bride reside together.

1 Corinthians 3:16 – “Don’t you know that you are God’s temple and that the Holy Spirit dwells among you?”

Chapter 2:1 – *I am a rose of Sharon, a lily of the valleys.*

The bride’s perspective has changed from chapter 1:6 where she states she is black. She is now confident in His love. “Sharon” in Hebrew means *the theme of His song*. The rose is the flower of love or romance. The thought together is, “I am the theme of the Lord’s love song.”

According to the Targum, the lily represents the divine presence of the Lord resting on the children of God. The lily is also a symbolic reference to purity.

Chapter 2:2 – *Like a lily among thorns, so is my darling among the daughters.*

There is a comparison going on from Jesus to the bride, and then the bride to Jesus in the next verse. Jesus states the Shulamite maiden is a lily among the thorns. The lily stays beautiful and untainted while being surrounded by a dark and sinful (thorny) world.

Light makes darkness flee, and as children of God we go with His presence and are untouched by the ruler of the air. This makes her stand out from the other daughters that do not know Jesus personally. She is salt and light. (Matthew 5:13)

Chapter 2:3 – *Like an apple tree among the trees of the forest, so is my lover among the sons. In his shadow I delighted to sit, and his fruit was sweet to my taste.*

The comparison here is a fruit tree compared to a forest tree. She is saying unlike a tree of the forest, you are a fruit-bearing tree that can sustain me and

give me life. Jesus gives apples of gold in settings of silver, which is a word spoken in due season (Proverbs 25:11). The bride here is sitting in His shadow feasting on the truth of His words.

Another parallel analogy would be the parable found in Luke 10: 39-42.

Chapter 2:4&5 – *He has brought me to the banquet house and his banner over me is love. Sustain me with raisin cakes, refresh me with apples - for I am weak with love.*

The bridegroom has brought the bride to his elaborate banqueting table. The bride here is feasting on the revelation of the Lord's love and promises over her life. She is being refreshed by the love of the Lord so much so that she is physically weak with love.

Chapter 2:6 – *His left hand is under my head and his right hand embraces me.*

The bridegroom seems to be holding her up here because she weak from love. The Lord is upholding her in this season; nothing is done in her own strength. The bride here is abiding in His love (John 15:9).

Chapter 2:7 – *Daughters of Jerusalem, I charge you, by the gazelles and does of the field: Do not arouse or awaken love until it delights.*

“Gazelles and does” are a word play on two of the names of God. “Gazelle” is *Lord of hosts* and “doe” is *God almighty*. Jesus is telling the brides friends (the daughters of Jerusalem) in this passage not to awaken or disturb the Shulamite during this time until the Lord delights (or wills). For the Shulamite is experiencing a love encounter with the Lord, that is not to be rushed.

New Scene

Chapter 2:8 – *The voice of my lover! Behold he is coming, leaping over the mountains, springing over the hills!*

The “mountains” and “hills” are anything that separate us in our relationship with the Lord – our own weakness, mindsets, or failures. Jesus says in this verse “those barricades are no problem to me - where you have tried and failed I am jumping over those issues”.

Romans 8:35 – “Who shall separate us from the love of Messiah? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?”

Chapter 2:9 – *My lover is like a gazelle or a young buck among the stags. Look! He is standing behind our wall – gazing through the windows peering through the lattice.*

“My lover is like a gazelle or young buck” speaks of the Lord’s youthfulness and His ability to jump over any circumstances. The bride is up against a wall of trial in this passage and the Lord is standing there with her. The wall of trial is a window or lattice to Him because he sees through the situation so clearly. In this verse, the “wall” is the bride’s fear that is holding her back from engaging with the next season the Lord has for her.

Chapter 2:10,11,&12 – *In response my lover said to me: “Get yourself up, my darling, my pretty one, and come, come! For behold, the winter has past, the rain is over, it has gone. Blossoms appear in the land, the time of singing has come, and the voice of the turtle-dove is heard in our land.*

The season is changing here. The Lord is prophetically declaring over the bride that the season of winter is over. A tree in the winter, though it looks barren on the outside, gets its strength during the winter for the summer (or fruit bearing) season. In this same way the bride has been prepared under the apple tree (chapter 2:3) for the next season. The Lord says “get up and respond to the call that I have been preparing you for, the blossoms or the revelation I have given you is now blossoming in your life.”

The “voice of the turtledove” is the voice of the Holy Spirit. Turtledoves are lovebirds. It is the revelation that God’s love is in the land, and the Holy Spirit is there to help the Shulamite declare it!

Chapter 2:13 – *The fig tree ripens its early figs. The blossoming vines give off their fragrance. Arise, come, my darling, my pretty one, and come, come!*

In Luke 21:29-30, Jesus told a parable about a fig tree that was beginning to sprout. He said once you see the sprouting of leaves the season of summer is near. Just like in the parable, the fig tree is symbolic of a new season about to blossom.

Rabbis have also used this verse to reference the celebration of the first fruits, where the Israelite’s would give back to the Lord the first share of

their crop (often times dried fruit was the offering). This verse could carry an instruction to the bride to dedicate the first fruits from what is blooming in her life back to the Lord; the giver of spiritual gifts. He deserves all the glory!

Chapter 2:14 – *My dove, in the clefts of the rock, in a secret place along the steep path, let me see your form, let me hear your voice. For your voice is sweet and your form is lovely.*

The picture here is the bride being hidden out of sight of the world, in her secret place spending time with the Lord. The Lord is birthing her voice from the secret place, giving her something to say out of the stillness of knowing Him. “Be still and know that I am God.” (Psalm 46:10)

“Hidden in the cleft of the rock” can also be a reference to us being hidden in Jesus. “Cleft” in Hebrew is from a root word meaning *to take refuge, to retreat* or *a place of concealment*. As we step out in front of the Lord for Him to hear our voice we are hidden in Jesus, making our voice sweet and our form lovely to our Creator.

