

Lessons from the Song of Songs

Sunday, February 8, 2015

Song 1:1 The Song of Songs, which is Solomon's. 2 "May he kiss me with the kisses of his mouth! For your love is better than wine. 3 Your oils have a pleasing fragrance, Your name is like purified oil; Therefore the maidens love you. 4 Draw me after you and let us run together! The king has brought me into his chambers." 7 "Tell me, O you whom my soul loves, Where do you pasture your flock, Where do you make it lie down at noon? ..."

As we prepare in many different ways for our annual conference this coming week, I thought it might be good for us to pause for an hour today and consider *what we are doing* and *why we are doing it*. All of us will have opportunity to minister to others who come from afar, others who seek the same things we seek; who want to come into more intimacy with our King, just like the Shulamite Woman wanted to know her king more intimately. So I thought it might be good for us to re-consider a message I gave in December of 2011. It is an overall view of the Song of Songs.

Out of the 1,006 songs which King Solomon penned, the Holy Spirit deemed *this* song as *the Song of Songs*. So what is so special about this song that God would see to it that it made its way into the Cannon of His Word? Why *this* one out of the 1006 songs?

The song is a depiction of the king pursuing a Gentile woman, who evidently had proselytized into the Jewish faith. At the time the song was written, Solomon already had 60 wives and 80 concubines. But of all these women (140 at that point even many more thereafter) the king specifically pursued this woman to be his wife. According to his own estimation, she was the fairest among the maidens.

In considering the Song of Solomon, I have often wondered why God would choose a man to write a love story depicting a king pursuing one woman above all others to become his wife, when he already had so many other wives and concubines. Why use Solomon's writing to foretell of Christ's pursuit of the fairest among all the maidens to be His Bride? Well along with King Solomon being a type of Christ is His Millennial Kingdom, we might consider the number of prospects who *could be* part of the Bride of Christ. That number would consist of every individual who has put faith in the finished work of Christ on the cross in the past 2,000 years. That would be a *vast* number of people who could be a part of the Bride of Christ. But just as Solomon pursued the very one (who we will see in a moment, consistently and persistently pursued him), so Jesus Christ will pursue the same. Jesus is presently in pursuit of those maidens or the wise virgins, who will consistently and persistently pursue Him as they await His return. Perhaps that is one of the reasons God chose King Solomon to write this book. So let's look at it.

In the type/antitype structure of Scripture, King Solomon typifies Jesus Christ in His pursuit of His Wife. The Gentile woman, whom the king pursues in the story typifies the Bride of Christ, the one who, like the Shulamite, would ask Him to

- kiss her with kisses of His mouth,
- draw her after Him, that she and others may run together after him,

- tell her where he pastures His flock, making it lie down at noon.

This is the one to whom He would reveal Himself, the one who would become His wife, His queen.

At the very opening of the book she asks: **Song 1:2 “May he kiss me with the kisses of his mouth!”** í She asks him to kiss her with the kisses of his mouth. The English word translated *kiss* here in the Hebrew language has the idea of *fastening up; a mode of attachment*. A kiss in Scripture has a much deeper meaning than simply a physical attraction to, or attachment with. A kiss often symbolized two individuals entering into a contractual agreement, even a covenant relationship. It often represented a close family tie, depicting a deep commitment, deep emotion, emotion at a much deeper level than a casual relationship. And this is what the Shulamite Woman is asking of the king. (It might be good to note here, that it is she who is doing the asking!) The fact that King Solomon opened his song of songs with the bride asking him of these things, denotes his obvious pleasure that she is the one asking. òKiss me with the kisses of your mouthí ö

And this is followed by her request of him, to draw her to himself: **Song 1:4 “Draw me after you and let us run together! The king has brought me into his chambers”...**

The KJV says: **Song 1:4 Draw me, we will run after thee: the king hath brought me into his chambers...** This request to draw her is based upon his having brought her into his chamber. He brought her into his inner sanctuary, a private place. She is the one who *asks*, and he is the one who *acts*! She wants him to draw her to himself, and she would run with others who run after him. And the way that he allows this to take place is by his bringing her into an inner sanctuary, a place where He has brought others, as well.

