



I am my Beloved's  
and  
my Beloved is mine



This book is dedicated to Stefanie who helped open me to this Jesus.

Verses are from the Darby version.

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## **OUTLINE**

- 1.** Being drawn in love. Attracted to Christ. Captured by His person.
- 2.** Delivered from dwelling on the past into His resurrection.
- 3.** Living in resurrection and ascension as pillars of smoke and the palanquin to carry Christ.
- 4.** Still needing to experience the cross after experiencing resurrection.
- 5.** Living in ascension. Beautiful as the Moon, clear as the Sun, and terrible as an army with banners.
- 6.** Working together with the Lord in His vineyard.
- 7.** Hoping to be raptured.

## Introduction

The Song of Songs is a wonderful book. It is poetry. It is a love poem depicting the love relationship between the Lord Jesus and His individual believers. This poem covers the love between a man and a woman. A love like this is very hard to describe in plain words. So, the bible uses poetry, full of pictures and references to things in the natural world. Some of us have been blessed with such a love relationship. We understand the poetry. We get it, because we have experienced it. Our Lord Jesus is our love. The love of our life. He loves us tenderly and we love Him passionately. This is real, but very hard to put into words. Well, we have the Song of Songs to put this love into words for us. Thank God for the Song of Songs. We have much to enjoy in this short book that shows our love for Him, our pursuit of Him, our growth in Him, our conformation to Him, and our working together with Him, in seven stages.

### **Stage 1. Being drawn in love, attracted by Christ, captured by His person**

1:1-3 *She says: Let Him kiss me with the kisses of his mouth for thy love is better than wine. Thine ointments savor sweetly. Thy name is as ointment poured forth. Therefore do the virgins love Thee.*

Song of Songs is a poem about Solomon's romance with a country girl, the Shulamite. It is a wonderful depiction of our love relationship with Jesus. It is personal and affectionate. Our first experience of Him is Him kissing us in an affectionate way.

1:4 *Draw me, we will run after thee. The King brought me into his chambers.*

The pace of our Christian life is set right at the start by how much we run after Him. It is set by our reaction to Him. What is our reaction to seeing Him, to experiencing Him? Our reaction sets the pace of how rapidly we progress with Him. We must run after Him.

He draws us by His person (name). He shows us Himself in His incredible attractiveness. He is so beautiful, so drawing, so desirable. But we must react by running after Him. He draws and we run. Christ presents Himself to man by being lifted up on the cross. "If I be lifted up from the earth, I will draw all men to myself (John 12:32)." He has presented Himself to man and man must react by running after Him.

*1:5-7 I am black but comely, daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon. Look not upon me because I am black, because the sun has looked upon me.*

She realizes she is black. She is a sinner, but yet now she is comely as the curtains of Solomon. She realizes her sinfulness. We must all have these moments when we realize how bad we are. Then we humble ourselves before Him. We are black, sinful. We only have beauty in Him. He is our beauty as the curtains in the temple of Solomon.

*1:7-8 She says: Tell me thou whom my soul loves, where thou feedest thy flock, where do they lie down at noon? He says: If thou know not, thou, most beautiful among women, go thy way by the footsteps of the flock and feed thy kids by the shepherd's tents.*

This is to follow the footsteps of the faithful followers of Christ in the past. There are many. Hudson Taylor, Andrew Murray, John Darby, Jesse Penn Lewis, Madam Guyon, and Watchman Nee, to name a few. Hudson Taylor followed the Lord to China despite what the other Christians around him were doing. We can follow such examples.

*1:9-11 He says: I compare thee my love to a steed in Pharaoh's chariots. Thy cheeks are comely with ornaments, thy neck with ornamental chains. We will make thee ornaments of gold with studs of silver.*

She begins her Christian life as a strong horse pulling the world (pharaoh) behind her. Christ adorns her with God as gold and the redeeming Christ as silver studs.

*1:12-14 While the king is at his table, my spikenard sends forth its fragrance. A bundle of myrrh is my beloved unto me; He shall pass all night between my breasts. My beloved is unto me a cluster of henna flowers in the vineyards of Engedi.*

Jesus is unto me a fragrant, costly, precious bundle of myrrh which lies all night through this dark age between my breasts, which is my love for Him. When I want to find Him I go to my love for Him and I find Him there.

*1:15-17 He says: Behold, thou art fair, my love; behold, thou art fair: thine eyes are doves. She says: Behold, thou art fair, my beloved, yea, pleasant; also our bed is green. The beams of our houses are cedars, our rafters are cypresses.*

Her eyes are like dove's eyes with single vision for Him. Their dwelling is made of cedar for resurrection and cypress for His death. Our bed is full of life (green).