Chapter 2:15 – *Catch the foxes for us-the little foxes that ruin the vineyards, for our vineyards are in blossom.*

In the natural, foxes will literally eat the grapes, dig up the roots and eat the branches before the fruit can be produced in a vineyard. The Lord is warning the bride to catch the foxes that will ruin what He is developing in her this season. He says catch the foxes that have come to ruin what I have planted in you. Foxes can be symbolic for thoughts, emotions, and actions that hinder you from following the truth of God’s word.

Chapter 2:16 – *My lover is mine, and I am his! He grazes his flocks among the lilies.*

The bride makes a statement that there is a deep union of love between her and Jesus. She belongs to Him (we are Jesus’ inheritance) and He belongs to her (Jesus is our inheritance – the only thing that will satisfy us.)

The “sheep” here are believers and “the lilies” symbolize the presence of the Lord. In John 17:21, Jesus is telling Peter to go and feed the sheep because of his love for Him. The Lord here is instructing the Shulamite to do the same.

Chapter 2:17 – *Until the day cools and the shadows flee away, turn about my lover, like a gazelle or like a stag upon the mountain of spices.*

The Shulamite hears the call to action given to her by the Lord but she is not ready emotionally to go where the Lord has asked her. She did not heed the voice of the Lord to catch the small foxes. She has all the excuses in her head, how she is not qualified to go where the Lord wants to take her. She submits herself to fear and tells Jesus to go on alone without her.

New Scene – Dream #1

Chapter 3:1 – *On my bed in the night I longed for the one my soul loves. I looked for him but did not find him.*

In contrast to chapter 1:16 where it says “our bed” or “our couch” she now finds herself in her bed alone. Because of her choice of telling the Lord to go on without her, she is now feeling the anxiety of the disrupted partnership. Although the Lord has not actually left her, in this dream she feels the absence of His presence. (He will never leave us or forsake us. Deuteronomy 31:6, Hebrews 13:5)

Chapter 3:2 – *I will get up and go about the city, into the streets and into the squares. I must seek the one my soul loves. I looked for him but did not find him.*

In her dream, the bride is so disturbed she gets up during the night to go and find her bridegroom. The city is a picture of the church (Matthew 5:14-16).

Chapter 3:3 – *The guards patrolling the city found me. “Have you seen the one my soul loves?”*

While searching for Jesus she runs into the church leaders. She is desperate to re-engage in her relationship with the Lord. She asks them if they have seen Jesus, the one her soul loves.

Chapter 3:4 – *Hardly had I passed beyond them when I found the one my soul loves. I held him, and I would not let him go, until I brought him into my mother’s house, to the chamber of her who conceived me.*

In her dream, the Shulamite passes the leaders of the church and sees the Lord. She clings to Him, never wanting to feel the absence of the Lord again. The maiden takes Jesus back to her home (since she is engaged at this point, she lives with her mother). Home speaks of comfort, the place

where she was conceived and where she spends most of her time engaging with the Lord.

Bringing the Lord into her mother's house in the dream could be a flash back into chapter 1:6 where she states that, "her brothers were angry with her." Bringing the Lord into her mother's house could represent the Shulamite releasing forgiveness towards her family members and letting the Lord bring physical and emotional restoration over her household.

Psalm 130:7 – "For with God there is loving kindness, and with Him is full redemption."

Chapter 3:5 – *Daughters of Jerusalem, I charge you, by the gazelles and does of the field: Do not arouse or awaken love until it delights.*

Here Jesus is allowing the bride to experience peace that surpasses understanding. She now is in a deep slumber encounter with the Lord. By abiding in Him, He is providing rest in every situation.

The Shulamite has had a dream that mirrors her emotions in the natural realm. She experiences panic thinking she has lost Him by sending Him to the mountains alone. The bride's revelation in this encounter is that she is bankrupt without Jesus. She is humbled by the realization that without Him, her life is meaningless and without hope.

New Scene

Chapter 3:6 – *Who is this – she who is coming up from the wilderness like columns of smoke, perfumed with myrrh and frankincense, with every powder of the merchant?*

The "who is this" in the beginning of this section denotes there has been a change in the bride's appearance from the last season. The text in Hebrew makes it clear that there is not only a change of scenery here (from the city to the wilderness), but also a change of voice. The bride has changed in this last season from the wilderness encounter, that leaves the audience saying, "who is this?" filled with power and revelation. This is not the same Shulamite who was burned out, over worked, and stretched thin!

Similar to when Jesus would go out into the wilderness and pray alone, the bride has spent this last season alone with the Lord (Luke 4:1&2). Her reward for spending time in the wilderness is this; she is now perfumed with

myrrh (her revelation in chapter 1:13) and with frankincense, which is a symbol of intercession.

“Every powder of the merchant” could speak of the golden bowls of incense in Revelation 5:8, 8:3-5 symbolic of the prayers of the saints. We have a picture of the bride not only filled with revelation but also surrounded by prayer.

Chapter 3:7&8 – *Behold, its Solomon’s traveling couch – around it are sixty warriors from the warriors of Israel. All of them wield a sword, experts in war. Each man with his sword on his thigh against the terrors of the night.*

The Shulamite is not only coming out of the wilderness with fresh revelation, but is coming out literally carried by the Lord (on His traveling couch). She is in the traveling couch protected not only by her prayers in chapter 3:6 but angelic forces that are committed to her protection.

The Targum suggests that “the terrors of the night” are the fear of forgetting the word of God. We see that the angelic powers are equipped with swords ready to go to warfare against anything that tries to steal the word from her during this season. We see this analogy given in the parable of the sower and the seed in Matthew 13 where the devil immediately comes to steal what was planted in the believer.

Chapter 3:9&10 – *King Solomon has made for himself a carriage from the trees of Lebanon. He made its posts of silver, its back of gold, its seat of purple cloth, its interior fitted out with love by the daughters of Jerusalem.*

The carriage is symbolic of Jesus. Wood speaks of His humanity, silver is the redemption He brings, gold shows honor and kingship, the purple displays royalty.

Chapter 3:11 – *Go out, daughters of Zion, and gaze upon King Solomon, with a wreath his mother placed on him on the day of his marriage – on the day of his heart’s joy.*

This is a picture of the future where the warfare of this age has ended and the bride is married to the groom (Revelation 19:7). After a rough season of being tested in warfare and having to stand on the word of the Lord, the bride presents this hope of eternity - the day when it all ends and she is married to Jesus at the end of the age. Jesus is our hope of glory and we are His bride, His heart’s joy. We both eagerly wait for this day of perfection!

