

Song of Solomon 1:1 the song of songs, which is Solomon's.

It is the Song of Songs just like Jesus is the king of kings and lord of lords; it is the ultimate love song.

This is the greatest love song ever written- describing God's love for us-and how His love in us is developed(the process of our growth and development in God.)

Jesus, the bride, the Holy Spirit, and the daughters of Jerusalem (the one's the Holy Spirit is drawing that do not have an intimate relationship with God yet) are the ones' speaking.

The first season of the perfecting of the Love of God in our heart, is the season of motivation. The ministry of the Holy Spirit emphasizes what Jesus is to us. How much He loves us. It is the emphasizing of the positive-the character of God-which is love, and the beauty of that separateness-holiness.

His love must be imparted to us to motivate us to give our soul (the whole of our natural life) to Him. It is in the laying down of our life that we experience the Law of the Spirit of life-which is the increasing of the divine nature in our life. It is in the losing of our soul that we find or experience His.

In this first season, our spirit must become set upon the Lord, where our desire, our attitude and will must be to have more of the Lord in our life-he must become our first love or we will go not be willing to submit to the sanctification process.

We must become entirely willing to follow on in order to know the Lord intimately.

Bride- ²*Let him kiss* (touch lightly, blessing, dearness of relationship, acceptance) *me with* (out of) *the kisses* (showing intimacy)

of relationship) *of his mouth* (instrument of speech, speech itself): *for thy love is better* (well-pleasing, pleasant, appealing) *than wine* (that which makes the heart glad).

The kiss of His mouth is the quickening of His word that imparts His life.

The divine kiss is a metaphor for intimacy with God. It is deep calling to deep. Our first kiss is when his Spirit touches our spirit, and joins Himself to it by quickening it.-it is the new birth of our spirit, the conception of the word of God in our spirit.

Thy love refers to experiencing the fruit of His Spirit, God touching our soul-emotions.

Thy love is better than wine, it is the infilling of His Spirit, it is the baptism of the Spirit, where the Spirit of God comes upon our soul and we experience the presence of the Lord.-usually evidenced with the ability to speak in other-tongues. Our thinking and emotion's come under the influence of His Spirit.

Feeling the presence of God is the most enjoyable experience we can experience. We experience the essence of God, we experience who He is which is the fruit of the Spirit- His glory or nature-which is love. When we experience God's presence or Spirit, we experience what His being emanates (to come from or come out of somebody)-we feel His Love for us- that he accepts the new spirit he put in us. We experience His joy that is so great you cannot describe it with words. We experience His peace that surpasses (is greater than any negative circumstances we may be in)

The presence of God, the atmosphere of his love which he beams towards us, the joy we feel being in the manifestation of His presence is better than any other thing that we could experience in this life. It is

better than the best human relationship including the intimacy in marriage, it is better than the best possible circumstances, it is better than having anything- (possessions- an unlimited supply of what money could buy, it is better than any feeling of pleasure we could experience through any type of drug. It is the treasure of treasures.

The joy of the Lord is our strength, the more joy we experience the more strength we will have

³*Because of the savour* (aroma, fragrance, scent, smell, to enjoy something unhurriedly, to enjoy the taste or smell of something) *of thy good* (well pleasing, pleasant) *ointments* (oil, richness, plenty, strength, fertility) *thy name* (identifies the person) *is as ointment poured forth* (to pour out-to draw out), *therefore* (1-upon 2-cause and effect) *do the virgins* (a marriageable young woman) *love thee*.

The savor is the atmosphere produced by the presence of God. Thy name is Authority released, the good ointments is the anointing of God-His Power, ability.

The virgins are those whose spirits have been quickened, initial salvation. New converts love God because of the pleasure of His presence, and His anointing which breaks yokes and produces miracles.

⁴*Draw* (lovingly leading, to draw out sensitivity, to pull out of a location) *me, we will run* (to travel, sense of urgency, concern, excitement) *after* (to pursue something) *thee: the king* (individual with authority-power) *hath brought* (coming to or arriving) *me into his chambers* (inner chamber-bedroom, a meeting place, a room used for a particular purpose, an enclosed space, the secret place): *we will be glad* (response-to rejoice) *and rejoice* (being happy) *in thee, we will remember* (recall, think about) *thy love more than wine* (that which makes the heart glad): *the upright* (those who walk on the level path of righteousness free from difficulties) *love thee*.

The presence of the Lord, the revelation of the attractiveness of His Spirit- is what draws us. The Spirit of God coming upon our soul is what motivates us causing us to pursue the Lord.

The cry of our spirit is for the Lord to reveal Himself to us, which causes us to run after Him. We continually ask God to open our eyes. The opening of our eyes is God revealing Himself to us.

Draw me!-must become our prayer-we need to say it every day over and over again until it becomes the attitude of our heart.

The king hath brought us into His chambers. This is God's answer to our prayer. The king's chamber is a bridal chamber. It is experiencing intimacy, communion, and fellowship with God; it is where our soul or senses are in tune with God's Spirit. It is experiencing the Spirit of God. When God's Spirit is upon us we are receiving impartation's from His Spirit, impressions upon our soul, we are experiencing His thoughts and feelings.

The Spirit of God will eventually be able to rest upon us, where we have a walk in the Spirit, where we are led by the Spirit, where we are mature in the lord. Until this time our soul dies out to that which is contrary to God's Spirit, so we are not always aware of the Lord's manifest Presence so we have to remember, That God still loves us even though we are not feeling Him at this time.

We will remember! - must become our dedication when we don't feel His Spirit. Until our soul is saved or transformed we must remember His love or we will get wiped out by contrary emotions.

The upright love thee. When the Spirit of God is upon us,our thinking and emotions are under the Spirit's influence, we respond in the spirit-we walk uprightly.

It is easy to walk upright when the Spirit is upon us; it is difficult to walk upright when our thinking and feelings are not under His influence, but contrary to his Spirit- a season of testing.

Through our newly created spirit we create the atmosphere God lives in. The right atmosphere attracts his Spirit. That is why we are commanded to rejoice always and in everything give thanks.

The love of God perfects us. Our perfection is a growth in the divine nature. The more we see God, the more our heart is purified and the more our heart is purified the more we see God.

The more we love God the more righteous we get, the more righteous we get the more we love God.

The salvation or sanctification of our soul is holiness, and it is the result of the focus of our life becoming set more and more upon Him. As we become God-conscious His Spirit invades our heart.

⁵I am black (dark, disease infected heart,spiritually sick), *but comely* (beautiful, lovely, what is pleasing), *O ye daughters of Jerusalem* (height or foundation of peace), *as the tents* (dwelling, people, group) *of Kedar, as the curtains* (a hanging) *of Solomon.*

Our relationship with God begins with a twofold-revelation. We are dark in heart, but lovely to God. It is only as God begins to take possession of our heart that we change. The darkness of Heart- are areas of our heart, that God has to touch, expose, and transform, so that He can dwell in them. God does not see as man sees. In the transformation process, God see's us as lovely-because the desire of our spirit is to be conformed to his image.It is in learning how to appropriate His power that we become lovely in manifestation-and we give Him the glory-because it is the working of His Spirit in us that transforms us.

If we do not see that even in our darkness that we are lovely to God, our spiritual growth will be hindered, because we will draw back, instead of coming boldly to the throne of Grace to receive mercy and grace to change. To confess our sins and short' comings is to agree with God that they are dark, and ask for His light to shine in our heart so that we can be free of that which has become a part of our soul which our spirit hates.

The dark tents of Kedar speak of the darkness of the soul-flesh. They were blackened tents made of the dark skins of wild goats. This is speaking of the flesh with the affections (natural desires and instincts) and lusts (strong desire-the working of evil spirits) that are not yet crucified. Our natural instincts and desires have to be submitted to the Lord, which He will fulfill when we are mature in Him, and they become secondary (losing our soul in order to keep it). The works of the flesh (17 listed and the like-gal5:19) will all be rendered powerless in their activity-as long as we do not open the door to them. Once we receive deliverance through the Spirit, we can never go back to them-to touch them is to be bound to them-defiling our inner soul-garment and our outer soul garment

The curtains of Solomon speak of the whiteness of our spirit in the presence of God. The curtain is what separates the holy of holies from the holy place, it is the veil. In the holy of holies is the ark of God which symbolizes His Presence.

Our spirit is in contact with the ark in the holy of holies. Our soul is in the holy place, in which is the table of showbread, the golden lamp stand, and the altar of incense. Our body is in the other court in which is the brazen altar of sacrifice where they killed the animals, and the laver where the priests washed.

In the beginning of our growth in God, most of the time our soul (thinking and emotions) are outside the holy of holies.

Through the new covenant the altar of incense which represents our worship has been moved into the holy of holies- so that when we worship in spirit and truth our soul breaks through into the presence of God, and we can feel God's emotions.

⁶*Look* (spiritual observation) *not upon me, because* (1-who 2-yes I am) *I am black* (dark), *because the sun* (sun becomes hot, fire of testing) *hath looked* (1-which 2-to burn, darken) *upon me: my mother's* (church) *children* (relational term) *were angry* (burn, be kindled, vexed) *with me; they made* (to appoint) *me the keeper* (to take care of) *of the vineyards* (grapes-wine produced, the grapes have be crushed-die-for wine to be produced); *but mine own vineyard* (vines-increase) *have I not kept* (take care of, to be angry).