2:1-2 She says: *I am a rose of Sharon, a lily of the valleys. He says: As the lily among thorns, so is my love among the daughters.*

She is lovely as a rose to the Lord, but she lives in despised Sharon. I am trusting as a lily living in the low places (valleys). She lives among thorns as a lily. Trusting Him in this thorny world. She is despised by others.

2:3-7 She says: *As the apple tree among the trees of the wood, so is my beloved among the sons: In his shadow have I rapture and sit down; and his fruit is sweet unto my taste. He hath brought me to the house of wine and his banner over me is love. Sustain ye me with raisin cakes and refresh me with apples; for I am sick of love. His left hand is under my head, and his right hand doth embrace me. He says: I charge you daughters of Jerusalem, by the gazelles, or by the hinds of the field, that ye stir not up, nor awake my love until she please.*

His banner over me is love. Sustain me Lord with yourself as nourishing raisin cakes and refresh me with apples so sweet. For I am sick of love. We need to be lovesick for Him. So much love that we are sick. We need this sickness. If you haven't experienced this you are missing the depths of love. Love is deep. Deep in our being.

At the start of our Christian life, we are drawn by the Father to Christ. "No one can come unto Me unless the Father draws him (John 6:44). We are drawn unto Christ by the Father until we receive Him and are captivated by His person. We are kissed by the kisses of His mouth. This is a love relationship. Then we run after Him. We love Him and pursue Him. The precious story of how each of us come to Him is so wonderful. I would like to hear for eternity about how each precious believer was drawn to and captivated by Christ. I look forward to that. This is what happens to the Shulamite in section one.

Because of His love which is better than wine, she runs after Him and the strong horse in Pharaoh's chariot is changed into the lily, who is fully trusting in Him and the dove who only has eyes for Him. This change is not outward behavior. This is real change in her person. This happens all over the world to all kinds of people, every day. What kind of person this Jesus must be to cause such change in people? You know how strong the current of a river is by how it shapes the land it flows through, so you can

know what kind of person Jesus is by the change He causes in the people who follow Him. No one can deny that Jesus makes strong changes in the people who meet Him. This is a fact. This is what happened to the Shulamite in stage one.

## **Stage 2. Delivered from dwelling on the past into His resurrection**

2:8 She says: *the voice of my beloved! Behold, He comes leaping upon the mountains, skipping upon the hills.*

It is when we are loving the Lord in the deepest way that His coming becomes so real to us and near to us. "Behold He comes..." "Make haste my beloved to come".

2:9-10 *He stands behind our wall. He looks in through the windows, glancing through the lattice. My beloved spoke unto me, Rise up my love, my fair one, and come away.*

There is a separation between the lover and her Lord. It is not total. There are still openings, but it is a partial separation. Our conscience is always a window to the Lord. One reason I have seen for this separation is dwelling on the past and living in either guilt or regret. This is a separation between us and the Lord. It is not healthy. So, in 2:10-13 He calls her to come away from that, to rise up.

Depression makes us down. He calls us to rise up. God moved heaven and earth to become a man and die for our sins. We don't need to dwell on our sins. They are totally forgiven and forgotten. "I will take your sins away from you as far as the east is from the west." "Your sins shall be white as snow, though they be as scarlet." He did everything for us. We should not dwell on our sinful past. We should forget it. It is forgotten by the Lord. We need to forget it. If you need to repent, then repent. Then forget it. Dwell on the Lord's word, not yourself. Rise up and come away. Rise up from your depression by forgetting the past and enjoying the Lord Jesus. Without passing this step we will not progress in the Christian life.

2:10-13 He says: *Rise up my love, my fair one, and come away. For behold, the winter is past, the rain is over, it is gone; the flowers appear on the earth; the time of singing is come, and the voice of the turtledove is heard in our land;*

2:13-14 *The fig tree mellows her winter figs, and the vines in bloom give forth their fragrance. Arise, my love, my fair one, and come away! My dove in the clefts of the*

*rock, in the covert of the precipice, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.*

She is in a hard place. She is experiencing the cleft of the rock, which is a vertical split and crack in the rock. There is also the covert of the precipice, which is formed by the overhanging rock. The hidden, protected area under the overhang is the covert. He wants to hear her voice and see her countenance. He loves her and wants her to come and be with Him during the hard times. He encourages her in vs. 10-13 with His resurrection life. Winter is over and resurrection is here. The flowers appear on the earth. To experience the hard times, we need His resurrection life. Without His resurrection, we can't survive the hard places. But with Him we can be changed and progress with Him. The Song of Songs shows the progression of a believer in the Christian life. She begins as a horse in Pharaoh's chariot. Pharaoh represents the world (Egypt). She begins as a strong horse pulling the world behind her. After meeting the Lord Jesus and spending time with Him, she quickly becomes a dove, so gentle with eyes only for her beloved. This is her progression.