Herein is one of the reasons I thought it might be good for us to consider the Song of Songs, as we approach this coming weekend. Everyone coming here this weekend will be someone who is running after the King in the same way we are! Someone whom He has drawn to Himself. What respect we need to have for them in this. How exciting for an opportunity to minister on His behalf to them. May we be diligent and intentional about this!

And then in v. 7, the woman asks: **Song 1:7 “Tell me, O you whom my soul loves, Where do you pasture your flock, Where do you make it lie down at noon?”** Based upon her desire and request for greater intimacy with him, for him to draw her to himself, having brought her into his inner-most chamber, so as to abide with him, she now asks him to òtellö her something òWhere do you pasture your flock? Where do you make it lie down at noon?ö

The word *tell* means *to announce something, to expound, to plainly state something boldly*. What would she want him to announce, to plainly state?

- Where do you pasture your flock? (Where do you take others in your fold, who desire the same things I desire? Where are they, who also want you to tend to them in a more intimate way?) And even more specifically,
- Where do you make it (your flock) lie down at noon? She specifies a time-period hereí òat noonö. The language here literally refers to the mid-day. (This is something to be noted as we come to another portion of their dialog, which we will cover in just a bit.)

She is asking him to tell her something plainly, so that she can be part of the flock, whom he specifically tends to. She knows there are others. She just wants the kind of intimacy that she knows she can have with him, as others do! And these are the ones coming to our conference, whom we will have the privilege of ministering to.

Again, we have to remember the type/antitype structure of Scripture. This Song of Songs is laying out for us a picture of what the King of kings desires his Bride to do. He is showing us the way. He desires us to desire these things; to fellowship with one another for encouragement as we see the Day approaching. And He wants us to ask Him for these things.

Do you remember when the disciples asked Jesus to teach them to pray? His answer was quite simple: **Luke 11:2 And He said to them, “When you pray, say: ‘Father, hallowed be Thy name. Thy kingdom come. 3 Give us each day our daily bread. 4 And forgive us our sins, For we ourselves also forgive everyone who is indebted to us. And lead us not into temptation.’” 5 And He said to them, “Suppose one of you shall have a friend, and shall go to him at midnight, and say to him, ‘Friend, lend me three loaves; 6 for a friend of mine has come to me from a journey, and I have nothing to set before him’; 7 and from inside he shall answer and say, ‘Do not bother me; the door has already been shut and my children and I are in bed; I cannot get up and give you anything.’ 8 “I tell you, even though he will not get up and give him anything because he is his friend, yet because of his persistence he will get up and give him as much as he needs. 9 And I say to you, ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. 10 For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it shall be opened...”**

Jesus taught His disciples to pray in a very specific way, then He followed this brief teaching with an illustration of how this was to work, and then followed the illustration with promise to fulfill the asking, seeking, and knocking. First we will note that the verbs ask, seek and knock are written in a tense in the Greek language that could have been translated: *ask, and keep on asking*; and *seek, and keep on seeking*; and *knock and keep on knocking*. And second, we will note that the illustration He uses in the way of follow-up would illustrate this very thing ó persistence in making our requests! Jesus depicts that it was *because of the one man’s persistence*, that the other man would get out of bed and give him everything he was persistently asking for. So we all must be persistent in our ongoing pursuit of the One our soul loves, and not give up until it is accomplished.

And so the Shulamite Woman was asking the king to tell her where the others were that were desiring the same intimacy that she was desiring. Finally we hear the king speak in answer to her query. **Song 1: 8 “If you yourself do not know, most beautiful among women, Go forth on the trail of the flock, And pasture your young goats by the tents of the shepherds.** The king is answering her desire. He is telling her *where she needs to go*, and *with whom she needs to spend her time*.