Chapter 4:1 – *How lovely you are, my darling, how lovely! Your eyes are doves behind your veil. Your hair is like a flock of ewe goats descending down from Mount Gilead.*

This is Jesus prophetically calling forth the bride (like in Judges 6:12 when the Lord calls forth Gideon). The veil mentioned here is her perception of herself. Jesus is speaking into her identity through these next few verses.

Since dove mates are known to stay together for life, the dove's eyes are symbolic of the mutual devotion between God and the Shulamite.

The bride's hair "descending down from Mount Gilead" speaks of hair that is long and beautiful and uncovered (in many cultures her hair would be hidden). Her hair is symbolic of devotion (we see this with Mary of Bethany and with Samson). "Gilead" means *perpetual fountain*. The metaphor is that her devotion to the Lord is a perpetual fountain. John 7:38 says, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water [that are unceasing]." (KJV – description added)

Chapter 4:2 – *Your teeth are like a flock of shorn ewes coming up from washing. Each of them has a twin and none among them is missing.*

Jesus is prophesying over the bride that her mouth would be guarded like teeth guard the tongue. The water of the word has washed each tooth and she uses her mouth to send forth blessing.

James 3:10 – "Out of the same mouth comes blessing and cursing. My brothers and sisters, these things should not be."

Chapter 4:3 – *Your lips are like a scarlet thread and your speech is lovely. Your temple is like a slice of pomegranate behind your veil.*

The scarlet thread mentioned here is from the story of Rahab (Joshua 2). It is the thread that saved Rahab's life. The scarlet thread is symbolic for the blood and mercy of Jesus. Her speech here is lovely, filled with the good news message of the gospel.

Temples are symbolic for her mind; the pomegranate in the Jewish culture represents knowledge, wisdom, and learning. The thought here is that the bride is growing in her knowledge of the Lord.

Chapter 4:4 – *Like the tower of David is your neck, built for weapons.*

The comparison here is just as a tower is built for weapons, so is a women's neck built for the adornment of jewelry. The Lord is doing just this as He is prophetically declaring these statements over the bride. His words are the weapons of her warfare and are like costly jewelry for around her neck.

The neck is symbolic for the Shulamite's will, which is compared to a strong tower. She has made up her mind to do the will of the Lord and by doing so she is protected like a tower lined with shields.

Chapter 4:5 – *Your two breasts are like two fawns, like twin gazelles grazing among the lilies.*

In the natural the breasts are where we nurture our young. This verse implies that the bride will be used in this season to nurture new believers (or spiritual infants). Two breasts, two fawns, or two gazelles (or twin gazelles) speaks of giving away to another what we have been trained to do in the Lord, producing multiplication.

Chapter 4:6 – *Until the day cools and the shadows flee away, I will go to the mountain of myrrh and to the hill of frankincense.*

The bride here responds to the call of the Lord to go the mountains in chapter 2:1. The mountain of myrrh and frankincense is symbolic for when Jesus was in the Garden of Gethsemane praying for strength to do the will of the Father (Mathew 26:36-43). Jesus is calling the bride here to that same place, the place of costly obedience.

Chapter 4:7 – *You are altogether lovely, my darling, and no blemish is in you.*

Through the lens of the finished work of Christ we are altogether beautiful with no blemish.

Ephesians 1:4 – “He chose us in the Messiah before the foundation of the world, to be holy and blameless before Him in love.”

Chapter 4:8 – *Come with me from Lebanon, my bride, come with me from Lebanon. Watch from the top of Amana, from the top of Senir, even Hermon, from the lions' dens, from mountains of leopards.*

“Amana” is a word play on the Hebrew word “emunah”, which means *faithfulness*. The Lord is giving the bride insight over the situation, whether

it be from the lions den (the den of trouble) or in Lebanon (representing everyday life) to trust and lean into the Lord's faithfulness.

Philippians 4:6-7 – “Don't be anxious about anything – but in everything, by prayer and petition with thanksgiving, let your requests be made known to God.”

Chapter 4:9 – *You have captivated my heart, my sister, my bride – you captivated me with one of your eyes, with one jewel of your necklace.*

What the Lord sees in us captivates Him. Even in our humanity our response might seem weak (one eye or one jewel) but before the Lord, He is pleased with us.

Chapter 4:10 – *How delightful is your love, my sister, my bride! How much better is your love than wine, and the fragrance of your oils better than all spices!*

As Jesus' bride, we are worth more to Him than any other created object (wine). We are His inheritance and greatest joy (Hebrews 12:2). The fragrance of oils is Christ within her. This smell is more pleasing to the Lord than any other.

2 Corinthians 2:15 – “For we are to God the fragrance of Christ among those who are being saved and among those who are perishing.” (NKJV)

Chapter 4:11 – *Your lips, my bride, drip honey from the honeycomb. Honey and milk are under your tongue. The scent of your garments is like the aroma Lebanon.*

When teaching the Torah to children, Rabbis would put honey on the commandments of God and have them lick the pages showing the children that the Law of God is sweet. The lips of the bride having honey on them are indication that she has been a student of the Word of God showing her the way to life (Romans 7:12). Honey and milk are a reference to the promise land. The idea here is that following the Lord's instructions lead to the promise land (or the path of life).

Lebanon literarily means “whiteness.” White garments in the bible speak of righteous (Revelation 3:5, Romans 12:12). The aroma coming off her garments is the righteousness of Christ.

Chapter 4:12 – *A locked garden is my sister, my bride, an enclosed spring, a sealed fountain.*

This is Jesus’ declaration that she is a closed garden only for her beloved to come in and dwell (usually kings would have private gardens), compared to a public garden where anyone was allowed to come and partake of the gardens fountains. This analogy goes back to the garden of Eden where God is dwelling with Adam alone in the garden. It’s a picture of perfect communion of God and man alone in paradise. The garden is now in her heart where she can spend time alone just like Adam did with God in the garden of Eden.