*2:15-17 She says: Catch us the foxes, the little foxes, that spoil the vineyards, for our vineyards are in bloom. My beloved is mine and I am his; He feeds his flock among the lilies, until the day dawn and the shadows flee away. Turn, my beloved, be thou like a gazelle or a young hart, upon the mountains of Bether.*

This is her motto. I am His and He is mine. Jesus is mine and I am His. I am His totally, absolutely.

But, then in verse 17 she has a failure. He has asked her to come away with Him, but, instead, she asks Him to turn to the mountains of Bether, which means separation. She fails Him, she is separated from Him. Actually, this is the question of our Christian life. Are we with Him or are we separated from Him? It is not right and wrong. It is not doctrine. It is if you are with Him or not. Are you with Him? Right and wrong don't matter. Are you one with Him? Are you in Him, of Him, with Him?

*3:1-5 She says: On my bed, in the nights, I sought him, but I found him not, I will rise now, and go about the city; in the streets and in the broadways will I seek him whom my soul loves: I sought him, but I found him not. The watchman that go about the city found me: Have you seen him whom my soul loves? Scarcely had I passed from them, when I found him whom my soul loves: I held him and would not let him go, until I had brought him into my mother's house, into the chamber of her that conceived me. He*

*says: I charge you daughters of Jerusalem, by the gazelles, or by the hinds of the field, that you stir not up nor awake my love, till she please.*

The mother here is grace. Our mother is grace. She realizes she has been saved by grace. This is a turning point for her and she progresses to the next stage of her Christian life.

The second section is very important. She has become separated from the Lord by her dwelling on the past and on her sins. He tells her to rise up and come away with Him. She fails Him and stays in her seclusion. He offers her His resurrection life with flowers and singing. Then, she does rise up and seek Him. We must all get past this separation because of dwelling on our past sins. We must rise up and come away with Him in His resurrection life. Only His resurrection life can get us through this time. Some believers get stuck here. We must take His resurrection life to get through this and progress with Him. This is what the second section is all about: progression.

### **Stage 3. Living in resurrection and ascension as pillars of smoke and the palanquin to carry Christ**

*3:6-8 Observer says: who is this that comes up from the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? Behold his couch, Solomon's own: threescore mighty men are about it, of the mighty of Israel. They all hold the sword, experts in war; each has his sword upon his thigh because of alarms in the night.*

She has lost the big personality of a horse in Pharaoh's chariot, now she is like smoke. But she is perfumed with Christ just like Corinthians: "A fragrance of life unto life and death unto death." She loses her strong personality and is just smoke. But it is perfumed smoke. She has a fragrant smell she gets from Him. He is frankincense and she smells of frankincense.

*3:9-11 King Solomon made himself a palanquin of the wood of Lebanon (cedar). Its base is of gold, it's pillars of silver, it's seat of purple and the midst thereof is inlaid with love from the daughters of Jerusalem.*

A palanquin is to carry royalty. Cedars of Lebanon are a picture of resurrection. Pillars of silver for the redemption of Christ, gold for God's divinity as the base, and inlaid

with the love towards Christ of all the believers. This is to carry Christ. When we carry Christ, redemption is there and God's divinity is with us and the love of all the believers is also with us.

The bed indicates union in love. She is one with her beloved in their mutual love. She carries Him in the night. She is in such union with Him that she is a palanquin to Him.

4:1-5 He says: *Behold, thou art fair, my love; behold, thou art fair; thine eyes are doves behind thy veil; thy hair is as a flock of goats, on the slopes of Mt. Gilead. Thy teeth are like a flock of shorn sheep, which go up from the washing; which have all borne twins, and none is barren among them. Thy lips are like a thread of scarlet, and thy speech is comely; as a piece of pomegranate are thy cheeks behind thy veil. Thy neck is like the tower of David, built for an armory: a thousand bucklers hang thereon, all shields of mighty men. Thy two breasts are like two fawns, twins of a gazelle, which feed among the lilies.*

Song of Songs is poetry. Everything has meaning. Maybe you could see some meaning that others have not yet seen. Dove's eyes can only look at one thing at a time. They are single for Christ. She always has a veil on. She is hidden. This is true of all true lovers of Jesus. They speak, but they are hidden. The hair signifies submission (women and long hair in 1 Cor. 11:15). A flock of goats will lie down in a line on a hillside. Teeth are for eating Christ (John 6). Lips are for speaking. Scarlet indicates redemption. She speaks of His redemption in a beautiful way. Pomegranates picture the fullness of life. Cheeks are what we present to people. Our presentation should be full of the life of Christ, yet still behind our veil. The neck represents our will. Our neck needs to be strong for Christ, like the tower of David with shields. The breasts show our love for the Lord. Among the lilies is among those who are trusting the Lord.