We start out self-centered or self-conscious, and end up God centered or God conscious if we keep following on to know the Lord.

When we first get saved, God joins himself to our spirit, but not to our soul. Our soul must go through a transformation process, so that God is able to live inside it.

Our soul goes through a renovation or renewing. Where our old thinking patterns programmed from being of the world die. The renewed mind is the Spirit of God living in our mind, where we become spiritually minded.

Look not upon me-it is the confession of our short-comings, and character defects-we now say the same thing God say's about them; we are in agreement with the conviction of His Spirit.

We do not want the daughters of Jerusalem to see us, because our soul is still dark, there are things in our heart which are not pure and we do not want to hinder them from coming to the Lord.

The sun has darkened us, which refers to our life experiences under the sun. Through our past life our soul has been formed a certain way- our personality has been damaged. Our soul has not been conformed to God's image, and has to be transformed. Our thinking patterns, moods, attitudes, responses, and desires have to be renovated-renewed.

Our brothers and sisters in the Lord get angry with us as we fall short of the glory of God's nature. They are still children in their understanding and deal with us in a legalistic way, telling us how we ought to live-to be a keeper of the vineyard.

Our own vineyard-(heart)-we have not kept because we have not yet learned how to walk in the spirit.

We have to learn how to lay hold of eternal life, how to put on the new man, how to walk and move in the spirit, how to guard our heart so that only the Spirit of God flows through it.

⁷Tell me (make known, reveal, explain), *O thou whom my soul* (inner being with its thoughts and emotions)*loveth* (1-who 2-desire to be in the presence of, emotional attachment, passionate lover), *where* (how?-expressing mourning, we are feed in the secret place) *thou feedest* (lead the sheep to eat, relationship of friendship), *where* (how?-expressing ,mourning) *thou makest thy flock to rest* (to lie down-rest, lay something down, the Spirit coming upon-to rest) *at noon* (broad daylight): *for* (who, what) *why* (no value)*should I be* (to exist) *as one that turneth aside* (keep out of sight, clothed in shame) *by* (with respect to)*the flocks* (a group of sheep)*of thy companions* (association with)?

We experience being poor in spirit, mourning and meekness. We begin to hunger and thirst after righteousness.

Our soul loves the Lord, but has no power. We need to learn how to feed our spirit so that we can overcome the things that our contrary

in our soul-life. So we now seek to find the place where we can be fed, so that our soul is no longer clothed in shame.

Jesus- ⁸*If* (condition) *thou know* (experience) *not, O thou fairest* (beautiful, lovely) *among women* (bone of my bones), *go thy way* (movement) *forth by the footsteps* (back, rear, heel) *of the flock* (sheep), *and feed* (tend, care for, Sheppard) *thy kids* (a tender word-referring to the young goats) *beside the shepherds* (to feed, to be a friend)' *tents* (dwelling, sanctuary)

Jesus tells us that even though we feel dirty, we are beautiful to Him, that we will be feed through feeding others, to give what we have, and more will be given to us. When we minister to the least of his flock we shall become a friend of the Sheppard. When we minister to others we begin to learn how to get our focus off of ourselves.

A goat nature resists dying; a sheep nature is led to the slaughter.

⁹*I have compared* (to be like, to make like) *thee, O my love* (the beloved of the bridegroom, lover, darling), *to a company of horses* (mare-female horse) *in Pharaoh's* (the king of Egypt) *chariots* (symbol of royal authority, engine of war).

We are not yet a part of God's army, but have the nature of a horse that is submissive to its master, one that is broken.

¹⁰*Thy cheeks* (to be soft, emotions) *are comely* (to be beautiful, fitting, appropriate-in order) *with rows* (an orderly set of jewelry) *of jewels, thy neck* (a feature of beauty and strength, necklace) *with chains* (strings of jewels) *of gold* (divine nature).

Jesus sees our emotions toward him as beautiful, our desire to serve Him as wonderful. We have a dedication in our spirit to serve Him.

¹¹*We will make* (performing and activity with a distinct purpose and goal in view, to accomplish, complete) *thee borders* (earrings, jewelry of all kind for beauty, an opportunity, a person's allotted time and place in a predetermined series) *of gold* (divine nature) *with studs* (bead, small spheres of silver placed on a necklace) *of silver* (redemption).

The Holy Spirit will finish the work he started in us, He will beautify us with His nature.

Bride- ¹²*While* (of time meaning until) *the king* (1-who 2-Lord) *sitteth at his table* (table-meaning around, the surrounding area, all over it)(the atmosphere of the Spirit upon us revealing the word), *my spikenard* (perfume, pleasant fragrant ointment) *sendeth forth* (to give-to place, the production of fruit, presentation of an offering, the exchange of something) *the smell* (sweet smelling, aroma, fragrance, odor) *thereof*.

Jesus feeds us as we sit at His table. As we sit at the king's table, at the feet of Jesus-intently listening to hear him speak. The Holy Spirit opens our eyes, breathing upon the word-illuminating our understanding; worship spontaneously ascends from our spirit like perfume. The revelation of the word conceives in our spirit to produce fruit. Spike-of nard was an eastern plant from India used to make expensive perfumes. As we are aware of the Presence of the Lord we take on His nature. This is the sunlight of the spirit.

¹³*A bundle* (container) *of myrrh* (fragrant resin from several plants found in Africa and Arabia, bitter in taste, used for burial, used in the anointing oil, used figurative of love) *is my well-beloved* (loved one, an address to a lover) *unto me; he shall lie all night* (the secure peaceful rest of one living close to the Lord, to lodge, to tarry, to stay overnight) *betwixt* (between two things, in the midst) *my breasts* (depictions of beauty, tender loving care, sustain newborn)

Because our spirit has been made alive with God's eternal life, it discerns what is in our soul and flesh that is not like Him.

In the night-when we do not feel the presence of the Lord; the Lord shows us that which still remains of the old nature in our soul-that has to die. Myrrh is a type of death to self. All that remains in our soul that is contrary to the Lord must die. When God joined himself to our spirit, lying between our breasts, even though our spirit is at peace with the Lord, he will not rest until everything in our soul-life is conformed to His nature.

¹⁴*My beloved* (loved one, lover) *is unto me as a cluster* (a group of henna blossoms) *of camphire* (ransom-the price demanded in order to redeem or to rescue someone) *in the vineyards* (where wine is produced) *of Engedi*.

This is the revelation of what God becomes to us, the start of God dependence. Every thought, feeling and desire independent of Him is what dies. Every thought, feeling and desire in union with Him increases.

Transformation is the displacing of that which is not like Him, through the energy of His Spirit working in us to desire and to do according to all that the Spirit reveals.

My beloved is unto me-first relational term of four throughout the song, we start out being self-centered. Our primary focus is our own happiness. We are also very self-conscious (how we and others view us). We have tasted of our inheritance-he is mine. Our focus is on what Jesus is to us.

He becomes to us a cluster of ransom. God loves us so much, that he suffered the consequences of everything wrong we did outside of Him. He legally removed everything that could separate us from Him.

Everything God calls us to be and to do-He becomes to us-a cluster of redemption. He becomes our love, our wisdom, our sanctification-everything we need he becomes to us. If we need hope, he becomes our hope. If we need faith, he becomes our faith. What he requires of us-He becomes to us.

Jesus is to us as a cluster of beautiful and fragrant henna flowers in full bloom. A henna is a shrub or a small tree with fragrant flowers. He reveals himself to us in many ways. He becomes to us what He reveals himself to be. He is our provision, what we need is what he becomes to us. The vineyards of En Gedi were are well known for their abundant fragrance.

Jesus-¹⁵*Behold* (call to realize, expresses strong feelings surprise, hope, expectation, certainty), *thou art fair* (beautiful), *my love* (lover); *behold* (certainty); *thou art fair* (beautiful); *thou hast doves' eyes*.

This is a revelation of God's love for us and our beauty to Him. We begin to see our beauty to him, and his affection for us. We are the one He calls My Love. We present ourselves to him with confidence in his love for us even in our immaturity. This foundational truth enables us to receive more truth about our beauty to Him. When we receive this revelation of God's love for us even in our weakness, it touches our emotions and we begin to feel truly loved and beautiful in the grace of a beautiful God, and it exhilarates (makes us feel happy, excited, and vigorous and alive) our heart. The revelation of how beautiful we are in God's eyes causes us to grow spiritually, our confession is because of Jesus, I am beautiful to God, even in my weakness. The more we feel loved by God and beautiful in His sight, the more pleasure we will have in our walk with God. To have dove's eyes is to see with God's eyes.

Bride-¹⁶*Behold* (certainty), *thou art fair* (beautiful), *my beloved* (loved one, my lover), *yea, pleasant* (having a right spirit, a joy to be

around, right attitudes): *also our bed* (a place of true love and pleasure) *is green* (flourishing, full of life).

This is our response to the revelation of God's love for us. We begin to see that God is beautiful. That fellowship with His Spirit is a beautiful thing. God has a perfect Spirit, we take on the same spirit as we fellowship with Him. Experiencing His Spirit is a joy; he is a joy to be around. Our bed is that secret place of intimacy with Him, when we are in tune with His Spirit, where we have a conscious contact with Him. It is in this place of intimacy with Him that we bear His fruit. The fruit of the Spirit is manifested when we are in bed with Him, the beauty room where everything looks beautiful-His leadership in our life. This is a place of abiding in Him, of rest and confidence. This is the place of abiding in His love. The bed is green; it is not a desert place. This is the place where we are fed. It is the rest of forgiveness and the rest of intimacy. This bed is a place of deep union with Him.