Chapter 4:13 &14 – *Your shoots are an orchard of pomegranates with choice fruit, henna with nard - nard and saffron, calamus and cinnamon - with all the trees of frankincense, myrrh and aloes, along with all the finest spices - a garden spring, a well of living water and flowing streams from Lebanon.*

The picture here is not just an orchard but also a paradise which implies that the orchard (or garden) of the heart of the bride is being looked after with great care and expense. An orchard of pomegranates speaks of what the bride has learned in this last season (since pomegranates are a symbol of wisdom and learning). The Lord here is increasing her understanding making the shoots (or new beginnings of what she has learned) an orchard (multiplied fruit). Here is what the Lord is expanding her wisdom on in this season:

Henna - the understanding of redemption (henna’s root word means *redemption* or *atonement*).

Nard - the same fragrance we see in chapter 1:12, symbolizing worship. The bride is getting a deeper revelation of worship.

Saffron - a lover’s perfume, costly and fragrant. This symbolizes the understanding of the Lord’s love for her.

Calamus - root word means *purchased*. All of humanity was purchased with the blood of Christ. Hebrews 12:2 states that we were the **joy** set before the

Lord as he endured the cross. The bride here is getting a deeper understanding of why she was worth Jesus going to the cross.

Cinnamon - is the fragrance of holiness, it was used in the holy anointing oil (Exodus 30:23-25). The bride is learning about holiness and being set apart (2 Timothy 2:21).

Frankincense - Frankincense was the incense that was burned by the priest in the Holy place while praying to the Lord. The bride is getting a deeper understanding of intercession.

Myrrh - Symbolizes the cross or suffering love - this is the understanding that love comes with sacrifice. John 15:13 – “No one has greater love than this: that he lay down his life for his friends.”

Aloes - In the natural an aloe plant is used for external and internal healing. The aloe plant in this passage refers to healing which could be emotional or physical.

Chapter 4:15 – *A garden spring, a well of living water and flowing streams from Lebanon.*

This is an Ephesians 5:26 season where she has been immersed in the word. The revelation and the depth of the word imparted to her in this season have made her a well of living water. The revelation is so real to her, it has become an experience where it starts coming up and out of her.

John 4:14 – “But whoever drinks of the water that I will give him shall never be thirsty. The water that I give him will become a fountain of water within him, springing up to eternal life!”

John 7:38 – “Whoever believes in Me, as the Scripture says, ‘out of his innermost being will flow rivers of living water.’”

Chapter 4:16 – *Awake, north wind, and come, south wind! Blow on my garden, let its fragrance spread out. Let my lover come into his garden and eat his choicest fruit.*

The bride says a prayer in this verse to the Lord. The north and south wind are references to the temple. Placed by the priest in the north area of the temple was showbread and on the south side of the temple the priest would set up a lamp up for illumination. The bride here is using this analogy to invite the Lord into her heart (garden) to blow on the bread (which was

called showbread because the Lord would show His face) and to blow on the lamp (symbolic of an illumination to God's word - Psalm 119:105). She declares let every fragrant spice you have imparted in me (chapter 4:13-14) be stirred up (let the north and south wind blow)!

Then the bride has a significant revelation, she declares that her heart is not her own but is **His** garden. There is a shift in the song from this verse forward because of this revelation. Up until now she has been receiving from the Lord but in this verse she responds and offers herself as a living sacrifice, inviting Him to come and take His inheritance in her.

New Scene – this next scene is at a wedding feast where the Creator of the universe is known to come onto the scene Himself.

Chapter 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 with my honey. I have drunk my wine with my milk. Eat, O friends, drink, yes drink your fill, O lovers!*

The revelation that Lord is giving the Shulamite in this passage emphasizes that everything that is in her garden (heart) belongs to the Lord. He has come into her heart to gather everything that He has invested in her. After doing this, He turns and offers it to her friends. He says, “come and eat your fill of the gifts I have placed in my bride!”

Isaiah 55:1 – “Ho, everyone who thirsts, come to the water, and you who have no money, come, buy and eat. Come buy wine and milk without money and without cost!”

Dream #2

Chapter 5:2 – *I sleep, but my heart is awake. A voice! My lover is knocking! “Open to me my sister, my darling, my dove, my perfect one! For my head is drenched with dew, my locks with dewdrops of night.”*

The bride here is dreaming after the wedding feast where she has given herself out to the guests and has now gone home to rest. But the Lord comes to her and is asking her for additional time with Him (as in Revelation 3:20 where Jesus is standing at the door of the church knocking to come in and fellowship.) The fact that Jesus's hair is drenched with dew speaks of early morning hours after He has spent all night at her door knocking, waiting to be invited in.

Chapter 5:3 – *I have stripped off my coat. How can I put it on again? I have washed my feet. How can I soil them?*

The bride does not feel like getting up to respond to the Lord after spending so much time engaging with people at the wedding feast. She has an excuse. She tells Jesus how can I get up again when I have already settled in bed for the night? She says I have taken off my coat, washed my feet and am comfy in bed; you seriously want to come over now?

Chapter 5:4 – *My lover extended his hand through the opening – my heart yearned for him. I rose to open for my lover. My hands dripped with myrrh, yes, my fingers with flowing myrrh, on the handles of the lock.*

The very nearness of Jesus stirs the Shulamite's heart. As she senses the nearness of the Lord permeating her home, her heart longs for her Beloved. How can she not respond? As she gets out of bed, the Lord is so tangibly present that her fingers start dripping with the sweet smell of myrrh in anticipation to open the door.

Chapter 5:6 – *I opened to my lover - but my lover had departed, he was gone! My soul went out to him when he spoke. I searched for him, but did not find him. I called to him, but he did not answer me.*

As the Shulamite opens the door to find her Beloved the sense of His presence lifts; she cannot feel the presence as she had a moment earlier. The soul is the realm of the mind, will, and emotions, and the Shulamite is using these senses to engage Jesus, but it isn't working. The Lord is asking the Shulamite to follow after Him even when she cannot physically sense His presence.