In stage three she progresses to be a pillar of smoke. She has no form, but she is perfumed with the myrrh of Christ's death and the frankincense of His resurrection. She is coming up from the wilderness like pillars of smoke. Wonderful! We need to be filled with the sweet myrrh of Christ's death and the fragrant frankincense of His resurrection. So filled that it is all we are. We have no form of our own. Wonderful! We have only His death and resurrection. Then we are truly carrying Christ as a palanquin. We carry Christ in this world. We have His divinity as the base, with pillars of His redemption (silver) and inlaid with love from all the believers. Did you know you can

even carry the love of all the believers with you? Oh, to be such a carrier of Christ! What a life we can have. Just carry Christ. We are nothing and He is everything that we carry. This is her progression in stage three.

#### **Stage 4. Still needing to experience the cross after experiencing resurrection**

4:6-7 She says: *until the day dawn, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense. He says: Thou art all fair, my love, and there is no spot in thee.*

Until the Lord comes, we need His death and resurrection life. We need to go there again and again.

Stage four is only one verse. “Until the day dawns and the shadows flee away” is the Lord’s second coming. The shadows we experience will only fully go away when He returns and sets up His kingdom on earth. “I will get me to the mountain of myrrh and to the hill of frankincense”. Until His coming we must go again and again to His death and resurrection. We must dwell there. This is stage four. It is ongoing.

She wants to remain in the mountain of myrrh, which is His sweet death and to go to the hill of frankincense, which is His resurrection. By doing this again and again for a prolonged period, she is dwelling in His ascension and she goes to the top of Amana, which is the truth. It is here that she becomes a garden to Him. She even becomes a fountain and a stream of living water. She becomes the city of Jerusalem. Because she dwells in the truth she becomes a bright light as the sun and the moon. To the enemy she is an army in victory.

#### **Stage 5. Living in ascension: Beautiful as the moon, clear as the sun, and terrible as an army with banners**

4:8 He says: *Come with me from Lebanon, my spouse, with me from Lebanon, come, look from the top of Amana, from the top of Senir and Hermon, from the lion’s dens, from the mountains of the leopards.*

Lebanon is resurrection, for the cedars of Lebanon, and Amana is the top of the truth. This is ascension.

4:9-10 He says: *Thou hast ravished my heart, my sister, my spouse, with one glance of thy eyes, on chain of thy necklace. How much better is thy love than wine.*

This is the most amazing thing. We know that our heart is ravished by our Lord, but did you know His heart can be ravished by your eyes? Your spiritual insight, your singleness for Him can ravish His heart. Your submissive will which is strong for Him. To Him our love is better than wine. How amazing is that!

4:11 *Thy lips, my bride, drip fresh honey. Honey and milk are under thy tongue, the fragrance of thy garments is like the fragrance of Lebanon.*

Her words are like sweet honey and nourish others. Her garments, her conduct, is in resurrection (Lebanon). Others are enjoying what she is in Christ.

4:12-15 *A garden enclosed is my sister, my bride. A spring shut up, a fountain sealed.*

We are actually an enclosed garden for the Lord to enjoy. He wants to come in and enjoy us as His garden, His private garden.

4:16-5:1 *Awake north wind, come thou south; blow upon my garden that the spices thereof may flow forth. Let my beloved come into His garden and eat its choicest fruits. I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat O friends; drink, yea, drink abundantly, beloved ones!*

She wants the hard environment and the pleasant environment to cause her garden to flow forth spices, which are aspects of Christ, to others. Also for her Beloved to come and enjoy what he has planted there.

5:2-6 She says: *I slept, but my heart was awake. The voice of my beloved! He knocks: open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, my locks with the drops of the night. I have put off my garment, how should I put it on? I have washed my feet, how should I dirty them? My beloved put his hand in by the hole of the door and my inward parts were moved for him. I rose to open to my beloved and my hands dripped with myrrh, and my fingers with liquid myrrh, upon the handle of the lock, I opened to my beloved; but my beloved had withdrawn himself; he was gone: my soul went forth when he spoke. I sought him, but I found him not; I called him, but he answered me not.*

Her beloved comes in the suffering of His death when his locks are filled with the drops of the night. He calls her to open to Him. He puts his hand in by the door and she yearns for him. She feels He is calling her to go forth to the unsaved people that He has redeemed by His death. He reminded her of His suffering for all mankind. But she says she has taken off her old man (garment) and she can't put it back on and she has washed her feet and how can she dirty them with unsaved people. She rose to open to Him, and her hands dripped with the myrrh of His death. She opened to Him but He was gone. 6:2 says he went to his garden to gather lilies. Just as she thought, He wanted her to go with Him to gather the unsaved and make them lilies for Him.

Yes, she did hesitate in going forth, but then she went forth to find Him and it resulted in others seeing how beautiful she was and being attracted to her. They asked her about her beloved and she could tell them all about Him from head to foot. They began to seek Him with her. They became His flock.

