

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)

In the first song the Lord reveals how much He loves us, because our spirit has been impregnated with His eternal life, our spirit's desire is to be pleasing to the Lord, this excites Him and causes Him to enjoy us, like a father and mother enjoy their newborn. We must accept in our innermost being the Lord loves us even though at this time we are really unable to do anything for Him. He enjoys the movement of His Spirit in us as we try to talk and walk in a way that is acceptable to Him. He has become our first love, He means more to us than anything else, yet being in His presence reveals the darkness in our heart and our inability to love Him back, we become poor in spirit.

The lord now begins to reveal His lordship over our lives-there is nothing too difficult for Him to overcome, He desires that we begin to trust Him. He has already overcome the world, and He will become greater in us than the pull of the world has on our life.

His primary goal is his leadership over us to lead us in a way that reveals and imparts His love to us. We are called upon to remember His love in times of testing. After He establishes our heart in love, he calls us into ministry.

He now reveals himself to us as the king over the mountains, those things in our life that hinder our love for Him. The lord now reveals himself as the one who can leap over all mountains (obstacles). This is the second crisis that occurs in our life as he calls us to run with

him in ministry and service to others, to share this first love we have experienced with others.

⁹*My beloved* (loved one, lover) *is like* (to compare) *a roe* (glory, beauty, gazelle, speed) *or a young hart* (fawn) *hart* (deer)

We see Him as the “Lord of all the nations” “or the Lord of all obstacles” who effortlessly conquers all the difficult mountains or high places. We see Jesus as a gazelle or a young stag that may easily leap in victory on the mountains. A gazelle or young stag (deer) has the ability to easily and quickly ascend a mountain with boundless energy. Jesus triumphed over all demonic powers and principalities (Eph. 1:22). He has overcome all obstacles (human and demonic). Jesus speaks tenderly to us in love when He calls us out of just spending time alone with Him to join Him on the mountains, of taking the land for Him. When we talk to the Lord we call Him “my Beloved”. When we speak about Jesus to others we refer to Him as the One we love.

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).

Our wall- this is a wall of intimacy with the Lord. We learn how to build walls to keep our heart from being distracted in our worship-no soul ties to things. Jesus is standing ready for action. It is time to rise up and move-a call to ministry. We were to sit at the table undisturbed until the lord awakens us to move. God is drawing us into a deeper relationship with Him.

We are now called to come out of the safe place, the atmosphere of His presence and carry this message of love to others, as we open our spirit to others we can be hurt, rejected, misunderstood and used.

¹⁰*My beloved* (the root of this word means to boil, a burning desire for Him, 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).

The lord calls us to conquer the mountains, to disciple all nations. This is a calling to the high places of ministry with Him. It is a walking by faith. We have to rise if we are to enter mature partnership with Him. There are 7 verbs used in Song 2:8-10 to describe the process Jesus uses to awaken us to mature partnership. They include Jesus coming, leaping, skipping, standing, looking, gazing and speaking.

¹¹*For* (because, indeed), *lo* (certainly), *the winter is past* (to go away), *the rain* (shower) *is over* (to change, renew) *and gone* (movement); 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); 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 winter is past, a time when we did not know the lord, the early rain of preparing our heart has already come and gone, we are in a different season now, it is time to move on.

Jesus reveals to us the prophetic signs of fruitfulness. It is the time for harvest. We must quickly learn how to trust him and obey him now. We see the signs of the harvest. Flowers appear on the vine to signify that the harvest of grapes will soon follow. The voice of the turtledove is heard in Israel at the harvest time. The fig tree puts forth the green figs just before the mature figs. The fragrance of the young tender grapes indicates the harvest. The time of singing associated with the harvest has begun. The greatest revival in history is around the corner. Jesus speaks tenderly to us by calling us “My love and My fair (beautiful) one”. Jesus knows that we will refuse Him but we are still as beautiful to Him as when our vineyard was not kept (Song 1:7-8). We are much more motivated to obey Him when we feel loved and beautiful in His eyes. He is not speaking in a harsh judgmental tone. The reason we are reluctant to follow the Lord in ministry is the fear of man is still in our heart. There are also things in our heart that we have not yet dealt with.