The promise in this passage is seek and you will find, knock and the door will be opened (Matthew 7:7-8). The Lord is beckoning her deeper to a realm where she acts in obedience even when she doesn't sense His presence.

Hebrews 13:5 – "...For God himself has said, 'I will never leave you or forsake you.'"

Chapter 5:7 – *The guards making the rounds in the city found me. They beat me, bruised me. The guards on the walls took my veil from me.*

While seeking out the Lord, The Shulamite runs into the guards of the city. The city represents the church and the guards represent the pastoral leaders,

just like in chapter 3:3. These guards unlike the guards she met earlier, care more about religion than they do relationship, so they take the Shulamite who is desperately seeking for answers and beat her with the word of the Lord. They make sure to strip her of her veil leaving her feeling uncovered and shameful.

Chapter 5:8 – *Daughters of Jerusalem, I charge you, if you should find my lover, what will you tell him? That I am sick from love!*

The Shulamite turns to the Daughters of Jerusalem, (the maidens in the church) and she says to them, “If you encounter the Lord let Him know that I am lovesick for Him!”

Chapter 5:9 – *How is your lover different from others, O most beautiful among women? How is your lover different from other lovers that you charge us so?*

The bride here, in her dream, is still standing in the midst of the church with the religious leaders (who only know God as the Task master) and with the maidens of the church (the daughters of Jerusalem, who have not yet had a relationship encounter with the Lord.) The Daughters of Jerusalem notice she is different and praise her beauty. They ask the Shulamite maiden what is so different from the God she knows that causes her to be lovesick for Him. The Daughters of Jerusalem are baffled by her love and devotion for the Lord, for they have no experience with a God who loves them. They cannot see how He is any different than other lovers (the things they value in this age).

Chapter 5:10-16 – *My lover is dazzling and ruddy, standing out among ten thousand. His head is purest gold; his hair is wavy, black as a raven. His eyes are like doves besides streams of water, washed with milk, mounted in their settings. His cheeks are like a bed of spice, towers of sweet-scented perfume. His lips are like lilies, dripping with liquid myrrh. His hands are rods of gold set with jasper. His abdomen is carved ivory inlaid with sapphires. His legs are pillars of alabaster set on bases of pure gold. His appearance is like Lebanon – excellent like the cedars. His mouth is sweetness. Yes, he is totally desirable. This is my lover! Yes, this is my friend, O daughters of Jerusalem.*

The bride now gets to share her testimony to the Daughters of Jerusalem of why she is so in love with Jesus. This is what she says:

He is dazzling – This is speaking of the deity of Father, Son and Holy Spirit. The Lord is dazzling like in Revelation 4:3 where John says the Lord is like jasper and carnelian in appearance.

He is ruddy – speaks of His humanity and masculinity.

His head is like purest gold – His head speaks of leadership. We see in Daniel 2:37-38 that the head of gold speaks of kingly sovereignty, power, might and glory.

His hair is wavy and black as a raven – Jewish rabbis teach that the precepts of God’s word (black letters) were written in the heavenly realm when God spoke the heavens into existence. The thought here is that the leadership (the head of Jesus) is completed by the law of God (his hair), which is written in black letters in the heavenly realm like black wavy hair.

His eyes are like doves beside streams of water, washed with milk, mounted in their settings – Jesus’ eyes being like doves speak of Him being devoted, focused, and seeing just as the Holy Spirit does. By “streams of water” speaks of peacefulness (Psalm 23:2). “Washed in milk” refers to the simplicity of the gospel (1 Corinthians 3:2) and mounted in their settings speaks of His eyesight being perfectly placed and immovable!

His cheeks are like a bed of spice, towers of sweet scented perfume – Jesus’ cheeks are symbolic for His emotions (our cheeks are the place on our face where our emotions show whether frowning or smiling, embarrassed or unashamed). The Shulamite gives reference to Jesus emotions like a sweet smelling fragrance, inviting like the place of her bed.

His lips are like lilies dripping with liquid myrrh - His lips being lilies speaks of his mouth carrying the divine presence of the Lord, whole and pure. “Dripping with liquid myrrh” symbolizes the new life and freedom found in the cross – this is the message proceeding from the mouth of the Lord.

His hands are rods of gold set with jasper. His abdomen is carved ivory inlaid with sapphires. – The Shulamite paints a picture of beauty describing the Lord. She states from His hands to the very core of His being is extravagant beauty and strength. The beauty and worth of this man is outstanding, incomparable to any other!

His legs are pillars of alabaster set on bases of pure gold – His legs speak of His steadfastness in all He does. Set on bases of gold, which is the foundation of love from 1 Corinthians 3:12-13.

His mouth is sweetness – The Lord’s words are sweet to the bride; they sustain her soul like honey from the honeycomb. She can trust in His words as dependable and reliable.

Chapter 6:1 – *Where has your lover gone, most beautiful among women? Where has your lover turned, so we may seek him with you?*

The Daughters of Jerusalem desire to have in their own lives this man the Shulamite maiden just described. They now understand what they are missing and they long to have relationship with Jesus that is beyond religion.

Chapter 6:2 – *My lover went down to his garden, to the beds of balsam to graze his flocks in the gardens and to gather lilies.*

The picture here paints Jesus enjoying a leisurely time in the garden of her heart. The Shulamite is trying to describe to the Daughters of Jerusalem that Jesus dwells within her heart.

Chapter 6:3 – *I am my beloved’s and my beloved is mine. He browses among the lilies.*

The bride is declaring, “I belong to the Lord and He belongs to me – it’s about relationship not religion! Daughters of Jerusalem, you notice His presence (lilies) on my life because I have a relationship with the living God.”

New Scene

Chapter 6:4 – *You are beautiful, my darling, like Tirzah, lovely as Jerusalem, awesome as an army with banners.*

The Shulamite awakens from this dream to the voice of her bridegroom. Jesus is complementing the bride (after a season of persecution from the church), reminding her who she is in this season, and preparing her heart for the next season. He calls her Tirzah (meaning *you are my delight*) and Jerusalem (meaning *teacher of peace*). Jesus says, “You are as awesome as an army in battle formation to the Lord, marching home in victory.” She has not been defeated. In fact, the Lord sees her as victorious.