5:7 She says: *the watchmen that went about the city found me; they smote me, they wounded me; the keepers of the walls took away my veil from me.*

This can happen to lovers of Jesus. They can be struck (rebuked) by the guards among God's people and exposed by having their veil taken away.

5:8 She says: *I charge you daughters of Jerusalem, if ye find my beloved... What will you tell him? That I am sick of love.*

She is so much in love that she is sick of love. We all must be sick of love in love with the Lord.

5:9-16 *what is thy beloved more than another beloved, thou most beautiful among women? What is thy beloved more than another beloved that thou does so charge us? My beloved is white and ruddy, the chief among ten thousand. His head is a the finest gold; his locks are flowing, black as the raven; his eyes are like doves by the water brooks, washed in mil and fitly set; his cheeks are as a bed of spices, raised beds of sweet plants; his lips are lilies, dripping liquid myrrh. His hands gold rings, set with chrysolite; his belly is bright ivory, overlaid with sapphires; his legs, pillars of marble, set on bases of fine gold; his bearing is of Lebanon, excellent as the cedars; his mouth is sweetness itself, yea he is altogether lovely. This is my beloved, yea, this is my companion, o daughters of Jerusalem.*

She describes her beloved. He is pure white yet ruddy, full of life. His head is of God (gold). His hair, his submission, is of God, flowing and strong. His expression (eyes) are single and pure as doves, and fitly set. His countenance (cheeks) is beautiful and sweet as spices through His suffering of people's smiting. His lips drip the liquid myrrh of His fragrant death. His works (hands) are of the divine power (gold tubes). His inward parts (belly) are full of suffering (ivory) but are overlaid with heavenly vision (sapphires). His standing (legs) is righteous based on God's divine nature (gold). He is resurrected and ascended (Lebanon cedars). His mouth is sweetness itself. He is altogether desirable.

6:1-3 Observers say: *Wither is thy beloved gone, thou fairest among women? Whither is thy beloved turned aside? And we will seek him with thee. She says: My beloved is gone down into his garden, to the beds of spices, to feed in the gardens and to gather lilies. I am my beloveds and my beloved is mine: he feeds his flock among the lilies.*

Each of His believers is a garden of spices to the Lord. He comes to feed in us as His garden. Our experiences of Him become sweet spices in us, which He feeds on. As He is feeding on all His believers, He is also gathering lilies, gathering seekers of Him.

6:4-9 He says: *Thou art all fair, my love, as Tirzah, comely as Jerusalem, Terrible as an army with banners: turn thine eyes away from me, for they have overcome me. Thy hair is as a flock of goats on the slopes of Gilead. Thy teeth are like a flock of sheep which go up from the washing; which have all borne twins, and none is barren among them. As a piece of pomegranate are thy cheeks behind thy veil. There are threescore queens, and fourscore concubines, and virgins without number: my dove, my undefiled, is but one; she is the only one of her mother, she is the choice one of her that bore her. The daughters saw her, and they called her blessed; the queens and the concubines praised her.*

Now, Solomon appraises His love. He calls her His love, His fair one. He asks her to turn her eyes away from Him because her spiritual insight, her eyes, overcome Him. Can you believe this? The spiritual attributes of the believer can be so attractive to the Lord that they overcome Him. What an amazing fact. She is beautiful as Jerusalem. Her submission, her hair, is like goats reclining in a row on Mt. Gilead. Her eating, her teeth, are like a flock of shorn, washed sheep. Her expression (cheeks) is like the pomegranate, full of life. She has a veil. He says there are many queens, concubines and virgins without number but she is the only one. The only one born of grace

(mother). This is like when a woman is in love, she says her lover makes her feel like the only woman alive.

6:10-13 Observer says: *Who is she that looks forth as the dawn, fair as the moon, clear as the sun, terrible as an army with banners? She says: I went down into the garden of nuts, to see the freshness of the valley, to see whether the vine has budded, whether the blossom is opened, whether the pomegranate is in bloom. Before I was aware, my soul set me upon the chariots of my willing people. Observer says: Return, return O Shulamite, that we may gaze upon you. What would you look upon in the Shulamite? As it were the dance of two armies.*

She is now living in ascension. He says she looks forth as the dawn, beautiful as the moon, clear as the sun, and terrible as an army with banners. She is in ascension like the sun and the moon. She is terrible to the enemies. As a triumphant army with banners. She is in victory. Victory over all God's enemies. Beautiful and triumphant.

Here she is first called Shulamite, which is the feminine form of Solomon. She is Him in life and nature (but not in the Godhead). She matches Him to be His bride, to marry Him. This is not to act like Him, it is to be Him. He has been taken in by her over much time. This is what God wants, that we would take in Christ until we become Him in all His aspects in our whole being. Until we express Him.