Jesus- ¹⁷*The beams* (expensive wood, prized for its beauty) *of our house* (dwelling, temple, palace, family) *are cedar, and our rafters* (mail supporting) *of fir* (pine, juniper).

We are part of a house that God is building, it is our house, where our spirit fellowships with His. The beams of the house are made of cedar, and the rafters were of fir. Beams and rafters provide the structure for a house. It is the restructuring of our live. The bones that God has to break, he heals-that the structure of our life might be whole. The structures of a house are hidden. This is the inner working of the Spirit in our lives. Cedar and fir were the most permanent, expensive, beautiful and fragrant building material made of wood in Solomon's day. Cedar and fir trees were used in building the Temple, so that its structures would not decay. The work that God is doing in our spirit and soul will never decay; it is an eternal work which we endure forever. Our dwelling with the Lord is becoming strong and durable. The Spirit of God longs for us to be His eternal companion. We choose

voluntarily to be equally yoked to Him. We are the prize or the reward He eternally longs for. Jesus died for us to possess our affections. He supernaturally imparts the ability to feel His love for us and have it reflect back to Him.

Bride-2: ¹I (yes I Am) *am the rose of Sharon* (it was a fertile land), *and the lily of the valleys* (it was a low land)

We are pictured as a beautiful rose. The rose is chosen for its beauty and fragrance as the chief of flowers. A lily speaks of purity. The valley speaks of the low and dark places in this world, and in our life. We are immature and our emotions are not yet balanced. We begin to live in purity in the midst of the dark valley of this fallen world. We begin to see our primary life purpose and identity is in being Jesus' inheritance. We begin to find our identity and success in life, in being desired by God and loving Him back. We begin to see that our primary purpose in life is found in seeking to love and fully obey Him. In loving Him and obeying Him we bring Him great joy and pleasure in the midst of the darkness of this world. We are the reward of His sufferings. The rose has to do with love (desire) and the lily with obedience (ability to walk out, power). We are identified as the rose and the lily. Our love and obedience arise as a fragrance that intoxicates Jesus' heart. Our primary identity is not what we do with our hands but what we pursue with our hearts. Seeing that we are His rose and lily breaks a sense of purposelessness, failure and inferiority. We begin to measure our success in context to how much we grow in our intimacy with God by loving and obeying Him. The Lord begins to reveal to us the magnificence, the honor and privilege of being enabled to love Him and how this moves Him and is what matters to His heart. We begin to come into agreement with God's ideal of success. As worship begins to ascend from our heart to His, our life has meaning and we begin to experience the true meaning of success. Our lives become simplified, so

that we are not led astray from the purity of our devotion-the focus of our life is to love Him.

Jesus- ²*As the lily among thorns* (despised), *so* (conveys quality) *is my love* (lover) *among* (in the midst of) *the daughters* (women, churches).

We are a lily among thorns. As we respond to the call to love the Lord with all our heart, a fragrance arises from our hearts to the Lord. The bride has a unique quality as she comes forth, it is the removal of the thorns-the other loves-the idols that are choking-the rest of the church.

Bride- ³*As the apple tree* (refreshing, pleasant, good smell) *among the trees of the wood* (forest, woods, honeycomb, an item eaten), *so* (general agreement) *is my beloved* (loved one, lover) *among* (in the midst) *the sons* (descendant, disciple)

We begin to see that only Jesus can satisfy our heart. Only our awareness of the Presence of God can refresh our spirit at the highest level. We need the revelation of Jesus as the apple tree. The apple tree is a type of that which refreshes. When we receive the revelation of Jesus as the apple tree-as the primary source that satisfies our heart, then we will begin to seek him with all our heart. The one tree that satisfies more than any other (the tree of life) we will seek first our satisfaction in Him, all the other pleasures are secondary.

A tree is a type of a person, as we come into intimate love with our Lord-our husband, then we will no longer look to men-leaders, but will begin to look to him-to his Spirit to teach us, and the Christ in one another. We no longer glorify individuals, but begin to see Jesus in them.

I sat down (sit, dwell, inhabit, endure, to stay) *under his shadow* (protection, shade, refuge) *with great delight* (to take pleasure in,

desire intensely-passionately), *and his fruit* (what is naturally produced) *was sweet* (taste like honey, pleasantness, agreeableness) *to my taste* (mouth, sensation, ability to discern)

As we are in intimate communion with Him, we don't want to leave his Presence; our senses are heightened to discern that which is good. One thing is needed-to sit at His feet, to hear His voice, to enter into oneness with Him. We partake of His nature; we become what we eat-on Him we shall feast.

It is in His presence that we are refreshed; the greatest pleasure that our spirit and soul will ever experience is to feed upon His nature and feel His presence. It is as we abide under His shadow that we are protected from the heat of a fallen age. We are in the ending of one age and the beginning of another. As the pressure of a dying age increase we have the privilege-to partake of His sweetness-it is in reach. While the world is falling apart we look up for our redemption draweth nigh-excitement in the midst of turmoil.

We must enjoy our relationship with the Lord if we are to mature consistently. We can preserve through great difficulty if we find delight in His presence.

⁴*He brought* (to arrive) *me to the banqueting* (wine) *house* (dwelling, temple, palace), *and his banner* (flag, standard, to identify, the attitude and intent of a lover) *over* (upon, in front of) *me was love* (powerful intimate love, forming a covenant, loyalty, affections and faithfulness)

The banqueting house is the house of love, where we celebrate His love for us and our love for Him. It is the wedding table. His banner, his standard over us is love. The banner is that which identifies us. In the ancient world, an army would march in battalions under a specific flag or banner. Each unit had their own banner that was meant to clearly identify them. The banner or flag over our life that identifies

who we are and where we are going in our life is Jesus' good leadership (wise, loving and powerful) that leads us to grow in love and in our identity as His inheritance (Bride). His leadership over us always leads us in way which reveals His love for us as well as imparting His love for us.

It is in His presence, that we experience his conviction, His wisdom, and the jealousy of His love that removes everything that hinders our love for Him.

⁵*Stay* (supporting, sustaining) *me with flagons* (raisin cakes, special luxurious gift to celebrate, a food desired for its energizing qualities), *comfort* (refresh, reinvigorate, restore a person who is weak and faint, to spread out, lying down, make oneself at home, rest, permanent inhabitant) *me with apples* (refreshing fruit): *for* (because) *I am sick* (weak)*of love* (powerful intimate love).

We begin to cry out for greater encounters with God. Our experience in the wine-house (the pouring out of His Spirit upon us awakens even a greater desire in us to go deeper into God. We begin to become Love sick-(thinking only about the person you love, unable to think about anything except the person who you love). We desire to be sustained with and refreshed with deeper revelation of His Word, and more of His Presence in our lives. The apples refer to the refreshing of His Spirit. The raisins speak of the ministry of the Spirit since they are dried grapes. Grapes symbolically point to the wine of the Spirit.

Being lovesick involves painful feelings of love and longing for more of God's presence in our life. We are extremely grateful for the measure of His Spirit we have attained, yet dissatisfied until we are filled with all the fullness of God. It is this deep longing that moves us to do what is necessary to have more of God in our lives.

When we come into love-sickness we can never go back, but desire to walk in all that God has for us. This is a godly mourning for more of God in our life.

⁶*His left hand is under* (a position underneath, in place of) *my head* (leader), *and his right hand* (God swears and delivers by His right hand, authority) *doth embrace* (show affection, acquire, give birth) *me*.

The *left hand of God* speaks of the activity of God that we cannot see. It is under the head therefore, it is out of view. The Lord does many things for us that we do not see. He withholds and releases many things to bless, provide and protect us. He spares us from troubles that we are not ever aware of in this age.

The *right hand of God* speaks of the visible or discernable activity of God. This speaks of the manifest presence of God that can be felt and discerned. The Spirit of God coming upon us gives birth to many things in our lives. It is in this embrace, this intimacy, where the Spirit is manifest through us.

Holy Spirit- ⁷*I charge* (to cause to take an oath) *you, O ye daughters of Jerusalem, by the roes* (beauty, glory, gazelle, spread of a runner), *and* (or) *by the hinds* (female deer, swiftness) *of the field* (pastureland, open field, a place opposite the tent of meeting), *that ye stir not up* (1-when-condition 2-awaken, motivate) (same phrase-repeated twice-that ye stir not up), *nor* (when-condition) *awake* (awaken, motivate) *my love* (powerful intimate love), *till he please* (to be pleased).

The Spirit tells those who are insensitive to the ways of the Spirit to not disturb the Bride from this particular season of her life. By the gazelles or the does” speaks of the importance of gentleness and sensitivity in relating to us in this season of our life. A gazelle or doe has a sensitive nature and can be easily startled. Many are easily distracted

from the Word. We must have sensitivity in relating to others in different seasons

This is the season of the salvation of our spirit, ongoing justification. Our spirit becomes strong enough that it will stay willing to follow the Lord.

We confess our sins-say the same thing about them that God does. We no longer cover over them or enter into a state where unforgiveness, resentment or anything else can kill our spirit.

It is a turning point, we have experienced enough of God that we cannot go back to the world, but unless we come into a real walk with God we are going to be miserable.