Chapter 6:5 – *Turn your eyes away from me, for they overwhelm me! Your hair is like a flock of ewe goats descending down from Gilead.*

Jesus says that we overwhelm His heart; this is how much He loves his bride.

Hair is a symbol for devotion. (See notes on chapter 4:1.)

Chapter 6:6 – *Your teeth are like a flock of ewes that have come up from the washing. Each of them has a twin, and none among them is missing.*

Teeth are what guard the mouth. None of her teeth are missing, meaning they are fully guarding the Shulamite's mouth at all times. Her words are washed by the purity of God's word.

Matthew 12:34 – "...For from the overflow of the heart the mouth speaks."

Chapter 6:7 – *Your temple is like a slice of pomegranate behind your veil.*

"Temple" is symbolic for her mind. Pomegranates in the Jewish culture stand for wisdom, knowledge and learning. Verses 6 and 7 here are repeats of what was written in 4:2&3. The Lord is reminding her again of her identity and is building more revelation on these topics.

Chapter 6:8 – *There are sixty queens, eighty concubines, and young women beyond number.*

Jesus is saying to the bride He has selected her as a chosen one. Among all the descendents of God the Shulamite is specifically unique and called for such time as this!

Chapter 6:9 – *Yet my dove, my perfect one is unique. She is her mother's only one - a virtuous child of the one who bore her. Maidens saw her and called her blessed. Queens and concubines praised her.*

Jesus calls the Shulamite perfect and unique from any other. "Virtuous child" means beloved, chosen, clean and pure. God is the mother (speaking of His dual nature) who bore us and through the sacrifice of Jesus, He calls us a virtuous child.

Romans 8:15-16 – "For you did not receive the spirit of slavery to fall again into fear; rather, you received the Spirit of adoption, by whom we cry, 'Abba! Father!' The Holy Spirit Himself bears witness with our spirit that we are children of God."

Chapter 6:10 – *Who is this that appears like dawn? As beautiful as the moon, bright as the sun, awesome as an army with banners.*

The dawn, moon, and sun speak of God’s stunning beauty through creation. He is using the beauty of these objects to tell us how beautiful we are in his eyes. We are stunning to Him!

The Lord is also using these objects of beauty to describe the ministry He is about to offer the bride. Her ministry is likened to:

The dawn – Her ministry will break into a dark culture, bringing hope of a new day like the dawn.

Lamentations 3:22&23 – “The faithful love of the Lord never ends! His mercies never cease. Great is his faithfulness; his mercies begin afresh each morning.” (NLT)

The moon – Even in utter darkness, her ministry will be a light, helping people find their footing and illuminating the way back to Him.

Proverbs 4:19 – “The way of the wicked is like darkness. They do not know what makes them stumble.”

John 8:12 – “Jesus spoke to them again, saying, ‘I am the light of the world. The one who follows me will no longer walk in darkness, but will have the light of life.’”

The sun – Her ministry will help people realize their destiny by illuminating their calling and pointing them to the path of righteousness.

Proverbs 4:18 – “The path of the righteous is like the morning sun, shining ever brighter till the full light of day.” (NIV)

Chapter 6:11 – *I went down into the garden of nut trees to look at the fruit of the valley, to see if the vine had budded, or the pomegranates had bloomed.*

The bride here is searching her own garden (heart) to see what the Lord is blooming in her this season. Jesus has spent the last seven verses declaring life over her, speaking value into her, and preparing her for ministry.

The nut tree is symbolic of something that needs to be grown in the bride’s life. A walnut needs to be placed in the ground and nurtured to grow into a

tree. The reason there is repetition in this chapter is because the Lord is continuing to grow the ministry He has planted in the Shulamite.

Chapter 6:12 – *Before I was aware, my soul set me among the chariots of my princely people.*

As the bride is checking the growth of her own heart, her emotions (soul) are overwhelmed. She is now grasping this truth that the Lord has called her beautiful and worthy among the “princely people” (the people who had status in the land.)

Chapter 7:1 – *Come back, come back, O Shulamite! Come back, come back, that we may look upon you. Why do you gaze at the Shulamite like the dance of Mahanaim?*

The people the Lord has placed the Shulamite around realize her beauty and worth in this moment too. The people try to idolize her. The Shulamite herself is overwhelmed; she says, “Why are you staring at me? I am a nobody (just a poor girl who tends vineyards).” But the Lord has made her stand out because of her commitment to Him. This is like in Acts 14:12 when the people thought Paul and Barnabas were gods. The Shulamite is telling the people that she is just human like them.

Mahanaim was a place named by Jacob where he had a visitation by angels (Genesis 32:2). Jacob realized this place was God’s camp and named it accordingly. David sought refuge in Mahaniam from Absalom and received the news of his victory there.

Chapter 7:2-8 – *How lovely are your sandaled feet, O nobleman’s daughter! The curves of your thighs are like jewels, the work of a craftsman’s hand. Your navel is a round goblet, may it not lack mixed wine. Your belly is a heap of wheat enclosed with lilies. Your two breasts are like two fawns, twins of a gazelle. Your neck is like an ivory tower. Your eyes are pools in Heshbon near the gates of Bath-rabbim. Your nose is like a tower of Lebanon overlooking Damascus. Your head crowns you like Carmel, and the hair of your head like purple. The king is captivated in its tresses! How beautiful and how pleasing you are, O Love, with your delights! Your stature is like a date palm and your breasts like its clusters.*

The people start praising the Shulamite. This is what they praise about her:

Her feet - Sandaled feet are a symbol of wealth; the poor couldn’t afford shoes in this culture. A bare foot represents poverty, shame and humiliation.

By praising her feet, the people are recognizing her heavenly value – the wealth she has in knowing Jesus.

Isaiah 52:7 – “How beautiful on the mountains are the feet of the messenger who brings good news, the good news of peace and salvation, the news that the God of Israel reigns!” (NLT)

2 Corinthians 8:9 – “For you know the grace of our Lord Jesus the Messiah – that even though He was rich, yet for your sakes He became poor, so that through His poverty you might become rich.”