God often uses nature to teach spiritual truths. Notice the phrase “the trail of the flock.” Animals are funny creatures, especially “herding” animals. I have often noticed something about the cows out at the Brewer Ranch. You see hundreds of cattle out there, and there seems to be no rhyme or reason to their movement, until you get on the touring-mule tour! You will see several very thin

worn paths about 60 wide winding around various places. This is like the trail of the flock. It is the trail all the cattle follow. Evidently, one blazes the trail and the others follow suit. Well, Jesus has blazed the trail where we need to go, and there is a narrow path that we all need to follow. This narrow path leads to life, and there are few who go thereby, but there are some! That is the path we need to follow in pursuit of our King. We are to find and follow those who are in pursuit of the One we are in pursuit of.

But the king does not stop there in revealing himself to the Shulamite. In chapter two, he reveals more and more about himself. He says: **Song 2:1 I am the rose of Sharon, The lily of the valleys.**” Remember the old AMös that Jesus spoke? Understanding His old AMö statements helps us to know Him better. We know that

- He is the Bread of life
- He is the Light of the world
- He is the Door of the sheep
- He is the Good Shepherd Who knows His own
- He is the Resurrection and the Life
- He is the Way, the truth and the Life
- He is the True Vine. And finally in answer to Pilate’s question,
- He is the King!

Jesus is the fulfillment of all that Solomon revealed about himself to the Shulamite woman, *and more*. Solomon told her that he was the rose of Sharon, a figure of speech pointing to something beyond Solomon. (Sharon is one of the largest valley-plains in all of Palestine. Back at the time of Solomon, it was considered a wild, fertile plain that had many beautiful flowers in it. Sharon was supposed to have been known for its beauty and majesty back in those days.)

Then when you think of a rose, what color do you normally think of? RED! It may well be that this rose of which Solomon spoke was red. In typology God could be revealing something about His Son Jesus as the Rose of Sharon, the One clothed with the color of redemption. And not only is He the Rose of Sharon, but also He is the Lily of the Valleys. The lily speaks of resurrection. God is revealing His Son as our Redeemer and our Provider of LIFE. He is everything we need for life and godliness. And is the very resurrection, without which we would have no life in the coming age. He is *the Resurrection and the Life*.

Besides these flowers representing two different aspects of Christ’s work on our behalf, the figurative language here can show us something else about Jesus. Both flowers certainly appeal to the senses. Think of the *fragrance* of a red rose. The *touch* of it; the *beauty* of it. Then think of a pure white lily. The *fragrance* of a lily; the *touch* of it. Its *beauty*! All of this appeals to our physical senses, that of sight, touch and smell, all of which affects our emotions. The king knew that! There is reason for his wanting to appeal to her senses at this point so early on in their relationship. He wanted to draw her to himself! (Isn’t that what she asked for?) He wanted to be wholly desirable to her. So after he reveals himself in such a way so as to appeal to her senses, she states what might appear to be a rather self-centered love for him. She says:

Song 2:3 “Like an apple tree among the trees of the forest, So is my beloved among the young men. In his shade I took great delight and sat down, And his fruit was sweet to my taste. 4 He has brought me to his banquet hall, And his banner over me is love. 5 Sustain me with raisin cakes, Refresh me with apples, Because I am lovesick. 6 Let his left hand be under my head And his right hand embrace me.” She knows that he is different! She knows that he offers her comfort and delight. That he will sustain her, and refresh her. She knows that he will support and embrace her. She is beginning to KNOW him. He was drawing her to himself, making sure that she knew him to be wholly desirable.