By going to Christ we dwell in His death and resurrection and by going to His word we dwell in the truth and we progress to maturity in the Lord as the garden, the city, the Sun and the army. The end result is that we are the Shulamite, which is the feminine form of Solomon, meaning we are the same as He is. We have dwelt in Him until we become the same as He is in life and nature, in all His attributes.

7:1-5 He says: *How beautiful thy footsteps in sandals, O prince's daughter! The rounding of thy thighs are like jewels, the work of the hands of an artist. Thy navel is a round goblet, which wants not mixed wine; thy belly a heap of wheat, set about with lilies; thy two breasts are like two fawns, twins of a gazelle; thy neck is as a tower of ivory; thine eyes, like pools in Heshbon, by the gate of Bath Rabbim; thy nose like the tower of Lebanon, which looks toward Damascus; thy head upon thee is like Carmel, and the locks of thy head like purple; the king is fettered by thy ringlets!*

He describes what she is in resurrection and ascension. Her walk is beautiful, her standing (thighs) is like jewels, her belly, her eating of Him, is full of faith (lilies). She

feeds others (breasts) in a living way. Her neck (will) is strong for the Lord as the tower of Lebanon. Her eyes (insight, intuition, vision) are like pools (clear, clean, still, full of light) by the gate (accessible). Her nose (discernment) is high and strong. Her head (thoughts, intentions) is strong for God and her submission (hair) is royal (purple) and captures her beloved. These qualifications show she is ready to work together with the Lord. She is ready to go forth into the fields and lodge in the villages. To go into the vineyards and gather fruit for her beloved.

Song of Songs is all about progression. It shows she was always progressing. Are you progressing with Christ? Are you moving forward? She progressed until she was qualified to work together with the Lord for what He wanted. He wants fruit (John 15). He wants to gain people for Himself. "God desires all men to be saved and to come to the full knowledge of the truth." She was progressing all the time. But we must ask: what caused her to progress to this extent? We could look to the writings of Paul in Philippians 3. I pursue, to gain Christ, to know Him, to be found in Him. To know the power of His resurrection and the fellowship of His sufferings, being conformed to His death. But I believe the answer is also right here in the Song of Songs.

First: love. She is captivated by His person. This comes from meeting Him. His Person is powerful. This is shown by Christ's strong effect on people. When people meet Him they are never the same again. He has a strong effect on people. No one can deny that there is something about Christians that is special. They have been strongly affected by Christ. To meet Him is to be captivated by Him. She loves Him. She loves Him totally and strongly. She wants to be kissed by Him. A kiss is intimate and personal. She loves Him strongly and absolutely.

Second: is that her love for Him caused her to run after Him. Running is not neutral. Running is giving all, selling all, investing all of your being in this person. He captivated her to this extent. She gave all. She ran. When we meet Him, whether at our salvation or later, we are captivated by Him. Then we will run. We will give all. We will pursue Christ until we meet Him at His second coming. Nothing will stop us. If religious laws and methods get in our way, then we will find a different path. If the world tries to entrap us, we will flee. Nothing will get in our way. Nothing will keep us from our Beloved. This is the way to progress rapidly. It will still take a lifetime, but we progress by loving and running. Run, don't walk. Run. Give all. Then you will progress. This is

what Song of Songs is all about. Loving and running after Jesus. Be a crazy lover of Jesus. This is the way we progress to His coming.

7:6-9 He says: *How pleasant art thou, my love, in delights! Thy stature is like a palm tree, and thy breasts to grape clusters. I said, I will go up to the palm tree, I will take hold of the branches thereof; and thy breasts shall indeed be like clusters of the vine, and the fragrance of thy nose like apples, and the roof of thy mouth like the best wine... that goes down smoothly for my beloved and steals over the lips of them that sleep.*

The beloved praises her as His love. He praises her beauty and pleasantness that delights people. Her breasts indicate she feeds others richly with not only grapes, but clusters of grapes. Her nose, her intuition, is fragrant and nourishes others (apples). Her taste is as wine from the age to come. She inserts here that she wants her beloved and also those who sleep (lose consciousness of themselves) to enjoy her taste (roof of mouth). Wine is produced from our experiences of Christ. The wine is for her beloved and for other believers to enjoy.

Stage five is very deep. We must be sick of love. We must have a sickness that we are so much in love with the Lord that we feel sick. Then we experience this love relationship with Him. We become His palm tree, His vine, His garden. He comes into us to feed on what He has planted there and we go to Him to experience all that He is: His head is of gold, His hands are of divine power, His belly is of suffering with heavenly vision (sapphires). Then we are His love, His dove, His undefiled and we become “as fair as the moon, as clear as the sun, and as terrible as an army with banners”. This is the very high level attained in stage 5. It is at this point that she is ready to work together with the Lord in stage 6.