It is when we hunger and thirst for His Spirit that we are filled with greater measures of His Spirit, as we go through this season in our life, we are not to be disturbed. Those who have not yet entered into this love sickness do not understand and will distract us. The Spirit tells those who are insensitive to the ways of the Spirit to not disturb the Bride from this particular season of her life.

Stir not up or awaken-we need to be lost in the revelation, to totally focus upon it until it is established in us, that God totally loves us and desires us, and we that we will not find fulfillment until we pursue the first commandment with all our heart. Only the divine nature of God can satisfy our heart.

It is in this beginning season of coming into a walk with the Lord, that we learn how to consistently enter His Presence, so that we can have the motivation and strength for the journey ahead.

This is the laying of the foundation in our life. We experience the joy there is in a relationship with God, only He can satisfy our inner need of fulfillment- it is foolish to pursue something else. He desires an intimate relationship with us, and is extremely attracted to us even in

our darkness and weakness. He will keep pursuing us until he has our whole heart. The supreme cry of our heart must be-Draw me and we will run after you-this must become the prayer of our heart.

In the first season, of our Christian life, we need to be established in the fact that, being in his manifest presence is the only thing that will truly satisfy our heart, that it is vanity-(established in the book of Ecclesiastes) to seek all the pleasures of this world-(to gain the world). To gain the world is to lose our soul. Our focus must be for God to possess our soul. We must lose our soul-to surrender it to the Lord in His leadership to experience the abundant life. In the losing of our soul, by the denial of self-will, in seeking first His Kingdom and His righteousness we find it-as God adds all the things the world seeks after, because he has first place in our heart-we can walk away from them because compared to Him they are vanity. We seek the creator not the creation and we end up inheriting the earth by becoming His inheritance.

In our first season we must become established in the fact that God is filled with desire for us. A hunger and thirst must be birthed in us for intimacy with God, because of His great desire for intimacy with us. Our passion for God is the result of the revelation of His passion for us. We will never have more passion for God than what we understand about His passion for us.

It is in our love sickness for the Lord, that we have the necessary motivation to answer the call of discipleship.

In song one, we experience first love, and we taste of the joy of being in his presence.

For the joy set before us-that his joy might continually abide in us -we take up our cross.

Song 2

In song two, we learn how to walk with God.

At the end of this season in our relationship with God-my beloved is mine-we lay hold of the Lord and do not let him go until, he saves our soul. And I am his-he takes possession of our heart so that he can begin to use us to save others. We become saviors-deliverers.

In the first season of our relationship with God, he becomes the joy of our life, our first love.

Now we enter a new season, he is a jealous God, we can have no other loves, we are engaged to Him, but he will not marry us-until he removes all other desires, if we love the world-the love of the father is not yet established in us.

As our faith begins to work through His love being spread throughout our heart- as every area of it comes into submission to Him, we begin to overcome the world. The love of God causes us to lay down our life-for Him.

Bride- ⁸*The voice* (sound-utterance) *of my beloved* (an address to a lover)! *Behold* (surprise, expectation, certainty), *he cometh* (to arrive) *leaping* (leap on or jump over, joyous jumping and leaping) *upon* (over against) *the mountains* (authority, strength, stability), *skipping* (to shut, to close, withholding) *upon* (over, against) *the hills* (power's, illicit places of worship).

We begin to hear the voice of the Lord-he is calling us to walk with Him. There is nothing too difficult for His Spirit to accomplish. With man it is impossible, but with God all things are possible. Like superman he is able to leap over tall buildings with a single bound (move energetically, to move quickly and energetically, with large strides or jumps). David found that through the Spirit, He was able to leap a wall. The Spirit of God in us is able to overcome all obstacles. Greater is He

that is in us than he that is in the world. This Spirit of God in us is greater than the spirit of the world.

Mountains and hills are strongholds, authorities and powers greater than us.

⁹*My beloved* (loved one, lover) *is like* (to compare) *a roe* (glory, beauty, gazelle, speed) *or a young hart* (fawn) *: behold* (expectation, certainty, call to realize, expresses strong feeling, hope), *he standeth* (to stop doing something, to take a stand, to take a position) *behind* (after) *our wall* (a barrier surrounding something), *he looketh forth* (to gaze, to stare, look intently, observe) *at* (away from, out of, separation) *the windows* (an opening), *shewing himself* (sensitive, an inquisitive look at something through an obstacle) *through* (away from, out of) *the lattice* (open crossed strips, garden trellis).

In our first season, we have learned how to fix our focus upon Him-to draw His spirit to ourselves where we have experienced His Presence. We have had mountain top experiences, but now have to learn how to walk through the valley.

We have learned how to build spiritual walls-where other things do not distract us from his presence, but now the Lord is calling us to overcome them so that they will be behind us and not before us. The Lord has moved to the other side of the mountain and like a father His son-calling us to jump to Him.

¹⁰*My beloved* (loved one) *spake* (to testify, respond), *and said unto me, Rise up* (to move), *my love* (my intimate, lover), *my fair one* (beautiful), *and come away* (movement, to flow, to walk).

It is the calling of discipleship, to take Jesus' yoke upon us and walk with Him.

Jesus- ¹¹*For* (because, indeed), *lo* (certainly), *the winter is past* (to go away), *the rain* (shower) *is over* (to change, renew) *and gone* (movement);

The time of darkness has now passed, the shower of God's presence to soften our heart has already come.

¹²*The flowers* (blossoms) *appear* (reveal oneself, to enjoy, understanding, to see with the eyes) *on the earth* (field); *the time* (the occurrence) *of the singing* (songs of joy, psalmist) *of birds is come* (to reach, extent, to touch, contact, striking)(impress upon our heart), *and the voice* (a cry, sound) *of the turtle* (turtle dove, very affectionate in the way they behave to one another) *is heard in our land* (field, under God's dominion);

The first blossoms of a new life are seen-our spirit has been saved. The presence of the Lord is in the air.

¹³*The fig tree* (restoration) *putteth forth her green figs, and the vines* (grape bearing vine, fertile wife) *with the tender grape* (grapes in blossom) *give* (production of fruit) *a good smell. Arise* (to move), *my love* (companion, darling-used as an affectionate form of address to a loved one), *my fair one* (beautiful), *and come away* (walk, flow).

The first season is over, the revelation of His love for us in our weakness, has come. We have experienced His joy that is better-than anything the world has to offer. It is the call to learn how to walk with God, the time to bring all we are into subjection to His Spirit.

¹⁴*O my dove* (wings of a dove, to escape trouble, singleness of vision), *that art in the clefts* (place of concealment, to hide, a secret place, a strategic place for an army) *of the rock* (a cliff, destruction), *in the secret* (literally in secret, hiding place, covering, refuge) *places of the stairs* (steep place, mountain pathway, mountain side) , *let me see* (to see with the eyes) *thy countenance* (the face, to see, vision), *let me*

hear (to cause to hear, to listen, obey) *thy voice* (; *for sweet is thy voice* (all encompassing word, sound , cry), *and thy countenance* (face) *is comely* (beautiful, pleasing, lovely, appropriate, fitting).

The secret place of the rock, the hiding place of the stairs, is where we receive the infilling of the Spirit. In the cleft of the rock is where Moses saw His glory.

We have learned how to worship the Lord where His presence comes upon us. It is time for total consecration, our utmost for His highest.

Bride- ¹⁵*Take* (seize, grasp, hold firmly, being settled) *us the foxes* (jackals, wild, they destroy vineyards, they inhabited ruins, they are sneaky, hard to catch, Sampson caught three hundred, they are actually weak animals), *the little foxes, that spoil* (to corrupt, to destroy, destruction of property, take a pledge for a loan) *the vines: for our vines have tender grapes* (grapes as they are flowering, and giving off pleasant fragrance).

We realize an inner work of sanctification is required. We cannot overcome the things in our heart that spoil his fruit from being manifested in our life without His help. We make a decision to turn everything over to the Lord, we acknowledge it is His yoke, his anointing that will set us free.

We begin to pray for deliverance from our compromise. We cry out for Jesus' help to catch the little foxes of compromise in our life. Foxes are cunning animals that will destroy a vineyard under cover of the night. They are not bold strong lions that attack during the day. They are small, fast and crafty and are hard to catch. The "little foxes" in the vineyard of our heart speak of our small compromises that include fear, sinful thoughts, attitudes, words and the small yet continual misuse of time and money. Our vine refers to our fellowship

with God. The tender grapes speak of our immaturity in spiritual life. We are beginning to keep our vineyard in contrast to Song 1:6. The foxes keep destroying our fruitfulness. It is the little areas that hold us back from walking in the Spirit. We begin to see the seriousness of small areas that prevent us from going deep in God. We want our vineyard to be full of mature fruit. The issues of unwholesome speech, unclean thoughts and attitudes that resist servant hood and humility are the little foxes that destroy our intimacy with the Lord. Jesus is calling us out of the comfort zone, but the little foxes are destroying our vineyard. We pray, "Catch us the foxes". In other words, we cannot catch them by ourselves but we cry for God's help. We acknowledge the presence of the little foxes (our compromise) in our life and then offer continual prayer for help.

¹⁶*My beloved is mine, and I am his: he feedeth* (lead to eat, to take care of) *among the lilies* (whiteness).

This is the second relational statement, we are still self-centered, but we acknowledge his Lordship, He is more than just our savior, we were bought and paid for with a price-we are His to do with as he so desires. Our growth now has to do with the purification of our heart-we will appropriate more of Him as he displaces that which is not like His Spirit.