Even though it is apparent that her love for him is rather self-centered at this point in their relationship, he is not put off by that. Haven't we all been there before? Loving Jesus and seeking Him for what He can provide for us – that is to be expected at that point in the relationship. In fact, the king loves the woman all the more, since she knows him to be her provider, and she so enjoys his provisions. He knows that this is all a part of the process of his bringing her along to greater intimacy and maturity in their relationship. And due to this type of deepening relationship, through the way that he has revealed himself to her, the way he has drawn her, she begins to come into a level of maturity in knowing him better.

Then at some point in the story, it becomes apparent that he has taken leave of her for a time. Even this is a step in his wooing her to be closer to him still. And as a result of the level of maturity, she fully expects him to come back to her. We see her saying this: **Song 2:8 “Listen! My beloved! Behold, he is coming, Climbing on the mountains, Leaping on the hills!**

They surely are separated at this point. She doesn't see him, but she listens for him. He is out of her sight, but she is awaiting his return. Can we see ourselves here? Separated from the presence of the One we love, the One we long for, but knowing that He is coming back. Aren't we waiting for Him with eager anticipation? But in the wait there is a danger! It is the danger of growing weary and losing focus, losing desire. This is where encouragement among the other maidens comes into play.

Meanwhile, she knows what is expected of her, just as we do. We have learned that we have work to do, while we await His return. And we see it reflected in the text exactly at this point. She says:

Song 2:10 “My beloved responded and said to me, ‘Arise, my darling, my beautiful one, And come along. 11 For behold, the winter is past, The rain is over and gone. 12 The flowers have already appeared in the land; The time has arrived for pruning the vines, And the voice of the turtledove has been heard in our land. 13 The fig tree has ripened its figs, And the vines in blossom have given forth their fragrance. Arise, my darling, my beautiful one, And come along!’”

He instructs her as to what she is to do during the time of His absence. She is to work on his behalf! To bear fruit. *Arise, my darling, my beautiful one, and come along!* It is time for fruit-bearing. In nature these things happen annually. Flowers appearing indicates fruit will soon come forth. Time for pruning the vines. The fig tree has ripened figs. All yearly events. And so, at the risk of sounding mundane (and maybe even a bit cheesy), can I make application here to our *annual* Word of the Kingdom Conference. There is work to do here. Can I just say that this is *literally* a time

of fruit-bearing? And this is the attitude we must have. Some of these people are coming to us because they have nowhere else to go. They may be in so much need of fellowship that we would have no idea. And in all of this, we can know that God will see our work as we minister to them, and will remember it in the end. **Hebrews 6:10 For God is not unjust so as to forget your work and the love which you have shown toward His name, in having ministered and in still ministering to the saints. 11 And we desire that each one of you show the same diligence so as to realize the full assurance of hope until the end, 12 that you may not be sluggish, but imitators of those who through faith and patience inherit the promises.**

And in all of this scenario, the king speaks gently to the woman, intimately in a way, that perhaps only she can hear. So personal. So endearing! The very next verse is **Song 2:14 “O my dove, in the clefts of the rock, In the secret place of the steep pathway, Let me see your form, Let me hear your voice; For your voice is sweet, And your form is lovely.”** There may be acts of kindness you do during this coming weekend that no one else sees except *the One Who sees*. He may well say to you in that *secret place*: “Let me see your form, let me hear your voice; For your voice is sweet, And your form is lovely.” He loves to see us working on His behalf.

The king knew that the Shulamite woman was in the cleft of the rocks he put her there. In answer to her making specific requests of him (kiss me, draw me, tell me) he has put her in a secret place! A *Oneóon*-one place. And of course, in the antitype, Jesus wants to do this for us. We can know that this is the place where God will reveal His glory to us *individually*. We can know that because the first place Scripture mentions the cleft of the rock is in Exodus. Moses had asked God to show him His glory. God complied with his request, only after He put Moses (and Moses *alone*) in that specific place. **Exodus 33:21 Then the LORD said, “Behold, there is a place by Me, and you shall stand there on the rock; 22 and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by.”** Notice the intimacy here. Moses is in a place that is *by the Lord, on the rock!* And God puts him in a cleft of the rock to protect him, and there shows him His glory! Oh My! I dare say this may well be the most important place of all places. At a most intimate moment of all moments.