## **Stage 6. Working together with the Lord in His vineyard**

7:10-13 She says: *I am my beloveds and his desire is toward me. Come, my beloved, let us go forth into the fields and lodge in the villages. We will rise up early to the vineyards, we will see if the vine has budded, if the blossom is open, if the pomegranate is in bloom. There will I give thee my loves. The mandrakes give forth their fragrance, and at our gates are fruits, new and old; I have stored them up for you, my beloved.*

She realizes He loves her and wants her. She is ready to work together with the Lord. He doesn't have to ask her. She volunteers to go forth into the fields, to lodge in the villages, to rise up early to the working places (vineyards) of her beloved. She will give

Him her love there. Mandrakes are flowers given between lovers. She says their mandrakes put forth fragrance and at her gates are fruits, new and old, that she has stored up for her beloved. These are her experiences of Christ whether new or old that she has stored up for Him at her gates where she brings people into Christ.

This is working together with the Lord. We don't work for Him, we work with Him. There is a big difference. This is a labor of love. We are loving Him while we labor and there is a sweet fragrance in our work. Others can smell this fragrance. This is my favorite portion of Song of Songs. Probably because it is the experience of my husband and I. Working together with the Lord while we are loving Him. There will I give you my loves.

### **Stage 7. Hoping to be raptured**

*8:1-4 Oh that thou were as my brother that sucked the breasts of my mother! Should I find thee without, I would kiss you; and they would not despise me. I would lead you, bring you into my mother's house. She would instruct me. I would cause you to drink of my spiced wine, of the juice of my pomegranate. His left hand would be under my head and His right hand would embrace me. He says: I charge you daughters of Jerusalem.... Why should you awake or stir up my love until she please.*

She loves the Lord and works together with the Lord, but she experiences the despising of others because she is still in the flesh. She wished she could be outside the flesh, as in rapture (should I find thee without). She still wants her Lord to love her as He did before rapture. She wants to kiss Him and for Him to drink of her spiced wine which was produced by her experiences of Him. We are still in the flesh until our rapture when the Lord gives us a spiritual body. Being in the flesh causes us sufferings so we long to be free of it. Her beloved tells the other believers to leave her alone until she is raptured.

*8:5-7 Observer says: Who is this that comes up from the wilderness leaning on her beloved? He says: I awoke thee under the apple tree: there thy mother brought thee forth; there she brought thee forth that bore thee. She says: Set me as a seal on thy heart, as a seal on thy arm: for love is strong as death and jealousy is cruel as Sheol: the flashes thereof are flashes of fire, flames of Jehovah. Many waters cannot quench love and floods do not drown it; even is a man gave all the substance of his house for love it would be utterly contemned.*

The Lord is coming soon. She is going out to meet Him, but she realizes she is not strong enough to stand on her own. So, she is leaning on her beloved. When we get old, we begin to lean. This could be viewed as weakness. She is mature in the Lord, but as she gets older she must lean on Him. We go out of this world leaning on our Beloved. She asks Him to set her as a seal on His heart and on His arm. His love (heart) is as strong as death and His jealousy is as cruel as Sheol, flames of Jehovah. Many waters (trials) cannot quench His love and floods (persecutions) cannot drown it. She is held securely by Him and she goes forth to meet Him at His second coming.

*8:8-9 We have a little sister who has no breasts, what shall we do for her in the day of her espousals? If she be a wall we will build on her a turret of silver and if she be a gate we will enclose her with boards of cedar.*

A sweet section is inserted here. While she works together with the Lord, she has a concern for the younger believers. She is concerned for their faith and love (breasts). She is experienced in caring for them by building on them a turret of silver (Christ's redemption) if they are a wall protecting God's People and boards of Christ's resurrection (cedar) if they are a gate to let people into Christ.

Then she declares:

*8:10 I am a wall and my breasts are like towers, then was I, in His eyes, as one that finds peace.*

She is so bold to declare her strong love for Him. She is not timid in this. She is strong. She is only concerned with what He thinks about her, not others. She can do this because she has been freed from the concern for what others think of her. "then was I in His eyes as one that finds peace". Before the Lord comes to take us, we must be at peace. This is the condition for rapture.

*8:11-12 Solomon had a vineyard at Baal Hamon: he let out the vineyard to keepers; every one, for the fruit thereof was to bring a thousand silver pieces. My vineyard, which is mine, is before me: the thousand silver pieces be to thee, Solomon; and to the keepers of the fruit, two hundred.*

Christ is the Lord of all the works (Baal-hamon). The Shulamite participated in one part of the work (the vineyard). She gives Him what He requires (1,000 shekels) and she is given 200 shekels as her reward for keeping the fruit. We must work together with the Lord in His vineyard. At the end of this age, He will come to reckon with us and take

what He requires and then, based on our labor, He will reward us. In Matt. 25 this is what He requires with interest. It is so wonderful to work together with the Lord. He give us a reward at the harvest time as our incentive to labor with Him. It is a labor of love, yet something is still required of us. We must give Him some interest along with our labor. There must be 200 shekels for Him, which then becomes our reward from Him. This is very interesting. The interest He requires from us, as shown in Matt. 25, becomes our reward from Him. This is amazing! I do not claim to thoroughly understand this, yet, it is here. What would you say?