We were fed by his presence coming upon us, we were fed by feeding the goats by the Sheppard's tent. We are now to be fed by doing His will, by acting upon the present truth the Spirit is calling us to walk in. we are fed among the lilies-we are fed by our obedience to His word.

¹⁷*Until* (while, up to) *the day* (1-who, that, which 2-early morning, time, year) *break* (to breath, to blow), *and the shadows flee away* (disappear, escape, to put to flight, speedy recovery), *turn* (change direction), *my beloved* (lover- involved in a love affair, to be devoted to-

to adore), *and be thou like* (be like, to plan, to think) *a roe* (beauty, glory, gazelle) *or a young* (fawn) *hart* (deer) *upon* (against, over, because of) *the mountains* (mountain range, strength, stability, witness, assembly) *of Bether* (comes from a word that means to divide, it means rugged, craggy, section, piece, part).

Until we are separated from that which is not like him, he cannot be revealed in us and released through us in the fullness of that which he desires-His spirit must work, and will move without, our participation in His work.

Jesus must go to the mountain of separation without us. Until we catch the little foxes and the shadows flee away. The foxes and the shadow are those spirits that still have access to our soul. The breaking of the day is when we lay hold upon the Lord and do not let go, it is the renewing of the mind, the salvation of our soul. The morning star rising in our heart.

3:1 By night (despair in the heart from absence of guidance, before the sunrise) *on* (upon) *my bed I sought* (to seek His Presence, to attain) *him whom my soul* (inner being with its thoughts and feelings) *loveth* (strong emotional attachment, desire to be in the presence of, to desire and delight in, to become a passionate lover, to desire to possess): *I sought* (seek presence) *him, but I found* (to attain, to renew ones' strength) *him not* (full negation).

In the night time or testing we cannot feel the Lord's presence but we also know in our spirit that there are areas in our soul-life that are not in submission to him.

We experience the dark night of the soul, our soul loves the Lord that is why we lay it down for Him. But as our soul goes through the dying process we do not feel His presence, but are aware of the contrary thinking and feelings that we are to die out to. Until these

thoughts and feelings are reduced to inactivity, the Lord cannot displace them.

²*I will rise* (to move) *now* (to ask permission), *and go about the city* (gathering of people) *in the streets* (from-overflow, to run after), *and in the broad ways* (an open place, public square, where people meet) *I will seek* (to seek His Presence) *him whom my soul loveth: I sought him, but I found* (to attain, renew strength) *him not* (full negation).

During this time of dying out it is important to keep in motion, we must keep pressing in to have a meeting with the Lord in our soul, so we must activate our spirit and keep it built up in the Lord.

³*The watchmen* (to watch over, and care for) *that go about* (encircling motion, to surround, to flow around about) *the city* (gathering of people) *found me: to whom I said, Saw* (to see with the eyes, experience) *ye him whom my soul loveth?*

This is a time when we must press in to the Lord ourselves, no one can help us-the season of being ministered to is over- we need to hear the voice of the Lord for ourselves. The watchman cannot minister His presence to us we must find Him ourselves.

We receive ministry up to a point- a person full of the Spirit can break soul-ties and oppressions on us, but the point comes where we have to have a walk with God for ourselves, this is entering into a maturity. Called being a young man is the spirit realm. We learn how to walk in the spirit and not fulfill the lust of the flesh.

⁴*It was but a little* (amount, little by little, small) *that I passed* (to cross over, to go beyond, to go away) *from them, but* (until) *I found him whom my soul* (inner being-thoughts and emotions) *loveth* (desire to be in the presence of, to possess, strong emotional attachment): *I held* (seize, grasp, hold firmly) *him, and would not* (total negation) *let him go*

(to abandon), *until* (up to) *I had brought* (to arrive) *him into* (intercourse) *my mother's* (church) *house* (dwelling), *and into the chamber* (bedroom-inner chamber)*of her that conceived* (become pregnant) *me*.

It does not take a lot of time to find the Lord once we are entirely ready, entirely willing. Once we have a meeting with the Lord in the area of our soul, we do not let go of Him- we know when we have a break though, we obtain it in the spirit realm-we know that we know that we have the victory all we have to do now is maintain it, which is a lot easier than getting it-to get it we must be entirely willing and sometimes this takes time-our first season is becoming entirely willing, this second season is the sanctification process where our soul becomes restored.

To enter into the salvation of our soul which is making our calling and election sure, is to enter into discipleship-where we forsake all to follow Christ.

When we hold fast the word so that it is engrafted into our soul, it speaks of the woman becoming the bride. The church or the mother giving birth, we enter into travail or a birthing of Christ in us where he is formed in the soul.

Holy Spirit- *⁵I charge* (make swear an oath) *you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till* (up until) *he please*.

The Spirit tells those who are insensitive to the ways of the Spirit to not disturb the Bride from this particular season of her life. By the gazelles or the does" speaks of the importance of gentleness and sensitivity in relating to us in this season of our life. A gazelle or doe has a sensitive nature and can be easily startled. Many are easily distracted from the Word. We must have sensitivity in relating to others in different seasons

Our soul is going through a death and resurrection process, so in this season God commands those not sensitive to the spirit not to disturb us.

This season of sanctification is where we die to ourselves, the world, and the flesh-and Satan has no more places or access to our heart-it is the inner warfare of Romans 7

Song three

We see in this song a description of the salvation of the soul.

Holy Spirit- ⁶*Who* (whom) *is this that cometh* (to ascend to a higher place, the springing up of a plant) *out of* (separation)*the wilderness* (desert, mouth-speech, time of testing) *like pillars* (a column of smoke, royal carriage) *of smoke* (smoking oven, theopany), *perfumed* (to produce smoke, burn incense) *with myrrh* (death to self) *and frankincense* (intercession), *with all* (whole) *powders* (aromatic powder, spices) *of the merchant* (female merchant, travel for trading)?

The wilderness is a time of testing, it is a time of dryness, and it is a valley. It is where we are tested so as by fire that reveals what is in the heart.

Jesus went into the wilderness filled with the Spirit, and came out of it in the Power of the Spirit.

In song two the second season of our Christian life, we become willing to surrender our soul to God.

We come out of the wilderness of testing; by holding fast the word of God so that it becomes engrafted into our soul. We come out of the wilderness in the power of the Spirit. It is the salvation of our soul, where we enter into a spiritual state of sanctification; we have

overcome the world, the flesh and the devil. The fruit of the Spirit is now manifested in our life, Jesus has been revealed in us.

The little foxes have been caught and killed. The shadows have passed away.

We have overcome the inner warfare in the heart- rom7

We now have a walk with God.

To ascend like pillars of smoke, refers to the glory of God, It is Jesus ascending in our hearts and life's. It is the glory of God being manifested in our life, the fruit of the Spirit released in our soul. Smoke referred to the manifestation of God's presence, God's presence is manifest in our lives. The word merchant here is a female merchant; this passage is speaking about coming into oneness with the Lord in our soul. Ascending like a cloud of glory, like a royal carriage, it refers to being led by the Spirit. Myrrh speaks of death; we are dead to the self-life. Frankincense speaks of intercession; we are alive to the spirit, we have developed a prayer life so that if temptation comes we don't enter into it.

A merchant was scented as a result of handling (buying and selling) the perfumed powders in the marketplace.

A merchant speaks of a walk with God, where we are using the talents we have received from the Lord, we are a doer of the Word. Buying and selling refers to the appropriation of Gods life-we sell all to buy the field.

⁷*Behold* (call to realize) *his bed* (portable couch), *which is Solomon's* (from-peaceful); *threescore* (sixty) *valiant* (brave, strong, mighty, vigorous, warriors, heroes, champions in battle) *men are about it* (all around, surrounding, on every side), *of* (out of) *the valiant* (mighty) *of Israel* (successful wrestle with God and prevail) ⁸*They all*

(each and every one) *hold* (seize, grasp, and hold onto, hold firmly) *swords* (a cutting tool, standard fighting equipment), *being expert* (to be learned-to teach, training for war) *in war* (military battle): *every man hath his sword upon his thigh* (side, lions, reproduction) *because of fear* (terror, dread, trembling) *in the night* (between sunset and sunrise).

Jesus establishes his throne in our heart, his throne is on wheels, and we carry His presence wherever we go.

We walk in the anointing of the Spirit which is like a snow plow; there is nothing that can stand in our way. When the devil see's us coming he runs in terror. The kingdom of God has come forth within us. The angels of God stand by on alert, as we speak the word of the Lord they hearken to it and bring it to pass in the earth.

Solomon's couch or palanquin was a chariot used in his royal wedding processions. It was carried on the shoulders of the royal guard.

Solomon's couch is the place his bride sat near him in security .It is the wedding chariot. This bed is a type of sitting in heavenly places, being enthroned.

In a spiritual sense, it points to spiritual warfare or protection. The guard around the couch speaks of the Spirit's keeping, and protecting ministry pictured in military language. When our soul is saved we become the bride of Christ, where Jesus possesses our soul, we are no longer ruled by fear, and are aware of the schemes of the enemy.

⁹*King* (lord-ruler) *Solomon* (establishing peace) *made* (to accomplish, complete) *himself a chariot* (wedding chariot, sedan chair) *of the wood* (tree) *of Lebanon* (the name means white, beautiful mountainous territory north of Israel, the great strength of the cedar came from there).