Her thighs – The curves of the bride’s thighs speak of the strength of her walk with God. Her strong walk with the Lord is deemed costly and is being perfected by her Creator. Like a potter shaping the clay so has the Shulamite been crafted by the Craftsman’s hand (see Isaiah 64:7).

Philippians 4:13 – “I can do all things through Jesus who strengthens me.”

Her waist/belly – The bride had a season of “wine” (intimacy) with the Holy Spirit back in chapter 1&2 where she was intoxicated by the Lord’s love for her. The people of the town are saying, “You, Shulamite maiden, are filled with the intimate knowledge of the Holy Spirit. May the depth of your being never lack this intimacy.” This is a picture of Psalm 42:8 where His deep calls to our deep, the core of our being.

“Heap of wheat” speaks of the abundance of harvest. Out of this deep, intimate relationship with Lord comes the harvest of salvation of souls. The harvest is enclosed with God’s presence and divinity (lilies), speaking of the power of God at work within the Shulamite. She is loaded with signs, wonders and miracles!

Mark 16:20 – “And they went out and proclaimed everywhere, the Lord working with them and confirming the word by the signs that follow.”

Her breasts – Paul and Peter talked about the need of spiritual milk for the young or immature believer. “Twins of a gazelle” speak of multiplication or discipling more than one person at time. The imagery of the breasts is symbolic for the Shulamite being able to nurture and care for young believers in Christ, bringing multiplication to the kingdom.

Her neck – The Shulamite’s neck being compared to an ivory tower speaks of strength and her will to go forward, not looking right or left but fully fixed on what is in front of her.

Her eyes – In the royal city of Bath-rabbim were the pools of Heshbon. The bride’s eyes are clear and pure like these pools of water. The eye is the lamp of the body and the bride has chosen not to defile her eyes but has kept them pure.

Her nose – The bride’s nose looking towards Damascus (which is the capital of Syria, Israel’s greatest enemy) speaks of her fearlessness to face even the greatest foes.

Proverbs 28:1 – “...the righteous are as bold as a lion.”

Her hair – The hair of the bride (her consecration to him) is what crowns her as royalty in the Kingdom. Our King Jesus is captivated by our devotion to Him. (In Numbers 6 we see an example of how hair is linked to consecration.)

Her stature – This is the palm tree of Psalm 92:13 where the righteous people flourish. A date palm produces fruit for years and was a staple in the Hebrew diet. This is a picture of the bride being a provider and producer of fruit for others. She is able to give out of herself for years and years because she is sustained by the Lord.

Romans 6:22 – “But now, having been set free from sin and having become enslaved to God, you have your fruit resulting in holiness. And the outcome is eternal life.”

Chapter 7:9 – *I said, “I will climb the date palm and take hold of its fruit.” May your breasts be like clusters of the vine, the fragrance of your breath like apple.*

The Shulamite, after all the praise from the people, tries to turn their attention back to the Lord. She says, “I will take the journey to the top of the tree (of the Lord) to take hold of His fruit (blessings).” She testifies if the people would do the same the Lord would make their breast like clusters (spiritual food for others) and their breath like apples (filled with promises and the word of the Lord). This will make them a people well equipped to give out to others, in and out of season (2 Timothy 4:2).

Chapter 7:10 – *May your mouth be like the best wine, going down smoothly for my beloved, causing the lips of sleepers to speak.*

The bride here is still trying to engage the people. She says, “May the wine of the Spirit go into the people’s mouths smoothly, opening their eyes to

Jesus and causing their lips to speak of Him”. Her prayer here is that the people would not speak praises of her but praise the Lord instead.

Chapter 7:11 – *I am my lover’s, and his desire is for me.*

The Shulamite shares with the people the revelation of the bridegroom heart. Even in their weakness, Jesus desires them to be His bride.

Chapter 7:12&13 – *Come, my beloved, let us go out into the field. Let us spend the night in the villages. Let us go out early to the vineyards, let us see if the vine has budded, if their blossoms have opened, and if the pomegranates have bloomed – there I will give you my love.*

The emphasis here is that the bride desires to spend time with her beloved. She wants time with the Lord in the vineyard of intimate connection. This is where she gives her love to the Lord. Time spent with Him births affection in her heart – the joy of knowing Him and being known by Him. This is what blooms love.

Chapter 7:14 – *The mandrakes have given off fragrance, and over our door is every choice fruit, both new and old, that I have stored up for you, my lover.*

Mandrakes are a fertility flower. The symbol of this flower here stands for the reproduction and multiplication over the bride’s heart (door) during this season. The Lord has stretched her with a greater measure of faith for salvation, so she turns and offers Him the first fruits of what He has produced in her this season. She gathers every good thing the Lord has stored in her and returns it to Him with a praise of thanksgiving.

New Scene

Chapter 8:1 – *O, that you were like a brother to me, who nursed at my mother’s breasts. If I found you outside, I would kiss you, and no one would despise me.*

In this time period, the culture does not allow men and women to show public affection except to a sibling. The bride is saying that she wishes the culture would accept this passion that she has for the Lord. Her testimony is that knowing Jesus births a passion in her that she cannot keep quiet about!

Chapter 8:2 – *I would lead you and bring you into my mother’s house – she who has taught me. I would give you spiced wine to drink from the nectar of my pomegranate.*

Her “mother’s house” here represents the church (the one who has taught or is teaching her spiritually). She says she is offering Jesus her very self and the Spirit within her like a drink offering (2 Timothy 4:6).

Chapter 8:3 – *O that his left hand were under my head, and his right hand embraced me.*

As she pours herself out to the Lord, she feels His embrace. He is holding her up, giving her strength as she empties herself unto Him.

Chapter 8:4 – *I charge you, daughters of Jerusalem, Do not arouse or awaken love until it so delights.*

This is the bridegroom telling the Daughters of Jerusalem not to bother or rush this encounter the bride is having. She needs this encounter with her beloved, for in this encounter she is joining herself fully to the Lord, learning to lean completely on Him.