And here is where she is in the cleft of the rock, in *the secret place of the steep pathway* (as it is called) where he desires to see her form; he desires to hear her voice. What is this path? And to where does it lead? **Proverbs 15:24 The path of life leads upward for the wise, That he may keep away from Sheol below. And Proverbs 4:18 But the path of the righteous is like the light of dawn, That shines brighter and brighter until the full day.** (Well, I wonder what day that verse is referring to?)

This is the path that leads to more and more understanding. It is a secret path, a steep path going *upward*, a path that leads to an understanding of God's glory! And the king has put her there. He has shown her the path that leads to glory, in answer to her initial request, and as a result of her growing love for him and her willingness to *arise, and come along* in order to bear fruit. And we can see her maturing in this relationship as we read this a few verses down: **Song 2:16 “My beloved is mine, and I am his; He pastures his flock among the lilies. 17 Until the cool of the**

day when the shadows flee away, Turn, my beloved, and be like a gazelle Or a young stag on the mountains of Bether.”

She has waited for him, worked and born fruit on his behalf, and now has come to the place where she longs for him to return. And she wants him to hurry, like a gazelle. But she remembers where He pastures his flock (among the lilies), *until* evening comesí the cool of the day, even when shadows flee awayí the night has come. He pastures his flock there *until*í Here again, we have a reference to time. òUntil the cool of the day when the shadows flee awayí ò Previously she had asked him where he pastures his flock and where he causes it to lie down at noon. This would be among the lilies. Now she knows that he will do that *until* a particular time of the day ó until *the cool of the day when the shadows flee away*. Then she says, **“Turn, my beloved, and be like a gazelle Or a young stag on the mountains of Bether.”** Oh my! This is fraught with meaning. *Turn*í as in *turn around*í *Return*í She is asking him to return to her, òAnd be like...ö She has grown to such a level of knowledge and understanding of her beloved that she knows *when* his return will be, and she knows *what the scene of his return will look like*. She describes it quite precisely in figurative language.

The timing will be in the cool of the evening, when the shadows flee away. When does it get cool? When are there no more shadows? Of course it would be night! And then what will it be like when he returns? In the English language we would see that she expects him to come to her, like a gazelle (a sure footed animal), but the word in the Hebrew means *to come in the sense of prominence, splendor*. Perhaps the translators translated the word as a gazelle, due to the beauty of a gazelle, and its speed, gracefulness and surety. But the Hebrew word comes from a root word that means *to amass, specifically to array an army against, to fight well*.

And then she says òor like a young stag on the mountainsöí Here the Hebrew, the word indicates *a dusty color*í like that of a young fawn. This word comes from a Hebrew word meaning either *to be gray* or perhaps rather *to pulverize; as into dust*. She is painting a picture of seeing him on a mountain with an amassed army to fight, so fast and furious that there seems to be a pulverized dust cloud on that mountain.

And then she names the mountains ó òBether.ö Bether was a craggy place in Palestine. The name comes from the Hebrew word that means *a section, a part or a piece*, which comes from a root that means *to chop up, to divide*.

All of this of course points to various aspects of the overall second coming of Christ in a fairly precise bits, wouldn't you say? He will return in the middle of the night, with prominence and splendor, having an amassed army that will look like a dust cloud, to a place wherein divisions and separations are made. She had come to a place of deep knowledge of the king, as we have. But even being here, she is in danger, as we are. She grew lazy, as we might! Watch what happens next:

Song of Solomon 3 1 “On my bed night after night I sought him Whom my soul loves; I sought him but did not find him. 2 ‘I must arise now and go about the city; In the streets and in the squares I must seek him whom my soul loves.’ I sought him but did not find him. 3 “The watchmen who make the rounds in the city found me, And I said, ‘Have you seen him

whom my soul loves?’ 4 “Scarcely had I left them When I found him whom my soul loves; I held on to him and would not let him go, Until I had brought him to my mother’s house, And into the room of her who conceived me.”