We have entered into the rest of the Lord, the inner warfare in our heart has ceased, and the flesh with its affections and lusts has been crucified. The Lord makes His chariot out of wood (humanity) made white. We are made this wedding chariot, the vehicle of the Lord –filled with His love for those whom the Spirit is drawing-the daughters of Jerusalem. We become a pillar of silver-redemption in Him.

Jesus as Lord over our heart has established peace in our heart; our soul and flesh are under the control of our spirit in oneness with the Lord. We become His wedding chariot, his throne on wheels; we are seated with Him on His throne. The foundation or back of it is purple-royalty. His love is shed abroad in our heart.

We become the wedding chariot of the Lord for the daughters of Jerusalem.

¹⁰*He made* (complete) *the pillars* (small post featured in a royal chair) *thereof of silver* (money, redemption), *the bottom* (or back of) *thereof of gold, the covering* (chariot, a place to ride, a seat for the King) *of it of purple* (red-purple, royalty, blood-heaven), *the midst* (dwelling among, in the middle, at the heart of) *thereof being paved* (decorative patterns worked into) *with love* (a powerful intimate love), *for the daughters of Jerusalem.* ¹¹*Go forth* (captivity-to go out of), *O ye daughters* (depicts the character of) *of Zion* (fortress), *and behold* (to experience) *king Solomon with the crown* (symbol of authority, honor) *wherewith his mother* (church) *crowned* (to crown, to surround) *him in the day* (time) *of his espousals* (wedding, marriage, festive time), *and in the day* (time) *of the gladness* (reality, experience, manifestation of joy) *of his heart* (inner self).

We become a pillar in the temple of the Lord, to go out no more; we are established in the Lord. This is a result of silver-the redeeming power of the Lord.

The back is made of Gold. Gold is a type of the divine nature. Because now we only go forward, the Spirit of the Lord becomes our rear guard. He intervenes in that which we are not aware of.

The seat is made of purple. Purple is a type of royalty, being seated in heavenly place with the Lord, in the role of kingship. We will serve the Lord in the role of ruling His kingdom.

To inherit the kingdom, is be functioning as a king over the earth. The meek inherit the earth and we rule over them. Abraham has two seeds, the natural and the spiritual. There will be a body of Christ that rules over a flesh and blood people. As the bride we will have a glorified body of flesh and bone with no blood in it.

The salvation of the soul must be obtained to receive the salvation of the body.

We must be tested and tried and proven faithful to receive a glorified body.

The mother crowns him as king-this is the Lordship of Jesus over our spirit, soul and body, and all that we possess. The day that we crown him as King, is the day we become His bride or become married to him in our soul-our soul is joined to the Lord in the sense of an abiding relationship were we are yoked to Him. Our soul is yielded to him; our soul consists of everything that is on the human level subjected to Him to govern.

The transforming of our soul is a change of life form, where our soul is continually under His Lordship, so that we go from faith to faith, strength to strength and glory to glory, in an ever increasing appropriation of Him.

As we come out of our wilderness of testing into the sanctification of the Spirit, we call those in His church out of their captivity into the

joy of intimate union with the King. This is where our faith works through love. Love is the laying down of our soul-our natural life.

Jesus-4: ¹*Behold* (call to realize), *thou art fair* (beautiful), *my love* (heart's desire); *behold* (call to realize), *thou art fair; thou hast doves'* (their wings glistened as gold- gilded with silver)*eyes* (spring, fountain, source, being in the presence of another) *within* (1-out of 2-the womb, shutting in) *thy locks* (beautiful thick curls, a veil, cloth over the eyes): *thy hair* (the whole head) *is as a flock* (group, herd, drove)*of goats* (female kid), *that* (who) *appear* (to descend, to leap) *from* (out of)*mount* (hill country, mountain range) *Gilead* (heap of witnesses).

We begin to realize that God's glory has beautified us, that we are being led by His Spirit and that we are a true witness. With the increase of revelation knowledge, we share what the Spirit reveals under His leadership, some things other people are not ready to receive.

The salvation of the soul is where the fruit of the Spirit is flowing into the soul and beautifying it.

Because of our singleness of vision, we become led by the Spirit, we become driven.

Eyes speak of spiritual insight, understanding and revelation. Seeing is the doorway to growing spiritually. Obedience flows out of perceiving. When we see differently then we feel differently. Dove's eyes speak of purity and loyalty. Dove's eyes cannot focus on two things. It speaks of singleness of mind. We hide behind our veil or hold back some aspects of what God tells us. Our secret life in God or our life behind our veil is private

Hair speaks of dedication, also the beauty of submission. We have a majestic and stately walk as represented by a flock of goats. . *There are three things which are majestic in pace, yes, four which are stately in walk...31 a male goat also, and a king whose troops are with him.*

(Prov. 30:29-31) We walk out our dedication with stateliness or as coming from godly wisdom with dignity. It is common for our dedication to be tainted with fleshly zeal that draws attention to self. Our stately hair or dedication is the result of being well fed (on Scripture). The goats on Mount Gilead were abundantly fed. It was a fertile area with bountiful places where goats were known to eat in abundance. We are well fed on the love of God and the Word of God.

²*Thy teeth* (ivory, sharp, protruding rock, jagged cliff) *are like a flock* (from-arrangement, drove) *of sheep that are even shorn* (to cut down, to cut off, sever something, separate by striking-by breaking), *which* (who) *came up* (to ascend) *from* (out of) *the washing* (the bathing of sheep that caused them to be clean and white); *whereof* (who) *every one* (each and every one) *bear twins* (birthing of twins, to double, to couple, to be joined, a matched pair), *and none* (nonexistence, those who lack strength and power) *is barren* (bereaved, to be robbed of children, childless) *among them*.

We feed upon the word as the Spirit leads us. We are now able to eat meat. Our teeth are sharp. This is because of the discernment that comes from the purifying of our heart, in our ascending relationship with God. We bear the fruit that remains and cannot be stolen, we walk in a double portion of the spirit our spirit and soul now being saved.

We begin to walk in a double portion, under the leadership of the Spirit, being led by the Spirit we speak words that pierce the heart, we become an oracle of God, the human element being refined through the separating work of the word in our heart, and the cleansing of unrighteousness-through the washing of the word. God confirms the word we speak with signs and wonders confirming it.

The wool of an unshaven sheep grows unevenly (unbalanced). Uneven wool speaks of fleshly zeal. The salvation of the soul removes all fleshly zeal. The priests of Zadok had to wear linen garments and

were forbidden to wear wool because it made them sweat (Ezek. 44:15-18). Our fleshly zeal must be displaced through the control of the Holy Spirit. Our ministry impact is fruitful without spiritual barrenness. To bear twins speaks of abundant fruitfulness. By meditating on the Word, we can keep our lives as clean as sheep that just emerged from the washing. This cleanliness of teeth speaks of our commitment to meditate on God's Word (1 Tim. 4:6-16).

³*Thy lips* (language, organ of speech) *are like a thread* (light fine string like material placed together, a measuring line, strong cord-rope) *of scarlet* (bright red with a tinge of orange, easily seen).

We speak the word under the anointing that lifts up the standard- so that others can see the will of God- the vision of the will of God for their life.

Lips speak of speech; our words are like scarlet- they bring redemption. Wholesome speech is an indication of the grace of God on our lives (Eph. 4:29; Jas. 2:3).

and thy speech (mouth, human instrument of talking, desert-wilderness) *is comely* (beautiful, lovely, attractive, pleasant, appropriate, praises to God)

Our mouth is lovely, our words minister grace to the hearers.

thy temples (root- thin, lean)(temple, the temple (of the head) *are like a piece* (a part) *of a pomegranate* (round red fruit, the fleshly part is edible and juicy) *within* (1-out of 2-shutting in, the womb)*thy locks* (a veil)

The temple of the head refers to the renewing of the mind, the word becoming flesh. The veil of God is now removed from our soul. Our thinking and feelings are God directed.

The temples (cheeks or countenance) reveal one's emotions. . Our emotions are expressed by our countenance or cheeks. We can see anger, joy, gladness, and sadness on the cheeks or countenance. They are windows into one's emotions. Her godly emotions were like a piece of sweet pomegranate. They were sweet to God. The pomegranate was a common fruit in Israel that was very sweet. They were represented on the gown of the high priest or on the ephod. When pomegranates are broken they are red. Red speaks of her modesty, her propensity for blushing in the presence of shameful things. A prostitute does not blush when acting immodestly. A red countenance speaks of one sensitive to shameful things (red from blushing). Behind her veil speaks of her hidden life in God as being modest. It is genuine and not just a show. There is a hidden life of modesty and tenderness.

⁴*Thy neck* (connects the head to the body, backbone, feature of beauty and strength) *is like the tower* (platform-a raised area, Bed of flowers, castle, pulpit) *of David* (beloved) *buildded* (build from, build up, construct, rebuild) *for an armory* (rows of stones, elegance), *whereon there hang* (to be suspend something in the air) *a thousand bucklers* (protection), *all shields* (cover body) *of mighty men* (champions).

Our neck speaks of our dedication, we walk with our head in heavenly places, we have a spiritual mind, resulting in fixed purpose, and we are coming into an irreversible dedication. God can now entrust us with his spiritual weapons of warfare.