Chapter 8:5 – *Who is this coming up from the wilderness leaning on her lover? Under the apple tree I roused you. There your mother travailed with you. There she who was in labor gave you birth.*

The bride wakes up out of this encounter fully leaning (can be translated as *joined*) to her beloved. She comes out of the wilderness not on her own strength but by being joined to Jesus. It is Jesus’ gift of righteousness that lives inside of the bride that sustains her in all seasons. She can defeat the wilderness of sin or the trails in life by fully trusting in Him to be the one who declares her righteous before the Father. It is not her own doing but her leaning on the Lord that keeps her in good times and bad. This is the “you are in Me, and I am in you” reality (John 14:20.)

Under the apple tree (chapter 2:3) is where the Lord called the Shulamite or gave her birth. This represents salvation through Jesus, where we are all called forth into the Kingdom.

John 3:16&17 – “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. God did not send the Son into the world to condemn the world, but in order that the world might be saved through Him.”

Chapter 8:6 – *Set me like a seal over your heart, like a seal on your arm. For love is as strong as death, jealousy as cruel as Sheol [pit of death]. Its flames are bolts of fire, the flame of Adonai.*

This portion of the song is used in Jewish marriage ceremonies. A wedding tune would be played in the background as the bride and groom say mutual vows to one another from these verses. They both commit to setting one another like a seal over each other's heart (internal) and over each other's arm (external). They then proclaim to one another that they will be singly committed (jealous) until the grave (or till death do we part.) The all-consuming fire of God seals this vow.

The Shulamite's relationship with the Lord has been tested like fire that refines gold (1 Peter 1:7) and has come out with a purity that only comes by walking with the Lord through life's trials. The bride now has a gold band that will last for eternity, because she has chosen to be un-offended in this age!

Revelation 3:18 – “I advise you to buy from Me gold refined by fire so that you may be rich.”

Chapter 8:7 – *Many waters cannot quench love, nor rivers wash it away. If one gave all the wealth of his house for love, it would be utterly despised.*

This is Jesus' vow to the bride. The depth of the love He has for her is so strong it cannot be quenched by waters or bought out in His heart. He is steadfast in His commitment to her, like a wedding vow that has been tested by all the powers of hell; He will never break His covenant with His bride.

Isaiah 43:1-4, Romans 8:35-39

New Scene

Chapter 8:8&9 – *We have a little sister, still without breasts. What shall we do for our sister on the day when she is spoken for? If she is a wall, we will build on her a turret of silver. If she is a door, we will fence her in with cedar plank.*

The brothers from chapter 1:6 are asking a question out loud here: They say, “We have a little sister still maturing, how do we prepare her for the day she meets Jesus?” The brothers recognize the significance in the Shulamite's relationship with the Lord and desire it for their little sister. The brothers

answer their own question by saying “if she is a wall” (letting only Jesus in her heart) they will reward her by building her a turret (room in a palace) of silver. Then they state if she is a door (letting many lovers in) they will fence her in with cedar plank to turn her heart back to the Lord for the day of salvation (see Hosea 2:8).

Most commentaries agree that the “little sister” is symbolic for the gentile church. “She is without breasts” means the time has not come for the gentile church to be grafted in. These verses foreshadow the love Christ has for both sisters. It gives insight into how God will woo the bride to Himself, both Jew and gentile, through the cross.

Chapter 8:10 – *I am a wall, and my breasts like towers. Thus I have become in his eyes as one bringing shalom.*

The sister attests to her own situation, saying, “I am a wall” (only letting Jesus in her heart). The little sister’s salvation encounter with Jesus transforms her to bring shalom to the world around her, just like her older sister.

The definition of “bringing” here is *found, attained, secured, acquired, to get, to find, find as a result of purposeful search, to discover.*

The definition for Shalom according to Strong’s Dictionary means *completeness, wholeness, health, peace, welfare, safety, soundness, tranquility, prosperity, perfection, fullness, rest, harmony, the absence of agitation or discord, complete, perfect, full.* This is what she brings to the world because Jesus lives inside of her. The little sister experiences Shalom because of knowing Christ.

Isaiah 26:3&4 – “You keep in perfect peace one whose mind is stayed on You, because he trusts in You. Trust in Adonai forever, for the LORD Adonai is a Rock of ages.”

Chapter 8:11 – *Solomon had a vineyard at Baal-hamon. He entrusted the vineyard to caretakers. Each was to bring for his fruit a thousand pieces of silver.*

This verse is speaking of the vineyard the Shulamite’s brothers leased from Solomon. In the lease agreement they are responsible for paying a thousand pieces of silver each for renting the garden from Solomon and were allowed to keep two hundred pieces of silver from the profit. Since the vineyard belonged to Solomon he was allowed to ask any rental price. This parallels

with the bride's vineyard (her own heart.) She can do whatever she wants with it because she "owns it." Love can't be purchased or bought – it has to be freely given.

Chapter 8:12 – *My very own vineyard is before me. The thousand are for you, Solomon, and two hundred for those who tend the fruit.*

The bride has states she freely gives her thousand to Jesus. Notice here, her brothers are the ones the two hundred pieces of silver go to for they are the ones who leased the vineyards and made her tend the fruit. This statement is a statement of love and release to her brothers (or ministry workers) who had been overworking her in the vineyard. She still has respect for them, realizing that she met Solomon (Jesus) the love of her life during this unpleasant season of her life.

Chapter 8:13 – *You who abide in the gardens, friends are listening for your voice. Let me hear it!*

This is a call for friends of the bridegroom – those who spend time with Jesus in the secret garden of their heart. Your voice is needed, let us hear it!! You have something to offer and a voice that needs to be heard!

Chapter 8:14 – *Come quickly, my beloved, and be like a gazelle or a young stag on the mountains of spices!*

The Shulamite ends this play by stating "come quickly my beloved," similar to "the spirit and the bride say come" (Revelation 22:17). This speaks of the future return of Jesus. This portion of the play is like a springtime picture. The bride is secure while facing the future, knowing all things work together for her benefit because she loves Jesus. Because she knows He will return for her, she is no longer afraid of the mountains (or trials in life). She has become the Proverbs 31 woman who looks at the days ahead and laughs, because she fully trusts in the plan of her bridegroom while enduring the days at hand.