*8:13-14 Thou that dwells in the gardens, the companions listen for thy voice; let me hear it. Make haste, my beloved, and be thou like a gazelle or young hart on the mountains of spices.*

This is the Lord's second coming. We are His gardens. We want to hear His voice when He returns. We want Him to make haste to come. There are mountains of spices. At the beginning of this book, there is myrrh, frankincense, and individual spices. Then later there is a bed of spices and a garden of spices. Now here, at His coming, there are mountains of spices. Spices represent the different experiences of Christ in the different aspects of what He is. Myrrh is His death because it was used to anoint the dead. Calamus is His resurrection because it is a reed that rises out of the mud and grows tall. Before He can come again there must be overcomers on the earth with so much experience of Him, in all His aspects, that they are mountains of spices. Then He will return and only then. It all depends on the overcomers (Rev 2-3). Those who would go beyond to gain Christ. Gain Him, pursue Him, know Him and be found in Him. Work together with Him. Love Him and run after Him. Be an overcomer to bring Him back. This is the call of the Song of Songs. Be for Him with all you have and all you are. Run after Him, casting off all encumbrances to gain Him, just as Paul did. Forgetting the things which are behind and pressing forward to what is before. I want to be gained by the One who gained me." I suffer the loss of all things and count them as dung that I may gain Christ and be found in Him not having my own righteousness, which is of the law, but that which is out of God and based on faith." Be an overcomer. Go beyond. Be the one to gain Christ and when He comes you will not only be with your beloved, but you will also receive a reward. This is the Song of Songs. Who knew?

The Christian life is very hard to describe in human words. It is Christ experienced by us, His believers. But the end product is not Christ alone. It is pictured

in the tabernacle. The tabernacle is made of acacia wood overlaid with gold, connected with gold bars, on sockets of silver. Acacia wood portrays humanity. We are wood. God is gold. Silver is the redeeming Christ. So, yes, it is God and Christ, but it is on humanity. This will be God's dwelling place on earth. It is God in Christ but it is in humanity." When the kindness and the love to man of our savior God appeared." Titus 3. "God so loved the world..." John 3:16. God loves man. He loves humanity. He hates sin, but He loves man. He became a man to accomplish redemption and reconcile man back to God. In this age, Christ wants to be gained and experienced by man. Then He will have a wedding feast for 1,000 years in His kingdom. Then for eternity the people who have gained Him will be in the New Jerusalem. It is Christ in God on the throne, but the city is made of precious stones on foundations of precious stones. Precious stones are made from heat and pressure. This is our human life. This is to transform us into precious stones for God's eternal dwelling place. It is Christ, but it is Christ in humanity. It is hard to describe, so the bible uses pictures and poetry. Song of Songs is poetry. It is also the relationship between a man and a woman. This love relationship is also hard to describe. So, it is poetry. Wonderful! There is so much to enjoy here in the Song of Songs. I have stayed in this book for years, but there is still more to enjoy here.

The New Jerusalem is the dwelling place of God and the expression of God in the universe for eternity. The step of progression to the city is the garden, showing that the dwelling place of God is produced by Christ's life. The garden is full of life and the Spirit as the flowing water. There is no organization to a garden and no government. Do not think you can form an organization with governing leadership and become the dwelling place of God. No. The New Jerusalem is full of life. It has a flowing river and the tree of life producing fruit. It is not organized and has only God in Christ on the throne. There are no other thrones there. It is a city of life. This is the dwelling place of God. Full of life and flowing with Christ as the living water and the tree of life. The walls are jasper, which are green with life. It is the life of Christ, the Lamb of God, who sits on the throne. God's dwelling place and our dwelling place for eternity is full of Christ's life and the Spirit as a flowing river. Nothing but life. Hallelujah for the New Jerusalem.

Further reading: The Song of Songs by C.A. Coates

The Song of Songs by Watchman Nee.

Life-Study of the Song of Songs by Witness Lee.

I would like to acknowledge the contribution of brother Witness Lee to the understanding of the Song of Songs. He received the interpretation of the figures and pictures in the Song of Songs from those who went before him such as, the Plymouth Brethren and Watchman Nee. But, Witness Lee went further with the application of those interpretations to our Christian experience. He did this based on his own lifetime of experiencing Christ and on his complete view of the whole bible. I could not have gotten into the depths of the Song of Songs without him. I am eternally grateful.