The neck often speaks of the will that can be stiff necked (resistant) or submissive. When one put his foot on the neck of a conquered enemy it symbolized their submission. The Bride's will is like the heart of David who set his heart steadfastly before God (Ps. 57:6). This is in contrast to being double-minded. David's towers were strong and high to make them effective in defending the city of Jerusalem. Her choices were strong like the tower of David. An armory stored weapons for war (Neh. 3:19, 25). A resolute will to obey God is

like a storehouse of weapons against Satan's kingdom. A buckler was a small, round shield often worn on the arm. 1,000 shields spoke of abundant protection against the enemy. Her will was like the shields of 1,000 skilled warriors which were proven in battle. They provided protection from the enemy. This refers to the shield of faith which is used to protect us (Eph. 6:16). Our unwavering resolution to obey Jesus is an essential aspect in our spiritual victory. There is no substitute for exercising our will to say yes to God. The Lord will not violate His own boundary lines of redemption by forcing us to say yes to Him.

⁵*Thy two* (double) *breasts* (breast, bosom,) *are like two young* (deer, fawn, stag, young hart) *roes* (gazelle, doe) *that are twins* (two things alike), *which feed* (lead to eat, to care for) *among the lilies* (whiteness).

As we feed upon the word in a pure state of heart we begin to retain it. And the Holy Spirit brings it to our remembrance.

Breasts speak of nurturing others as a mother nourishes her babies. Fawns are youthful animals. Her breasts are like two fawns which are twins. This speaks of a double portion, or a double ability to nurture others in giving them the milk of the Word. Breasts like fawns speak of the milk of a young mother that does not run dry. This is in contrast to an aging woman. The maiden's ministry is likened to fawns which feed among the lilies which speak of purity. He promised to make her an ornament of silver or to be equipped in ministry (Song 1:10).

Bride- ⁶*Until* (while, up unto) *the day* (time, morning) *break* (1-whom 2-to breath, to blow), *and the shadows* (something blocking the light) *flee away* (put to flight, to disappear), *I will get* (pathway, movement, flow, walk-to flow with the breath-spirit of God) *me to the mountain* (authority) *of myrrh* (death to self), *and to the hill of frankincense* (prayer).

This speaks of our dedicated prayer life; we have a prayer life, lest when temptation comes we enter into it.

In song two, before the day breaks we told the Lord had to go without us, now as the light of the new day dawns upon us, we go with Him. We go to the mountain of separation with the Lord.

We keep going from faith to strength to glory. Each new level requires prayer to see.

Jesus- ⁷*Thou art all* (altogether, totally, the whole person) *fair* (beautiful, glory), *my love* (strong affectionate love); *there is no* (non-existence) *spot* (blemish, defect of character, the result of sin-injury-insult) *in thee*.

Our commitment to intercession keeps our garment clean. We are altogether beautiful; this speaks of our maturity in God. The word “all” is added for the first time in the Song. This is because we set our heart to go to the mountain.

⁸*Come* (bring, arrive) *with* (indicates location) *me from* (out of) *Lebanon* (white), *my spouse* (bride, under authority of), *with me from* (out of) *Lebanon* (white): *look* (observing something from the heights, to regard in ones thinking and emotions, to gaze on-focus) *from* (out of) *the top* (leadership) *of Amana* (covenant, something fixed, certain portion, sure allowance), *from* (out of) *the top* (leadership) *of Shenir* (to be pointed, summit) *and Hermon* (abrupt, to be blunt, seclude, devote, consecrate), *from the lions* (strength)' *dens* (dwelling place, refuge, habitat), *from* (out of) *the mountains* (authority, strength, stability) *of the leopards* (stalking animal).

THE CALL TO SPIRITUAL WARFARE (SONG 4:8) this is outer warfare. The king calls us his spouse or bride for the first time in the Song. With our new commitment to go to the mountain, we are now living from our heart like the Bride. We now carry our heart as a loyal

Bride. Jesus' inheritance is an eternal companion that is an affection-filled Bride that will be equally yoked to Him in love. Lebanon is both a geographical area and a mountain range. Senir and Hermon are two different mountain peaks within the mountain range of Lebanon. We are to look from the top of Amana, Senir and Hermon" or from His point of view (heavenly perspective). If we see difficulties from only a natural point of view, then we lose heart. We must look from His point of view to prevail in spiritual warfare. After Israel conquered the Ammonites on the east side of the Jordan River, they climbed to the top of these eastern mountains to see the Promise Land on the west side of the Jordan River. Israel had to defeat two Amorite kings (Og and Sihon) before they could climb this mountain (Deut. 3:1-11). We are to be a warring Bride engaged in spiritual warfare and seated in heavenly places. There are lions and leopards on the mountaintops. We must war against lions and leopards, which are animals that devour humans. Satan is a roaring lion who seeks to devour us (1 Pet.5:8). This speaks of spiritual warfare (Eph. 6:10-12). The "mountains of prey" had wild animals that stalked the people of Israel (Ps. 76:4). Habakkuk wrote of plundering the beasts on the mountains of Lebanon that made Israel afraid (Hab. 2:17).

The lord is calling us out of our purity of heart and intimate union with Him, to enter the throne room of intercession, the place of prevailing prayer where we enter into spiritual warfare to displace the Spirits that hold captive certain areas from the advancement of his Kingdom.

⁹*Thou hast ravished my heart* (stirring the heart with affection, make cakes, to be wise)(to overwhelm somebody with deep and pleasurable feelings or emotions, to capture and carry off with force, to make someone feel great pleasure, intercourse), *my sister* (blood relative), *my spouse* (bride, under authority of); *thou hast ravished my heart* (stir the heart) *with one* (first, once, unity, integrity) *of thine eyes*

(source, fountain, being in the presence of), *with one* (unity) *chain* (instructions around the neck) *of thy neck* (backbone).

My sister and spouse-signifies we are not only related in our spirit but also our soul, we become a child of God through the new birth of our spirit, and married to the Lord through the union of our soul. Our 2-fold identity as His sister and bride is emphasized 7 times in the song.

Our bridal heart takes God's breath away, we are spiritually minded, our eye is single, and we are devoted in love.

As we enter into the purity of the bride we ravish His heart. This verse summarizes the Song of Solomon. The ravished heart of God means that he is filled with emotions of joy and delight because of how beautiful we are to him, we stand out among the whole of His creation because of the perfecting of His love within us, the God given capacity to love Him with all our heart. The revelation of Jesus' ravished heart equips us for 100-fold obedience. We must understand God's affections for us. Because this enables us to love him with all our heart, to give are all to Him in love. The capacity to deeply love is unique to our newly created spirit. It distinguishes us from even the most exalted angels. Nothing in Scripture describes angels as having the capacity for affection. They have joy, but never are described as having affection.

¹⁰*How* (exclamation) *fair* (beautiful) *is thy love* (affection), *my sister* (blood relative), *my spouse* (bride, under the authority of)! *How* (exclamation) *much better* (be happy, to please, valuable) *is thy love than wine! and the smell* (aroma)*of thine ointments* (oil, fat, produce, richness, plenty, strength, fruitfulness, fertility) *than all* (total) *spices* (perfume, fragrance, beauty treatment)!

Jesus is now able to partake of us, just as His presence is better than wine to us, we become to Him the ultimate joy of His life. The atmosphere our being now emanates brings Him great delight.

The Spirit of God cannot partake of us when our soul is still sick, when our thinking and emotions are messed up.

With one look of your eyes – Jesus' heart moves with each look of devotion that we give Him. The very movement of our heart to love Him touches Him. Our obedience begins when we set our heart to obey Him, not just after we gain victory in a specific area. We can feel His pleasure in each step of the growth process. We delight the heart of God as our thoughts and feelings are brought into oneness with His Spirit

The scent of your perfumes – refers to our mind being filled with the Spirit of God's Word. Our soul begins to radiate the glory of God. The inner quality of our spirit is released through our soul just like perfume expressed the inner quality of a plant. Our intentions to obey God and our meditation on the Word arise as fragrance to God.

¹¹*Thy lips* (language, organ of speech), *O my spouse* (bride, under authority), *drop* (prophesy, to flow, words like rain) *as the honeycomb* (sweetest part of the honey, the drippings from the comb, wisdom): *honey* (sweetness) *and milk* (cheese, nourishment) *are under* (the position underneath) *thy tongue* (instrument of speech, language); *and the smell* (aroma) *of thy garments* (mantle, clothes, covering, light as a garment, the soul) *is like the smell* (aroma) *of Lebanon* (white, righteousness).

As we speak forth the word, we release the life of God, which purifies our soul. Our soul is the garment of our spirit.

Your lips drip as the honeycomb – speaks of our words as being sweet like honey. Honey is like that which delights the heart and is sweet to the taste. The production of honey requires much time and hard work from the bees. *Honey and milk are under your tongue* – two foods that described the prosperity of the Promise Land and that are

used to feed babes (1 Peter 2:1).). The phrase "under his tongue" refers to the private thoughts. The mouth full of deceit has trouble "under its tongue" (or in his heart; Ps.10:7). We have truth under our tongue, what we speak is in complete agreement with what we think. There is no guile or hypocrisy is what we say.

¹²*A garden* (place of abundant fruit, where conditions of life are maximized) *enclosed* (the securing of the door) *is my sister* (blood relative), *my spouse* (bride, under the authority of); *a spring* (billow, waves of the sea, chastity)(swell with air, fill with air-and swell out like a sail, to move upward or along in a curling or rolling mass, moving cloud) *shut up* (the securing of a door), *a fountain* (underground source of water coming to the surface, a spring that will flow) *sealed* (affixing an impression to serve as a seal).