Sad to say, though not surprising, she takes a premature rest. We must understand something about rest. There is a rest that is *given* and there is a rest that is *taken*. **Matthew 11:28 (Jesus speaking) Come unto me, all ye that labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and YOU SHALL FIND REST FOR YOUR SOULS. 30 For my yoke is easy, and my burden is light.”** Jesus quotes here from an interesting place in the OT. It is particularly interesting in the light of our study today. **Jeremiah 6:16 Thus says the LORD, “Stand by the ways and see and ask for the ancient paths, Where the good way is, and walk in it; And you shall find rest for your souls.”**

You see, the rest that is given by the Lord Jesus is a rest as a result of labor, a result of walking on the narrow path, the ancient path laid out for us as early as the Books of Moses. And our choice is to walk that path and find the rest for our souls as *given* by our King. But there is a premature rest that is *taken*, but not given; it is a fleshly rest, a carnal rest. Look at the remainder of that very passage from Jeremiah 6. This is what Israel’s response was: **But they said, ‘We will not walk in it.’** They would not walk on the ancient paths where the good way was.

Look at what the Shulamite woman did: She sought for him night after night *on her bed!* She had stopped seeking him the way she once had. She had come to know him intimately, but in his absence had evidently grown complacent. Then once she decided to seek him again, she evidently had forgotten where he had initially told her he could be found. Because instead of going *on the trail of the flock* where the tents of the shepherds were, she arose from her bed and went out into the city; went onto the broad path. In fact look how the KJV translation has it: **KJV Song 3:2 I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.**

What happened to “narrow is the path that leads to life”? She was going onto “the broad way that leads to death.” She had taken her rest as pictured in her being on her bed night after night seeking him; she was not given this rest! And to further trouble herself, she arose and went in the broad paths. She couldn’t find him there. Then the watchmen of the city found her, and she asked them, “Have you seen him whom my soul loves?” Did you notice they didn’t even answer her. There was no word from them.

Jeremiah had a word from the Lord about the watchmen in the same text as what we just looked at. Let’s look at it again, adding v. 17. **Jeremiah 6:16 Thus says the LORD, “Stand by the ways and see and ask for the ancient paths, Where the good way is, and walk in it; And you shall find rest for your souls. But they said, ‘We will not walk in it.’ 17 And I set watchmen over you, saying, ‘Listen to the sound of the trumpet!’ But they said, ‘We will not listen.’”**

In the Book of Jeremiah, not only were the people not seeking the ancient paths where rest is given, but neither were the watchmen willing to listen to what God said they should listen for!

Jesus promises to give rest to those who labor, not to those who seek him on their bed! The woman was no longer seeking the king as she did at first. Remember her question from chapter one? *Tell me where you feed your flock.* And he told her. But now, she looks for him in a place where he had not directed. This is a very real danger for a mature believer.

This would be disturbing if we were to stop our study at this point this morning, wouldn't it be? So we shall not stop here! We'll stop soon, but not here. We must notice one thing about the woman, even in her carnal state. Notice her words: **On my bed night after night I sought him Whom my soul loves...I must arise now and go...** Remember the king's request of her: Arise my darling and come along? At first, she didn't go to the right place, did she? But because of the way the king had answered her heart-felt queries early on; because of the way he had revealed himself to her, as her redeemer and provider, her soul loved him! And she knew she wanted to find him again. So as true as the king is to the one he loves, as soon as she left the watchmen, he allowed himself to be found by her.