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, the ascending relationship) , *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).

Jesus always prophesies over us, he speaks into us His will. Jesus affirms our sincerity by calling us, "My dove." A dove speaks of purity and loyalty. The Holy Spirit is pictured as a pure dove. Jesus knows that it is in our heart to obey Him. Jesus knows that we will compromise in Song 2:17, yet He calls us, "My dove." We find our safety in two places, the cleft and the cliff. We are to stand with confidence before God in our weakness as we present ourselves to God as we trust in Jesus' death and resurrection. God hid Moses in the cleft of the rock (open space in the mountain) to protect him from seeing God's face and being struck dead by the glory of God. We hide from the judgment of God in the cleft of the rock or in the atoning death of Jesus. The "secret places of the cliff" speaks of the mystery of Jesus' resurrection. It is the ultimate secret place in which we ascend up to God. It is the place where the Spirit is resting upon us and we are caught up into His presence (an atmosphere of His Spirit) the cliff ascends upward as the stairway up to heaven as in Jacob's ladder (Gen. 28:12-17). We are to stand confident in the grace of God as we ask Him for help. Jesus wants to see our face and hear our voice in worship and prayer as we cry for help in our weakness. God wants us to run to Him in confidence, instead of from Him in shame.

We have been abiding in the secret place, that place of intimacy with Him in love and worship, but the Lord is on the move, it is now time to arise, yet we realize they are still little things in our heart, things that hinder the flow of His Spirit in our life.

¹⁵*Take* (seize, grasp, and 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 in reality weak animals. They are the powerless little devils in our lives), *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)

Song two

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, purity of heart).

My beloved is mine and I am His-second relational term in the song. This is the second focus. Our first concern is our spiritual pleasure our second concern is being pleasing to Him. We begin to realize that we are His, we belong to him. There is a new revelation of his ownership of our life. We begin to acknowledge him. We see the necessity of lovingly obeying Him. He has chosen us to reach other people; it is a great privilege and honor. It is our reward in heaven, the souls we reach for Him.

We express our sincere love for the Lord, our spiritual identity; we are a lover of God. Our face does not cease to be beautiful to God and our voice in worship does not become offensive to Him. I am his- we see Jesus's ownership over our heart. Our heart belongs to him. We express our love for him in the midst of our stumbling. The lord desires to feed us now in the costly place of obedience-the lilies. This is the place of the obedience of Purity. We know that our life purpose is to live in the purity of the lily in every single area of our life and to catch all the little foxes (Song 2:1-2). In Song 2:1, "I am the lily of the valley," the lily is in the singular as we discover our personal identity in the Lord. However, here the lilies are in the plural as they speak of the corporate people of God who love Jesus like we do. We are beginning to get out of ourselves, and focus on others.

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).

Our dedication to the Lord continually increases as we appropriate more of His Spirit into our hearts. To begin to be a true bondservant to the Lord and others is a real breakthrough. It is the breaking of a new day. It is when the Breath of the Spirit, the moving of the Spirit in our heart begins to take over. We struggle with compromise up until the Lord circumcises our heart, so that we can love Him with all of it.

To compromise is painful; we are refusing right now to follow the Lord. We acknowledge the deep shadows in our heart, the areas of our heart that are not fully in the light. The day break comes with the light of the renewing of our mind. It is the time when the dark shadows and the gray areas are gone. The lord must go until the light of the new day breaks forth in our lives.