Our heart becomes fixed upon Him, every thought is taken captive to the obedience of Christ, and we guard our tongue and speak only life.

It is only through the sanctification of our soul, through the continual infilling of the Spirit, that the Spirit in us brings every thought into captivity.

A garden enclosed speaks of our devotion to the Lord. *A garden enclosed* – was a private garden (not open to the public). It was enclosed with a fence to keep animals from polluting it. The purpose of a king's garden was to provide pleasure and rest in contrast to most gardens used for growing food.

To live as an "enclosed garden" or "sealed spring or fountain" means to shut ourselves off from the defilement of anything contrary to His Spirit. In the locking our heart, we become a place of pleasure for our King. A water supply without a covering was considered defiled

(Num. 19:15). *Every open vessel, which has no cover fastened on it, is unclean. (Num. 19:15)*

A spring and fountain sealed up – speaks of an undefiled water supply. Job made a covenant with his eyes to not gaze on anything unholy (Job 31:1). In doing this, he lived by carrying his heart as “an enclosed garden.”

We become an oracle of God, enabled to separate the precious (divine) from the vile (human)

¹³*Thy plants* (what is put forth- a fertile garden, weapon, sword) *are an orchard* (full of fruit, park, forest, well landscaped) *of pomegranates* (word made flesh), *with* (done together, in common with, it ties separate things together) *pleasant* (a choice thing, a best thing, precious, valuable, gifts) *fruits* (what is naturally produced, offspring, deeds, actions); *camphire* (ransom), *with* (done together) *spikenard* (pleasant fragrant ointment), ¹⁴*Spikenard and saffron* (cooking spice- crocus- a small perennial spring-flowering plant that grows from a corm- a short swollen underground stem base in some plants such as crocuses and gladioli that stores food over the winter and produces new foliage in the spring); *calamus* (aromatic fragrant cane, measuring rod, the aromatic root of the sweet flag plant. Use: source of oil used in perfumery, a tropical Asian palm tree. the hollow shaft of a feather) *and cinnamon* (dried inner bark of a tree, food a spice that is dried aromatic tree bark, used as strips or ground into powder, trees a tropical evergreen tree that produces cinnamon), *with all* (totality) *trees of frankincense* (an aromatic gum or resin used as incense, especially in religious ceremonies, and in perfumes. It is obtained from trees of the genus Boswellia, native to Africa. Substance burned to produce nice smell. a substance that is burned to produce a nice smell in some religious ceremonies. Frankincense is a type of incense); *myrrh* (an aromatic resinous gum obtained from various trees and bushes that are native to Africa and southern Asia. Use: in

perfume, incense, and medicinal preparations) *and aloes* (aromatic wood used to scent garments, a bitter-tasting aloe leaf extract. Use: laxative. The fragrant wood of the eaglewood tree from which a resin is obtained. Use: making perfumes. Aloe- plant whose leaves contain thick liquid. a plant with thick pointed leaves that contain a lot of liquid), *with* (done together, joined together) *all* (wholeness) *the chief* (best-leadership) *spices* (ingredient in the anointing oil, fragrance):

This is a description of our bridal fruitfulness. We are described as an orchard filled with fruit. Pomegranates and pleasant fruits are sweet and speak of having a pleasant impact on others. Fragrant henna with spikenard speaks of the precious and costly work of the Spirit in our life. Spikenard and saffron, calamus and cinnamon speak of the diverse graces seen in our ministry. With all trees of frankincense speaks of a ministry of prayer. Myrrh and aloes speak of the cross and death to self. With all chief spices speaks of grace imparted to others through her ministry

¹⁵*A fountain* (underground source coming to the surface) *of gardens* (enclosure, abundant fruits, maximum atmosphere for growth), *a well* (a hole or shaft that is dug or drilled into the ground in order to obtain water, a source providing a freely and abundantly available supply of something, a container or sunken area for holding) *of living* (a living thing, a living creature, tied to the movement of the Spirit) *waters* (running water), *and streams* (to flow, down pour, pour down, drop, melt) *from* (out of) *Lebanon* (white

A fountain-our spirit has a direct source Out of our belly shall flow; this speaks of the life of God in our spirit. A well speaks of the Spirit bringing to remembrance-our soul. We have to draw from a well. We have to prime the pump to get it going. Once we activate our spirit, the water flows into our soul. And streams speak of the overflow of the spirit.

This is a threefold description of the Spirit's ministry in our life. We have three sources of water which refer to the different ways in which we experience the Spirit in our lives. The fountain is the indwelling Spirit. . A *fountain* is a hidden source of water that is below the surface. This speaks an inward source of supply or the indwelling Christ. The gardens are plural (in contrast to the singular enclosed garden; v. 12) speaking of the anointing of God that brings blessing to others. A *well* speaks of the capacity to store water, so as to draw on when needed. *Streams* speak of an outward flow of water. A stream is above the ground and a spring is below the ground. Streams speak of an energetic flow of water. These streams flow from the mountains or high places of Lebanon, thus, they speak of the Holy Spirit "water supply" coming from on High. This speaks of an outward source of supply (Acts 8:18). This speaks of the Spirit coming upon us, or resting on us like a dove.

Bride-¹⁶*Awake* (stir up, motivate, resurrection), *O north wind; and come, thou south; blow upon* (to breathe, to breathe through) *my garden* (enclosed), *that the spices* (fragrance-anointing) *thereof may flow out* (to pour down, streams). *Let my beloved* (lover) *come into his garden, and eat* (consume, devour- to partake of something eagerly, to fill the mind or attention fully) *his pleasant* (choice, best, finest) *fruits* (what is naturally produced).

Blow upon my garden so that it might become His. We see herethe transition of our heart or garden- to His. This is the turning point in the song as we enter in the third season.

We cry out for the winds of God. The north winds of adversity and the south winds of blessing.

We offer or dedicate our lives, but his fire must come down and sanctify it. Our heart becomes his, as His spirit dwells in it.

Awake, O north wind – this speaks of the bitter cold wind of testing and difficulty speaking of exposing that which is not of God.

Come, O south wind - the refreshing winds of blessing to mature us speaking of increase. Only God has the wisdom to know the right combination of the north and the south winds that are necessary in each season of our life. Only God knows our makeup and destiny. *Blow upon my garden* – we want the garden of our heart and ministry to be deeply affected. *That its spices may flow out* – we desire to be filled with God's fragrant Presence. As the love of God grows in our heart so do all the other attributes of God. *Let my Beloved come to His garden* – the transition from our garden to His. We desire to be totally God's. We desire for God to consecrate our dedication. What we dedicate to God, he sanctifies or consecrates we see the fruit of our garden as "His" garden instead of ours. Jesus has an inheritance in the church (Eph. 1:18). This is the turning point in the Song. For the first 4 chapters it was our inheritance, from now on it is His. *Let my Beloved eat its pleasant fruits* – that Jesus might enjoy what the Spirit has worked in us.

It is in the times of testing or difficulty, when we respond in the Spirit that others see this and want what we have.

We become His inheritance, His spirit possesses our soul.

Jesus-5: ¹*I am come into my garden, my sister, my spouse: I have gathered* (to gather, pluck, to pick or harvest a crop, to bring people or things together to form a group, or come together) *my myrrh* (death to self) *with* (to tie together) *my spice* (to be fragrant, worshiper, alive to God, transformation); *I have eaten* (consume) *my honeycomb* (honey dripping from the comb, thick) *with my honey* (richness, fertility); *I have drunk* (to drink) *my wine* (joy) *with* (together with) *my milk* (nourishment): *eat, O friends* (covering everyone); *drink, yea, drink abundantly* (to drink freely, to become intoxicated, inebriated, to be overcome, a state of intoxication- to make somebody intensely excited or overjoyed, giving you a lot of happiness or excitement), *O beloved*.

JESUS ENJOYS HIS INHERITANCE WHICH IS A BRIDE. The bride now lives under Jesus' full ownership. Nine times He says "My," depicting His ownership of our life and ministry: My garden, My sister, My spouse, My myrrh, My spice, My honeycomb, My honey; My wine, My milk. ***I have come to My garden*** – Jesus answers our prayer from Song 4:16 where we asked Him to come and eat. Jesus comes to take full possession of our life as His inheritance in the 2-fold relationship of sister and spouse. ***I have gathered My myrrh with My spices*** – Jesus gathers what the Spirit has worked through the church. My myrrh speaks of the time in which we follow Jesus by embracing the cross. My spice speaks of the impartation of grace in our life. ***I have eaten My honeycomb with My honey*** – Jesus is feasting on the fruit of a mature church. Honey speaks of delightful food that Jesus may feast on from our life. Wine is for celebration and milk is for strength. Jesus celebrates our love and is delighted by it. ***Eat, O friends! Drink, yes, drink deeply, O beloved ones!*** – Jesus wants the Church to enjoy the fruitfulness of mature believers. These beloved friends are other believers. Paul wrote of death working in him so that life would flow to others (2 Cor. 4:10-12). He embraced difficulties that God's spices would bless God and others. She is as a living sacrifice that the Lord Himself feasts on (Rom. 12:1) and feeds to the Church. He is now taking full possession of her heart for Himself