Song 3:4 It was but a little that I passed from them [the watchmen], but I found him whom my soul loves: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

This is what she did, once she found him. She held onto him and would not let him go until she brought him into the mother's house. And to bring this message to a close, I want us to see what the king did for her following this scenario. He tells her how he sees her. And oh! How very sweet it is. After she repents from her carnal rest, He says to her:

Song 4:1 "How beautiful you are, my darling, How beautiful you are! Your eyes are like doves behind your veil; Your hair is like a flock of goats That have descended from Mount Gilead. 2 Your teeth are like a flock of newly shorn ewes Which have come up from their washing, All of which bear twins, And not one among them has lost her young. 3 Your lips are like a scarlet thread, And your mouth is lovely. Your temples are like a slice of a pomegranate Behind your veil. 4 Your neck is like the tower of David Built with rows of stones, On which are hung a thousand shields, All the round shields of the mighty men. 5 Your two breasts are like two fawns, Twins of a gazelle, Which feed among the lilies. 6 Until the cool of the day When the shadows flee away, I will go my way to the mountain of myrrh And to the hill of frankincense. 7 You are altogether beautiful, my darling, And there is no blemish in you.

Your eyes are like doves behind your veil Dove's eyes means this woman has the truth revealed to her. The eyes of her understanding has been opened. She sees something that is special. He is the king. He is coming back to rule and reign. Her eyes have been opened to the spiritual truth. And they are now stayed on him!

Your hair is like a flock of goats that have descended from Mount Gilead a woman's hair is to her glory, a symbol of the woman's submission to the man. He knows that she is submitted to him.

Your teeth are like a flock of newly shorn ewes which have come up from their washing Why did he mention her teeth? They are healthy, able to chew meat. Reference to the Lord's bride and

her ability to understand the meat of God's word. But not using teeth in *this* way, there will be weeping and grinding of teeth. The teeth are useful to bearing fruit.

Your lips are like a scarlet thread Lips are like a thread of scarlet. The harlot, Rahab, was to be saved for putting out a thread of scarlet. This woman's lips were like the thread of scarlet. *Faith to believe that when the Gentile world powers crumbled, she would be saved.*

Your temples are like a slice of a pomegranate behind your veil temples like a piece of pomegranate. Inside pomegranates are white seeds, pure and clean her motives, her thoughts are clean she was clean. She is virtuous, able to delve into the spiritual issues.

Your neck is like the tower of David built with rows of stones In the Book of Joshua, chapter 2, the king would war against another king and in victory, the king would put his foot on the other king's neck. Your neck is never bowed, never conquered. It is as true as the tower of David; never conquered.

Your two breasts are like two fawns, twins of a gazelle, which feed among the lilies a woman who is pregnant and is about to nurture a baby, will feed on strong food so that she can nourish her baby well. See what the king is saying here. The king wants her to take of the strong meat, so that when babes come along, she can nourish them with the milk of the word so that they can grow in respect to their salvation.

Then he does something very sweet for her. He reminds her that HE IS COMING AGAIN. He repeats words that she stated of him before she took her carnal rest:

Song 4:6 "Until the cool of the day When the shadows flee away, I will go my way to the mountain of myrrh And to the hill of frankincense. The mountain of myrrh myrrh is an aloe used in burial rites. The hill of frankincense a place where prayer would be heard and remembered. He is reminding her that there is a time coming, when he will return, but it is a specific time at the cool of the day, when the shadows flee away but until then he will go his way to the mountain of myrrh, to the hill of frankincense.

Then he says again: 7 **"You are altogether beautiful, my darling, And there is no blemish in you.**

We know the Lord works in each of us so as to present us without spot or blemish. A larger group is to be gathered here next weekend. We have opportunity to "arise and come along." To minister together with our Coming King on their behalf. To bear fruit. To grow in our own understanding, as well. So that one day we might realize that the One Whom our soul loves will say to us just what King Solomon said to the Shulamite Woman: You are altogether beautiful, my darling, And there is no blemish in you. May the Lord grant that to each of us.