Jesus will answer our prayer by catching these little foxes of fear and compromise in our lives. We are created to live in the high places with Jesus in the extravagant devotion of bridal partnership. We understand that our compromise will lead to fruit in our vineyard being destroyed or in a separation of our intimacy with the Lord. Jesus turns and goes for a season. Jesus honors our voluntary decision to draw back. Our relationship with Jesus is based on voluntary love. The word Bether in the Hebrew means "separation." The mountains are the obstacles that bring separation. We acknowledge that there will be a separation as Jesus goes to "the mountains of separation." In Song 3:1, He separates from us until we repent and cry out in obedience (Song 3:2). We know that our weakness does not mean our love is false it is just weak. When we neglect to obey the Holy Spirits leadership, the Lord lifts the sense of His presence from our hearts. First, to alert us to the seriousness of our compromise that refuses to more deeply embrace the Holy Spirit's leadership. Second, to humble us so as to cause us to be aware of our need for Him. Third, to awaken deep hunger in us for Jesus. We must be confident that God in His love for us will manifest His zeal or jealousy over us. God jealously requires that we live in wholehearted obedience. He zealously insists on that which deepens our relationship with Him and results in our greatness. Do we think the Scripture says in vain, "The Spirit...in us yearns jealously"? (Jas 4:5)

3:¹By 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). 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). 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?*

We begin to add obedience to our prayers. We now arise as we were commanded to do. His presence lifts from us until we diligently seek his face. The Lord draws us out of our fear, unbelief and compromise. The only safe place is faith and obedience. The pain of losing His presence motivates us to leave the comfort zone. We experience increased spiritual warfare mostly in our self. Jacob wrestled with God through the night (Gen. 32:24-30). Jacob refused to give up until he touched God. He is a picture of prayer that wrestles with God until the breakthrough comes. Hosea described Jacob as seeking God earnestly with tears and supplication (Hos. 12:2-6).

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*.

We lost the joy of our salvation; we became willing to forsake all to follow Him. We did not find Him in the midst of others; this was a breakthrough we had to experience for ourselves. Once we attained our intimacy, the awareness of his manifest presence, we held on until he did His secret work in our heart, and birthed in us the power to overcome the little foxes in our heart.

We receive revelation when we hold on to the Lord and not let Him go. The presence of the Lord returns as we are obedient. The Lord binds himself by his word and affection to respond to our earnestness. We have a new resolution to hold on to the Word-Jesus, throughout the rest of the song- we never let go of Him. We bring the word into our natural family situations. We minister to those who ministered to us, who were the instrument of our salvation. We begin to walk in the word even in the most difficult places. We become an ambassador of the Lord. We take the word to all the churches. We begin to go into the whole world making disciples.

⁵*I 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*

We are not to be disturbed as God does this second work of Grace in our lives, it is the salvation of our soul-the sanctification of the Spirit, where His fruit is manifest in our live, and others partake of it,

The daughters of Jerusalem represent believers who lack discernment of the various operations of the Spirit and the different seasons in God. By the gazelles or the does speaks of the importance of gentleness and sensitivity in relating to the young Bride in this season.

Song two

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. The Holy Spirit does not pressure us to move on until we are ready. Three times Jesus speaks this phrase, "Don't arouse or awaken my love until it pleases." (2:7; 3:5; 8:4). These are Seasons of preparation. In 8:4, He uses the same phrase "don't disturb her". He embraces us like the other 2 times. However in this third reference, He omits the phrase "by the gazelles of the field" because we are no longer immature and easily tossed to and fro (Eph. 4:14). When Jesus calls us to arise, it changes certain dynamics (the relationships of power between the people in a group) in our relationship with Him. God imparts to us ability in our dedication, so that we need to be sensitive-we cannot expect or demand others to walk in our level of dedication,-our dedication is imparted to us by the Spirit. He is our faithfulness. Once Jesus raises the standard of what He wants in our faith and obedience in each season of our life then we must respond or go backwards in our relationship with Him. Yesterday's measure of obedience is not sufficient for today. If we want to grow in the things of the Spirit we have to act on the word in faith. The Holy Spirit continually increases the light that He gives us and then makes us responsible to respond to it.